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AND
THEOLOGICAL REPOSITORY.

VOL. II.

THE
HALCYON LUMINARY,
AND
THEOLOGICAL REPOSITORY,
A
MONTHLY MAGAZINE,
DEVOTED TO RELIGION AND POLITE LITERATURE.
CONDUCTED
BY A SOCIETY OF GENTLEMEN.

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never be destroyed; it shall break in pieces all those kingdoms; but it shall stand for ever.* We know that this kingdom is already begun. We know that the SECOND ADVENT of our Lord Jesus Christ is now taking place, *not in person*, but “in the clouds of Heaven,” that is, in the unfolding of the *internal* and *spiritual* sense of his Holy Word, in which he resides, and where we may now behold him through the clouds and darkness which the *letter* or *literal* sense has so long interposed between our God and us. The veil of the temple is rent in twain, and we can now enter into the *Sanctum Sanctorum*, and worship the one only living and true God, in the person of the Lord Jesus Christ. He is now coming “with the clouds of Heaven; and there shall be given him dominion, and glory, and a kingdom; and all people, nations, and languages, shall serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.”† The New Jerusalem is now “descending from God out of Heaven, prepared as a bride adorned for her husband.”‡ “Behold the tabernacle of God is with men, and he will dwell with them.”‡ “This is our God, we have waited for him, and he will save us; this is Jehovah whom we have expected.”§ He is now coming “in strength, and shall feed his flock like a shepherd.”¶

All this we positively and unhesitatingly assert, and are abundantly prepared to prove. But we do not expect to gain immediate or general assent to the novel and surprising idea. We know that our Lord comes in an hour when he is not looked for, and that he will not be readily acknowledged. But truth must ultimately prevail, and “the knowledge of Jehovah will yet one day cover the earth as the waters cover the seas.” “In that day Jehovah shall be king over all the earth; in that day Jehovah shall be one, and his name one.”** We do not look (of ourselves) for success, but only offer to our Divine Master those services which he alone has given us the power of performing, trusting that he will deign to accept of such humble instruments in preparing the way for his *second coming*. As the heralds of his approach, we would cry, with John in the wilderness, “Repent ye, for the kingdom of Heaven is at hand.”†† We would exhort “the children of men to put their trust under the shadow of his wings. Then shall they be abundantly satisfied with the fatness of his house,

* Dan. xi. 43, 44.

† Rev. xxi. 2, 3.

‡ Isaiah xl. 10, 11.

§ Matt. iii. 2.

† Dan. vii. 13, 14.

|| Isaiah xxv. 9.

** Zach. xiv. 9.

and he shall make them drink of the river of his pleasures."* "The streams whereof will make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved; God will help her, *and that right early.*"†

As trumpeters on the walls of Zion, we would make known, to an evil world, the coming of our Lord, that wedding garments may be ready, the lamps well supplied with oil, trimmed and burning, as ye know not the hour when your hearts, *individually*, will be visited. If they are swept clean from self-love, and garnished with innocence, he will dwell with you; but if not, your ruin is inevitable. It is this which has prompted us to the present undertaking; and it is this which encourages us to persevere in the same.

THE EDITORS.

* Psalm xxxvi. 7, 8.

† Psalm xlv. 45.

W. O. M.
R. H. L.

THE HALCYON LUMINARY, *Holland Weeks 18*
AND
THEOLOGICAL REPOSITORY.

BY A SOCIETY OF GENTLEMEN.

DEVOTED TO RELIGION AND POLITE LITERATURE.

VOL. II.

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No. 1.

CORRESPONDENCES.

(*Concluded.....from vol. 1, page 532.*)

But it is urged by those, who are unwilling to admit of any such spiritual or allegorical way of interpreting the Sacred Pages, that there is a *danger* attending it, or, as it is expressed by a learned prelate, that "*the practice of allegorizing the Scriptures has been attended with the worst consequences.*"* And, indeed, it must be confessed, that there is some foundation for this remark of the right rev. author, and that *the practice of allegorizing*, as he terms it, has not always been executed with judgment, or attended with edification, but, on the contrary, that whilst it has manifested in many instances a want of sound knowledge and discretion on the part of the interpreter, it has tended as frequently to bewilder and to mislead his weak and over-credulous readers. But the question is, how shall we get rid of this danger? Shall we say, because in some cases *the practice of allegorizing has been attended with ill consequences*, that therefore it ought to be altogether discarded as both visionary and groundless? Surely this is to plunge ourselves into a danger incalculably more dangerous, since it is presuming to say, that the WORD OF GOD doth not either in the whole or in parts, bear testimony to JESUS CHRIST; that it relates only to human occurrences and events, and hath no more of divine spirit and life in its histories, than other human records can pretend to. And what is all this but stopping up the "*wells of salvation*," so that no water of life can be extracted thence for the health, the nourishment and refreshment of those for whose spiritual benefit and consolation it was principally intended? Or, to change the metaphor, what is it

* See Elements of Christian Theology, by the Bishop of Lincoln, vol. i. p. 69.

but closing our eyes at once against every ray of heavenly wisdom, intelligence, and illumination, and thus reducing the christian church to that same miserable Jewish darkness and blindness described by the prophet, where he says, "*The LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers, hath he covered. And the vision of all is become unto you as a book that is sealed, which men deliver to one that is learned, saying, read this, I pray thee; and he saith, I cannot: for it is sealed.*"* To get rid then of the danger of allegorizing the Scriptures, we must take heed how we fall into the greater danger of denying their allegorical sense and meaning. We ought therefore to digest well the wisdom which teaches us to consider, that "*a principle is not therefore to be rejected because it has been abused.*"† We ought also to use heavenly prudence and discretion in our spiritual interpretations of the Sacred Records; and since all such prudence and discretion is of God, and not of ourselves, we must apply ourselves in devout prayer to the DIVINE AUTHOR of the Holy Pages, to give us those graces, and with them a right understanding of his DIVINE WORD, agreeably to the practice of the Psalmist, where he prays, "*Open thou mine eyes, that I may see wondrous things out of thy law.*"‡ If we are thus careful to guard ourselves by supplication to the INCARNATE GOD, of whom the Scriptures testify, and to interpret them according to the spirit of his holy love, charity, meekness, and humility, we may then have the consolation and the confidence to believe, that we shall not only be out of the reach of mischief in our interpretations of the Holy Volume, but shall also be conducted by the Divine spirit and life to the possession of all that wisdom, blessing, and salvation, which the WORD OF GOD, in every part of it, was intended to supply to the humble, the penitent, and the believing, agreeably to that testimony of the Psalmist, "*Through thy commandments I get understanding, therefore I hate all evil ways.*"||

If the reader yet wants any further satisfaction on the above important subject, the author of these pages has the happiness to think, that he is able to direct him to it, and to assure him, that if he follow the direction faithfully, he will not be disappointed in his search. But he must first take the liberty of asking him, whether he can be content to seek what he wants in the mire of obloquy and reproach? Has

* Isaiah xxix. 10, 11.

† See Bishop Hurd's Introduction to the Study of the Holy Scriptures.

‡ Psalm cxix. 18.

|| Psalm cxix. 104.

he the discernment to discover it in the dark shade of defamation, and the courage and patience to dig it out from under the rubbish of contumely, of contempt, and of the most opprobrious appellations? Moreover, is he seeking the desired information, not in the spirit of a vain and idle curiosity, still less with a view to gratify his vanity and ambition, but that becoming better acquainted with the laws of that eternal life and order which are revealed in the WORD OF GOD, and more fully persuaded of their Divine origin, he may be the better enabled to fulfil the Divine intentions of his HEAVENLY FATHER, and thus become a regenerate child of his mercy and kingdom? If such be the reader's tempers and qualifications—if he be actuated by that pure love of the eternal truth, which will prompt him to pursue her whithersoever she conducts him, whether through *good report, or evil report*, he may then safely be informed, that in the writings of a learned and honorable foreigner, which have lately been translated from the original Latin into the English language, he may find the clearest and fullest confirmations of the divinity, the spirituality, and the blessed tendency of the inspired Books of Moses and the Prophets. Doth he yet ask the name of this extraordinary writer? Let him seek it (where the *proper* name of a writer can alone be found) in his edifying writings, until he blushes to discover, that the mad, the visionary, the enthusiastic, the nonsensical SWEDENBORG, as the world, and perhaps himself, hath been pleased to call him, ought rather to have been surnamed the SOUND THEOLOGIAN, THE ABLE AND LUMINOUS EXPOSITOR OF THE WORD OF GOD, THE COOL AND SOBER INVESTIGATOR OF HOLY TRUTH, THE CONDUCTOR TO THE HEIGHTS OF EVANGELICAL VIRTUE, THE DECLARED FOE TO EVERY SPECIES OF ENTHUSIASM, FANATICISM, AND DISORDER, WHETHER CIVIL OR RELIGIOUS; THE STRENUOUS ASSERTER OF THAT FUNDAMENTAL ARTICLE OF CHRISTIAN FAITH, THE INCARNATION OF THE SON OF GOD, AND HIS ONENESS WITH THE ETERNAL FATHER; THE LOUD PREACHER OF REPENTANCE AND REGENERATION; AND THUS, FINALLY, THE RESTORER OF THE ONLY TRUE CHRISTIAN RELIGION, VIZ. A BELIEF IN JESUS CHRIST AS THE ONLY GOD OF HEAVEN AND EARTH, AND A LIFE ACCORDING TO HIS HOLY COMMANDMENTS OF LOVE AND CHARITY.

It is hardly to be expected that the reader will acquiesce in the propriety of this name, unless he be already well acquainted with the writings which bespeak it: but be the reader's judgment what it may, we are free to confess ourselves most perfectly satisfied about such propriety, and are bound to acknowledge that many of the best thoughts contained in this Magazine are derived from that truly astonishing and

edifying work entitled *ARCANA CŒLESTIA*, written by the above honorable writer. This work is an exposition of the *internal spiritual* sense of the Books of Genesis and Exodus, and whilst it demonstrates that in those books, as Jerome expresseth it, "*Singula verba plena sunt sensibus*," or, as it is otherwise expressed by Tertullian, that "*Ratio divina in medullâ est, non in superficie*," it supplies at the same time the fullest and most convincing proofs of the Divine inspiration, not only of the particular books of which it treats, but of all the other books of Moses, of the Prophets, and the Psalms. But though the editors are ready to make this confession, they have sufficient reason to blush that their own explication falls so far short of the honorable writer's in the above work, insomuch that they would never have been induced to undertake the present publication, had they not been led to conceive, from the representations of others, that it may have its use in serving as *an introduction* to the more excellent and extensive interpretation contained in that work.

A SHORT ACCOUNT OF

THE HON. EMANUEL SWEDENBORG.

As the writings of EMANUEL SWEDENBORG are confessedly of the greatest importance, and as we shall, in the Theological Department of this Magazine, have frequent recourse to the same, in order to elucidate many subjects heretofore involved in doubt and uncertainty, we think it proper to give the public a short, but authentic account of that wonderful man, and his extraordinary commission from Heaven, previous to our entering upon the doctrines which are contained in his writings, and which will cut so conspicuous a figure in the future course of this work.

But as we would not willingly misrepresent any of the memorable events of his life, either by magnifying or diminishing the real circumstances attending the same, we have thought it best to make choice of his own words, which we find in a letter written by himself to the Rev. THOMAS HARTLEY, late Rector of Winwick, in Northamptonshire.

SWEDENBORG TO HARTLEY.

"I take pleasure in the friendship you express for me in your letter, and return you thanks for the same; but as to the praises therein, I consider them as belonging to the truths contained in my writings, and so refer them to the Lord our Saviour as his due, who is in himself the fountain of all truth. It is the concluding part of your letter that chiefly engages my attention, where you say as follows: 'As after your

departure from England disputes may arise on the subject of your writings, and so give occasion to defend their author against such false reports and aspersions, as they who are no friends to truth may invent, to the prejudice of his reputation, may it not be of use, in order to repel any calumnies of that kind, that you leave behind you some short account of yourself, as concerning, for example, your degrees in the university, the offices you have borne, your family and connections, the honors which I am told have been conferred upon you, and such other particulars as may serve to the vindication of your character, if attacked, that so any ill-grounded prejudices may be obviated or removed; for where the honor and interest of truth are concerned, it certainly behoves us to employ all lawful methods in its defence and support.' After reflecting on the foregoing passage, I was induced to comply with your friendly advice, by briefly communicating the following circumstances of my life.

"I was born at Stockholm in the year of our Lord 1689, January 29. My father's name was Jesper Swedberg, who was bishop of West-Gothia, and of celebrated character in his time: He was also a member of the Society for the Propagation of the Gospel, formed on the model of that in England, and appointed President of the Swedish Churches in Pennsylvania and London, by King Charles XII. In the year 1710, I began my travels, first into England, and afterwards into Holland, France, and Germany, and returned home in 1714. In the year 1716, and afterwards, I frequently conversed with Charles XII. King of Sweden, who was pleased to bestow on me a large share of his favor, and in that year appointed me to the office of Assessor in the Metallic College, in which office I continued from that time till the year 1747, when I quitted the office, but still retain the salary annexed to it as an appointment for life. The reason of my withdrawing from the business of that employment was, that I might be more at liberty to apply myself to that new function to which the Lord had called me. About this time a place of higher dignity in the State was offered me, which I declined to accept, lest it should prove a snare to me. In 1719, I was ennobled by Queen Ulrica Eleonora, and named Swedenborg, from which time I have taken my seat with the Nobles of the Equestrian order, in the Triennial Assemblies of the States. I am a Fellow, by invitation, of the Royal Academy of Sciences at Stockholm, but have never desired to be of any other community, as I belong to the Society of Angels, in which things spiritual and Heavenly are the only subjects of discourse and entertainment; whereas in our literary societies, the attention is wholly taken up with things relating to the body and this world. In the year 1734, I published the *Regnum Minerale* at Leipsic, in three volumes, folio; and in 1738, I took a journey into Italy, and staid a year at Venice and Rome.

"With respect to my family connections: I had four sisters; one of them was married to Eric Benzelius, afterwards made Archbishop of Upsal; and thus I became related to the two succeeding Archbishops of that see, both named Benzelius, and younger brothers of the former. Another of my sisters was married to Lars Benzelstierna, who was promoted to a provincial government; but these are both dead: however, two Bishops who are related to me, are still living; one of them

is named Filenius, Bishop of Ostrogothia, who now officiates as President of the Ecclesiastical order in the General Assembly at Stockholm, in the room of the Archbishop who is infirm ; he married the daughter of my sister: the other, who is called Benzelstierna, Bishop of Westmannia and Dalecarnia, is the son of my second sister ; not to mention others of my family who are dignified. I converse freely, and am in friendship with all the Bishops of my country, who are ten in number, and also with the sixteen Senators, and the rest of the grandees, who love and honor me, as knowing that I am in fellowship with Angels. The King and Queen themselves, as also the three Princes their sons, show me all kind countenance, and I was once invited to eat with the King and Queen at their table, (an honor granted only to the Peers of the realm) and likewise, since that, with the Hereditary Prince.* All in my own country wish for my return home, so far am I from the least danger of persecution there, as you seem to apprehend, and are also so kindly solicitous to provide against ; and should any thing of that kind befall me elsewhere, it will give me no concern.

“ Whatever of worldly honor and advantage may appear to be in the things before-mentioned, I hold them but as matters of low estimation, when compared to the honor of that holy office to which the Lord himself hath called me, who was graciously pleased to manifest himself to me, his unworthy servant, in a personal appearance, in the year 1743, to open in me a sight of the Spiritual World, and to enable me to converse with Spirits and Angels, and this privilege hath continued with me to this day. From that time I began to print and publish various unknown Arcana, that have been either seen by me, or revealed to me, concerning Heaven and Hell, the state of men after death, the true worship of God, the *spiritual* sense of the Scriptures, and many other important truths tending to salvation and true wisdom : and that mankind might receive benefit from these communications, was the only motive which has induced me at different times to leave my home to visit other countries. As to this world’s wealth, I have what is sufficient, and more I neither seek nor wish for.

“ Your letter has drawn the mention of these things from me, in case, as you say, they may be a means to prevent or remove any false judgment or wrong prejudices with regard to my personal circumstances. Farewel ; and I heartily wish you prosperity both in things spiritual and temporal, of which I make no doubt, if so be you go on to pray to our Lord, and to set him always before you.

“EMAN. SWEDENBORG.

“ LONDON, 1769.”

It is easy to see what different judgments will be formed by different persons concerning the above letter, particularly that part of it where he opens his spiritual commission, and declares himself the Apostle of a New Dispensation. The atheist and infidel will regard the things contained in it as impossible, and will instantly reject it under that idea ; the wit and the minute philosopher will ridicule it as extravagant, and

* The recent King of Sweden.

pronounce it the mere effect of a warm and deluded imagination: even the serious and well-disposed Christian will have his doubts concerning its reality, and will suspect the fact, though he will not dispute its possibility. Supernatural events, in all ages of the world, have thus divided the sentiments of mankind, nor is it to be expected that in our own age we shall be better agreed touching the truth of a relation so marvellous and miraculous, supported only by the testimony of a single witness. Caution, likewise, on such occasions, has always been deemed expedient by the truly good and enlightened, lest giving too hastily an assent to things extraordinary, they should encourage imposture, and put it in the power of weak or ill-disposed persons to establish an authority over the minds of others, grounded only in the infirmities or depravities of their own.

But as an indiscriminate reception of every supernatural relation is dangerous, so an indiscriminate rejection is no less so, and is therefore equally to be avoided by all wise men. Candor to examine, and judgment to distinguish between truth and error, between realities and appearances, have for this reason at all times been accounted estimable virtues; whereby the upright and sincere might be preserved from the mischiefs attending a blind credulity on the one side, and a perverse incredulity on the other.

We beg leave, therefore, to suggest, with all deference to the sentiments of others, that it is the duty of every candid Christian to examine well the credibility of the above testimony, and this without partiality and without prejudice, inasmuch as the general interests of truth, which ought to be dear to every one, may be greatly affected by such an examination. And as the tenor of Baron Swedenborg's life, dated from the beforementioned event, to his death, together with his writings, and the doctrines therein contained, must needs have great and deserved weight in the determination of an impartial judgment; it appears farther to be the duty of every sincere inquirer after the truth, not to pronounce any sentence, till he has faithfully and diligently weighed the several circumstances respecting the latter period of our Author's life, as well as the nature and tendency of the books written by him during that period.

It is well known that Baron Swedenborg, after the above extraordinary call to be an instructor of mankind, dedicated himself entirely to the great work which was assigned him. The future part of his life was spent, agreeably to the high commission he had received, in studying diligently the Word of God, in opening and elucidating the great truths therein contained, and in publishing them to his fellow-creatures. toge-

ther with the important information made known to him concerning another world. For this purpose he frequently left his native country to visit distant cities, particularly London and Amsterdam, where all his Theological Works were printed by him at a great expense, and with little prospect or a probability of a reimbursement. Wherever he resided on his travels, (according to the testimony of a late writer, who was personally acquainted with him) he was a mere solitary, and almost inaccessible, though in his own country of a free and open behaviour. He affected no honor, but declined it; pursued no worldly interest, but spent his time in travelling and printing, in order to communicate instruction and benefit to mankind. He had nothing of the precisian in his manner, nothing of melancholy in his temper, and nothing in the least bordering on enthusiasm in his conversation or writings. To this may be added, that he affected no singularities, neither was he elated by reason of his extraordinary gifts, so as to aim at any pre-eminence in spiritual things, or to set himself up as the head of a party. Far from the spirit of a sectarian, he loved good men wherever he found them, and approved the truth by whomsoever it was taught; nevertheless, he was bold and free to censure vice under all its forms, and amongst all its adherents; and to point out errors, however respectable the names which gave them authority. In short, his whole life, from the date of the above memorable event, appears to have been that of a man called to eminent and extraordinary services; being orderly, prudent, pure, humble, and beneficent, suitable to the Heavenly intercourse to which he was admitted.

He died at London, in the year 1772; and, after lying in state, was interred at the Swedish Church, near Ratcliff-Highway.

DOCTRINES OF THE NEW-JERUSALEM.

It being the avowed purpose of the Editors of this Magazine to furnish the world with a new, but rational system of divinity, it becomes them to state, in a fair and candid manner, those principles which they conceive to be founded in truth, and which, they trust, will meet the approbation of every intelligent and impartial reader.

The New Church is so called, because it is that signified by the New Jerusalem in the Revelation of John.

EMANUEL SWEDENBORG, the founder of this New Church, whose tenets are peculiarly distinct from every other system of divinity in Christendom, draws all his doctrines from the holy scriptures, which appear at the same time to be grounded in true philosophy. The author

points out an entire new and singular way of reconciling the apparent contradictions in Scripture, by having recourse to two kinds of truth, which he distinguishes into genuine and apparent. He maintains, that the Holy Scripture, as well as every thing in nature, is resolvable into one or the other of these two kinds of truth. Thus when it is said, that the sun rises or sets, this is only an apparent truth, as the genuine truth is, that the earth revolves round its own axis, and causes that appearance: yet there is no impropriety in speaking according to appearances; nay, it would be a manifest absurdity, in the above instance, to speak, in common conversation, according to the genuine truth. Just so it is with the Scriptures, which are written in a style adapted to the comprehension of the simple, and in many parts are not genuine, but apparent truths. Thus, when it is said, that God is angry and revengeful, that he punishes and casts into hell, we are to understand, that it is man who is angry with God, and that it is man who brings punishment upon himself, and casts himself into hell. So in numberless other passages to the same purpose; and particularly in the New Testament, where the Father, Son, and Holy Ghost, are mentioned apparently as three distinct persons, (which by many is converted into the idea of three Gods) whereas the genuine truth is, that there is only one God in one person.

These, and a variety of other points equally new and interesting, are treated very copiously by the author in his theological works. But as they are voluminous, and many of our readers may not have had an opportunity of consulting them, we shall here state the principal doctrines of the New Church, which have been collected with great care from the whole of his writings, and are contained in the following summary.

1. Contrary to Unitarians who deny, and to Trinitarians who hold, a Trinity of Persons in the Godhead, they maintain, that there is a Divine Trinity in the person of Jesus Christ, consisting of Father, Son, and Holy Ghost, just like the human trinity in every individual man, of soul, body, and operation; and that as the latter trinity constitutes one man, so the former Trinity constitutes one Jehovah God, who is at once the Creator, Redeemer, and Regenerator.

2. That Jehovah God himself came down from Heaven, and assumed human nature, for the purpose of removing hell from man, of restoring the heavens to order, and of preparing the way for a New Church upon earth; and that hercin consists the true nature of redemption, which was effected solely by the Omnipotence of the Lord's Divine Humanity.

3. They hold the notion of pardon obtained by a vicarious sacrifice or atonement, as a fundamental and fatal error; but that repentance is the foundation of the Church in man, that it consists in a man's abstaining from all evils, because they are sins against God, etc. that it is productive of regeneration, which is not an instantaneous, but a gradual work, effected by the Lord alone, through charity and faith, during man's co-operation.

4. That man has free will in spiritual things, whereby he may join himself, by reciprocation, with the Lord.

5. That the imputation of the merits and righteousness of Christ is a thing as absurd and impossible, as it would be to impute to any man the work of creation; for the merits and righteousness of Christ consist in redemption, which is as much the work of a Divine and Omnipotent Being, as creation itself. They maintain, however, that the imputation, which really takes place, is an imputation of good and evil; and that this is according to a man's life.

6. That the doctrine of predestination and justification by faith alone, is contrary to the true sense of Holy Scripture, which every where points out the necessity of conjoining a good life with a living faith in the Lord.


7. That the two sacraments of Baptism and the Holy Supper are essential institutions in the New Church, the genuine and rational uses of which are now discovered, together with the spiritual sense of the holy Word.

8. That the holy Word, or Sacred Scripture, contains a threefold sense; namely, celestial, spiritual, and natural, which are united by correspondences; and that in each sense it is Divine Truth, accommodated respectively to the angels of the three Heavens, and also to men on earth.

9. That the books of the Word are all those which have the internal sense, and are as follows; the five books of Moses, (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) the books of Joshua, Judges, Samuel, Kings, the Psalms, and all the Prophets; also, the four Evangelists, and the Revelation: And that the other books, not having the *internal* sense, are not the Word.

10. That in the *spiritual* world there is a Sun distinct from that of the *natural* world, the essence of which is pure Love from Jehovah God, who is in the midst thereof; that the heat also proceeding from that Sun is in its essence Love, and the light thence proceeding is in its essence Wisdom; and that by the instrumentality of that Sun all things were created, and continue to subsist, both in the spiritual and in the natural world.

already commenced ; that it is effected by means of his servant Emanuel Swedenborg, before whom he hath manifested himself in person, and whom he hath filled with his spirit, to teach the doctrines of the New Church by the Word from him ; and that this is what is meant in the Revelation by the new heaven and new earth, and the New Jerusalem thence descending.

[ Such are the general outlines of the Doctrines of the NEW JERUSALEM CHURCH, on the merits of which we shall leave to the judgment of our readers to decide. In the mean time, we would take up the foregoing subjects in detail, and place them in such a light as will leave no room for doubts concerning their truth and importance. But in order to do this, we know of no better plan than to copy the language of the enlightened and illuminated SWEDENBORG, from a work of his, published in London, entitled THE HEAVENLY DOCTRINE OF THE NEW JERUSALEM.]

THE HEAVENLY DOCTRINE OF THE NEW-JERUSALEM.

[BY EMANUEL SWEDENBORG.]

I.....OF GOODNESS AND TRUTH.

1. Every thing in the universe which existeth according to divine order, hath relation to Goodness and Truth. There is nothing in Heaven or on earth which doth not derive its existence from these two principles ; the reason whereof is, that both Goodness and Truth proceed from the Divine Essence of the Godhead, which is the first cause of all being.

2. Hence it appears, that there is no knowledge more necessary for man, than to understand clearly the nature of Goodness and Truth, in what they consist, and how they have a mutual regard to, and union one with another. This knowledge is more especially necessary for every member of the Church ; because, as all things in Heaven have relation to Goodness and Truth, so likewise all things in the Church have the same relation, inasmuch as the same Goodness and Truth prevail in both. It is on this account that we begin the doctrine of the New Jerusalem with explaining the nature of Goodness and Truth.

3. Divine order requireth that Goodness and Truth should be united, and not separated ; that so they may exist and act in unity, and not in separation ; for they proceed in unity from the Godhead, they are united in Heaven, and therefore they should be united also in the Church

9. It is impossible for those who have confirmed themselves in evil and falshood by false reasoning, and an evil life, to understand any thing relating to Goodness and Truth ; inasmuch as evil, in their imagination, is Goodness, and falshood Truth. But such as have confirmed themselves in Goodness and Truth by right reasoning and a good life, have a capacity to know and distinguish what is evil and false. The reason of this is, because all Goodness, and its attendant Truth, are, as to their essences, celestial or from above ; but all evil and its attendant falshood, are, as to their essences, infernal, or from below. And every thing that hath a celestial essence, or origin, is in the light ; but every thing that hath an infernal essence, or origin, darkness.

(*To be continued.*)

FOR THE HALCYON LUMINARY.

**LETTER TO GEORGE FOX, FROM ERASMUS, ON THE
LAWFULNESS OF BEARING ARMS.**

Amongst the various sects of professing Christians, at this day, there is one which, on conscientious grounds, refuse to be at all concerned in the business of war. We profess not to know particularly the whole ground of doctrine on which this opinion rests, but we may with safety, from what we do know, assume as the foundation of it, that command which saith, "*Thou shalt do no murder ;*" and, the example of the peaceable unresisting life of our Lord, which men are bound to follow in all things, as well as his counsel to his disciples, in telling them, that they who take the sword shall fall by the sword.

As to the sixth command, which saith, thou shalt do no murder, this in the civil *natural* sense is to be understood agreeably to the judicious regulation of our civil code, which, within the general term of mankilling, includes three distinct states of action, the criminality of each being made to depend on the intention, according to which, as far as a court of justice can recognize, the judgment upon each one is awarded.

The *first class*, is termed justifiable homicide. Here there is no evil imputed. As in the case of a robber killed whilst depredating on the highway, or in forcing a house, in the night. Or a man, insane by liquor or otherwise, killed when violently and outrageously attacking another, without provocation. Or a soldier, acting under the authority of his government, killing an enemy agreeably to the laws of war. These are cases of the first class.

The *second class*, is termed manslaughter. This is killing in defence also, but with more criminality of intention, as in a duel, where there is room for a presumption that the party may have been in the wrong originally, or at any rate did not take advantage of his option, to decline the contest; or, where language mutually irritating, is succeeded by blows, in which one of the parties is killed. Such are cases of the second class.

The *third class*, is where killing is committed, without any palliating circumstances, being then said to be from malice aforethought. This, in the strictest legal sense, is murder, and punishable by death.

Pardon is asked of the gentlemen of the bar, if, in encroaching on their chartered limits, technical accuracy should suffer; but as moral, rather than legal accuracy, is aimed at, it is hoped that the offence will appear venial.

Incidental with those, we are enjoined *spiritual-naturally* to avoid giving any blow, or wound, nor to hurt any one's reputation unjustly, a good reputation being held by many as dear as life itself. Also, enmity, hatred, and revenge, these being murders in embryo.

By murder in the *spiritual sense*, is the killing the souls of men, by turning their thoughts from God, from religion, and divine worship, by insinuating improper objections against them: hence, the Devil is called a murderer from the beginning. John viii. 44.

Spiritual murder, is also imputed to those who teach, as Divine Truths, founded on the Word, doctrines that are of their own self-derived intelligence merely.

By murder in the CELESTIAL SENSE, is animosity against the Lord, and a desire to blot out his name, by exalting all things of man, above what is of God.

Having thus stated the LAW, we shall proceed to discuss the merits of the question.

One of the first things which we are to consider is, the state and condition of man under the law; for if the subject be in such a condition as to render his obedience impracticable, the law, so far, is a dead letter, and his good intention, in this case, must be his atonement for non-performance, if we assume it as a fact, that he had previously accepted the law as a rule of life. If this was not the case, there would be a constant jarring in respect to the exercise of functions; as, for instance, if we suppose the command to obey those in authority sacred, and the command not to take up the sword sacred, it is evident, that when the government orders its citizens out to defend their country, one of these two laws, both equally authoritative, must fall to the ground. So that

herein an apparent incongruity is ascribed to the Holy Scriptures, where in fact no such incongruity exists; for, the Divine Law, embracing a three-fold period of natural, spiritual, and celestial actions, provides within itself rules for each period respectively, and it is for us to exercise our rationality in this discrimination of what is suitable and proper to our actual state, either as individuals, societies, or nations. It being the nature of *spiritual* law to accommodate itself to the apprehension of both the wise and the simple.

If a civilized inhabitant of New-York, was to be removed into an Indian nation, and there to inhabit, he would, in that case, be without the pale of our laws, and within the pale of the Indian laws; it would consequently result, that it would be very unfair, at that, or any subsequent period, to judge him under the law of New-York, for offences, alleged, as committed under the Choctaw domicile, as all the relations which gave propriety and value to the law in the one case, were non-existent in respect to the other; the law could no longer have any ground in justice, but becomes a mere oppressive, perplexing, irrelevant formality; that is to say, when the laws of a more perfect society, as operating on certain individuals of a society less perfect than that for which such laws were made.

The precepts then of the Gospel, embracing as they do, three different states of progression, give to man an understanding and perception in due order, of what is relative to his existing condition therein, beyond which, if he attempts to soar, he quickly becomes the victim of his temerity, by lapsing into enthusiasm. Thus under the government of the Penns in Pennsylvania, a majority of Quakers being found in the legislature, in order to accommodate the executive of the province with a grant of money for warlike purposes, a sufficient number were obliged to resign, and non-quakers placed in their room in order to vote the military supplies. Here was evidently an impracticable theory tested, and, as such, should have been abandoned as disorderly in its action. It may be deemed, however, a successful exhibition and refutation of spiritual enthusiasm.

There is no part of the Scriptures so much urged on the Christian at this day, and heretofore, as the example of Christ. He went about doing good. In this we should imitate him, assuredly. But, if we were, in order to do this more perfectly, to attempt the same things that were done by him, as to work miracles, walk on the sea, die on the cross; would this not be justly deemed the most ridiculous folly in us? It results, then, that our imitation of Christ is to be according to the practicable order in which we are placed, as parts of a whole, but not as distinct integers, in *external things*.

there is hardly a situation where a religious man, if he has firmness and good sense, can be more in the way of doing good, than in a camp.

Whenever an individual divulges a dogma, new to his neighbors, propriety calls on him to explain and support it by rational arguments. If he explains it, it may be presumed that he understands it, and is then entitled to credence; but if he cannot do so, he may well be supposed to be in a delusion; as a man can always clearly explain, what he clearly comprehends. Now, it is a fact, that the Friends have never done this, but in a very inconsiderable degree, by means of Scripture perverted. So little, indeed, as to have no weight in national affairs. Even in their own society, amongst their own people, many of their youth have frequently come forth, at the call of their country. They had not, perhaps, consulted the selfish spirit, which so frequently seizes men, in their more mature years, or they might have deemed it a duty to pursue a different course.

One of the difficulties that appears to arise in this discussion, is, that we appear to combat the principle of peace itself, whilst in fact, we are only combating the enthusiastic delusions which men have fallen into by misconception of the sense and meaning of the Gospel. Peace, internal and external, is the ultimate point to which the Christian church will come; but it will come, first by a sweet sense of rational feeling on the mind, derived from a thorough knowledge of genuine truth, and so will find its way into our political bodies, who actuated thereby, will obey its guidance in the sphere of politics. Such men will not be under the influence of enthusiasm, which assumes credit for ideal virtues, which cannot be practised. They will be men on a proper level with the business of the world in which they live, and therefore, Christians truly sane and efficient.

The mode that is proposed to test a man who professes to be a disciple of peace, and who perhaps in order not to be mistaken by the world on this point, hath assumed the peculiar garb, is this: have you peace in your inward man? Does Jesus dwell there? Does he rule over principalities and powers, over sectarian politics, and selfish interests? Do you feel a conviction that he can make every thing work for good to those of his kingdom? *Per contra.* Do you consider yourself a being, who, independent of the divine revelation spread abroad in the world, art indulged, by means of a secret interior way, to the light of truth; a way, peculiar to your own sect only? Do you indulge your unbridled prejudices in the political contests around you, your bosom burning like a fiery furnace, with every malignant, furious passion, that is common to a base populace? Do you

creed of a sect goes to demolish, derange, and counteract, this order of Providence, as is the case when a portion of citizens are thereby withheld from rendering military service to the state, when requisite, disorder must inevitably ensue somewhere ; for, the laws of Providence, not being counteractable by the laws of man, we see persons of this sect break off, and engage in military business, as well as others. It is true, the sect saves its own credit apparently, by turning off those disobedient members from its bosom. But still, this is of little avail, since it is but cleansing the outside of the platter: the inside remains as it was.

It is very flattering to a sect, to be thought by others, or even by itself, as by far the wisest and best, and invested with peculiar graces, denied to others. This is a delusion, though a very pleasing one ; for, though it is admitted that one may have some degree of precedence in point of time, yet being of the same social body, the parts must consequently adhere together in conjunction, and although one part may be more susceptible of good impressions than another, yet those impressions, when once received, will pervade, very rapidly, the other members of the same body, each in its due degree of reciprocity.

By closely attending to the last ideas mentioned, it may be perceived, as the case actually is, that the salvation of man, being a measure of simultaneous operation, wherever the Church is established, it is contrary to Divine Order, that any sect particularly, by an ordinance of its own, in direct contradiction to the general laws of the land they live in, and of course, in contradiction to the general sentiment of mankind, should, under color of conscience, contravene the constitutional and legal will of society.

A natural consequence flowing from such a position is, that where no defence is deemed necessary against invasion, the transfer of national independence, and sovereignty itself, must be accounted as a matter of no importance. It would be ridiculous, therefore, for such persons to talk of foreign influence. A person so professing could not or should not hold any office under our government, the dicta of which he must swear or affirm to obey ; the employment of military force being a part of the legal means authorised thereby for coercion of the enemy in the interior or exterior.

How are these difficulties to be done away so that we may arrive at the ultimate end—Peace ?

That end is to be obtained by the universal diffusion of the truth, of revelation through all religious societies, not by its partial application to any sect. This Truth must be open, candid, calculated for use more than for parade ; it must be powerful, it must be penetrating,

It will not consist of vague declamations, grave sophistry, mock inspiration, unauthorised assertion, ranting deliria, the spurious conceits of self-derived intelligence, assuming the style and manner of wisdom.

The man who shoulders his musket conscientiously may be a faithful christian. The man who cheerfully pays others because he thinks they are fitter than himself, by nature or education, for such a purpose, may also be a good Christian. The man who resists not, but trusts in God for protection, is yet better.

The cases of the former two are sufficiently understood. As to the latter, it will be perceived to be a mere hypothesis, which never can be realized in the natural world, and at this day has no counterpart among men; for though it may be admitted that some individuals partake strongly of this lovely character, yet that any individual by union merely with a sect, can arrive at this degree of perfection, and of course the whole sect, is an enormous fallacy. This would be a regeneration by means merely external, whereas regeneration of the external is by means of the internal. "Cleanse the inside of the cup and platter, and the outside will be clean also."

The sect of the Quakers then tacitly declare to all others, *you must join, or fight for us*. Now, it may happen, and indeed doth actually happen, that very many do not approve of the creed and discipline of the Quakers; the option then seems to be rather a hard one, and inconsistent with the general principles of justice; for if, in order to avoid war, we go into society, we must violate conscience; if we do not go in, but go out to war, we are reprobated as anti-christians, even when fighting their battles, which they unjustly refuse to do, so that we appear in a dilemma, from which there is no means of release but in breaking down the creed itself.

When we speak of a man trusting in God for protection, we should always think of a protection according to the proper and regular order established by law, not in an imaginary state of things, taking rise in delusions. On this point we have an excellent lesson from Scripture, where Satan, by an affectation of trust in God, desires the Redeemer to cast himself from the pinnacle of the Temple; the reply to which should be always present to every Christian. "*Thou shalt not tempt the Lord thy God*" by any improper or eccentric departure from the established order even of external things.

Man in his merely natural state exhibits at all times the propensities of a savage beast, that will quarrel and fight for the mere love of fighting. Under a state of natural law, man wages war for the protection of persons and property, ostensibly; this, however, is but the political motive; the cause of this motive lies deeper still, it exists in

the moral world; in the injustice of one or both of the parties, which injustice ariseth out of contempt of Divine Law.

Let us suppose, hypothetically, that in the contest, in which our nation is now engaged, that *it* is entirely in the right, having justice on its side; and that consequently our enemy is in the wrong; the cause of the war then, appears to originate with him, and we, the innocent sufferers, are blameless. This supposition may be predicated on political principles; but if we advert to the cause of the cause, *that is*, the *moral* cause of the war, and should find that those conspicuous men in authority in our nation, whilst seeking publicly for justice, were privately sapping the foundations of the Divine Law, from which all justice originates, we fairly infer that they did contribute to the prevalence of that injustice, which has at length recoiled on ourselves, in the form of war, as a necessary moral consequence of the subversion of Divine Authority.

Thus then we perceive, it is not the profession of peace outwardly, but the possession of it inwardly, by our minds being convinced of the propriety of the Divine Law, that an universal state of peace can arise over the earth. A Quaker who refuses to pay a soldier to defend his country, but pays liberally a calumniating editor of a newspaper, has indeed made a sad mistake; he may be said to be spiritually at war, and yet in bodily peace; a state much worse than where the body is converted into an engine of war, whilst the spirit enjoys peace and good will, even to its enemy. The latter is the state of many a brave soldier, and there is certain ground of belief that their condition in a future world, is vastly superior to that of the former.

This subject is far from being exhausted; yet that there has been as much said as the present necessity requires, is believed. It is hoped these things will be seriously attended to by all whom they may concern, that all may co-operate to restore the crown to Him whose right it is to reign.

ERASMUS.

FOR THE HALCYON LUMINA

EXPLANATION OF ISAIAH VI. 8, 9, 10, 11.

This portion of the prophetic Word is immediately preceded by the account of a vision, wherein Isaiah had perception, by the means of correspondent symbols, of the Celestial Church of the Lord in the Heavens. This is according to the unalterable order of Divine things, which, having their origin from Him who is Supreme, are, first of all, represented in their first, inmost, or highest principles. An intention

of the WILL of God is involved in the expression *to send some one*. There is conveyed to us an idea of spiritual distance, or something that was to be done in the lower natural world, which required mediate principles, whereby communication might be effected, and divine things made known below, and for "us"—signifying the action to be in his triune character of Creator, Redeemer, and Preserver; or Prophet, Priest, and King; thereby showing its reference to human affairs. The prophet Isaiah, having, by the previous perception of celestial principles, been prepared for the service of such a mission, being now in the truth of Divine Good, which is represented by his prophetic character, yields himself obediently to the Divine Will, and offers himself for the service. His orders were, that the people should be informed of their real condition, in that they had the use of *natural* senses only, but not of *spiritual* senses; for in the text, there is a double application of the terms hearing and seeing; one having relation to the *external*, and the other to the *internal* faculties. Thus, the prophet being informed of the sensual state of those to whom his message was to be delivered, He—that is, the mediate truths operating on their carnal minds, was to effect, in the first instance, a complete stupor and derangement of those sensual passions, appetites, and opinions, which had acquired dominion over the people. For the *end* of this disorganization of the carnal powers was in order to their regeneration by new interior principles, as is subsequently expressed. It being necessary thereto, that man should, in the first place, see the low abasement of his merely *natural* state separate from the divine principle; that he was utterly incapable by the means of any merely *natural* knowledge, to lead or govern himself aright, or prepare himself for his final abode in the Heavens. Thus, this state of vastation was preparatory to regeneration, that man might have perception intelligently on his own condition, so as to be able to exercise thereon his free will, according to the dictates of his new regenerating rationality. For it is plain, that as long as man would find his own selfhood to avail him, even in a low degree, he would confide therein, and consequently continue with eyes fixed downward on the earth and *external* nature, and not upward to Heaven and *spiritual* things. Now, the Lord wills an *internal* regeneration to his future *spiritual* church, by means of good from himself flowing into those truths, revealed in his *interior* Word, and not that *external*, hypocritical, apparent regeneration, with which the man of the church would be perfectly contented to be converted and healed, if it were possible that he could conjoin with his old received principles a profession of the new; thus, putting new cloth to an old garment, and new wine into

old bottles. But, happily for man, the Lord hath in store for him better things than those devised by his own imagination. This vastation was to endure until, in a general sense, a general overflow of desolation, through the wickedness of men, was to take place. In another view, that the church had become without a good principle, or inhabitant; house, without man: that is, doctrines without any life of good indwelling therein, or conjoined thereto, and in the narrowest view, the wretched state of individual men, with respect to those Heavenly principles of goodness and truth. "And, the Lord *have* removed men far away," &c. an expression very pointedly indicating the degraded state of man, as being brought into the lowest animal principles of his life. 'The Divine Being, constituting the centre of his own creation, from which man, at this day, is indeed far away. Yet, in the last verse, we have the promise of regeneration, or new birth, by the internal principle, or remains, constituting a Seed, which shall, in the NEW EARTH, vegetate afresh, bringing forth good fruits unto everlasting life.

When the difficulty of transmuting the Hebrew sense into our vernacular idioms is taken into consideration, we will not be surprised that many passages of the Scriptures appear dark, and even unintelligible. But, independent of this consideration, it is to be observed, that the adaptation of the *spiritual* ideas to the *natural* language, from the radical difficulty of the thing, must be frequently incomplete in singulars. For, every *natural* expression radiates into thousands of *spiritual* ideas, so that the mind is left to grasp the whole or the parts, according to the competence of its powers.

Viewing the subject in this light, the attempt now made is from a survey of the entire passage, rather than by analysis of its parts, proceeding upon the synthetical plan. Indeed, from the very incorrect grammar we meet with in this passage, we have reason to presume that the translators were much puzzled with their task, in this instance; and, ignorant as they were of the *internal* sense that was contained therein, and which was to be drawn out subsequently, by means of the KEY of Correspondence, it could hardly be otherwise. We trust that a fairer translation, by persons possessing a knowledge of the whole ground, will, at some future period, remove all difficulties.

It may be proper also to observe, in this place, that the readers of this publication are not to expect from its contributors any account of the *natural* phenomena which may accompany, in the time to come, the awful advent which they undertake, in a subordinate way, to announce. For, according to the laws of Providence, it is allowed to see those things in the back only, and not in the face; that is, after

they have happened, but not before ; and that, for various good reasons, too lengthy to be clearly explained here.

The men of the New Church account it no trivial advantage to be able to recognize such phenomena, when they do actually happen, and will have great satisfaction in adverting to them, in communicating with their friends, who may still remain by the river of Egypt, for whose speedy redemption, they always must, as in duty bound, have the most ardent anxieties.

The writer apologizes to his *brethren* for his free sketch, having in view, as a faithful though lowly Benjamin, the conjunction of the *external* reader, to the *internal* goodness of truth. J.

TRUE STATE OF THE PRESENT CHRISTIAN CHURCH.

(Continued from vol 1, page 539.)

Having now plainly shown, and fully proved, that the doctrine of the Church is now so erroneous, that truth cannot be discovered ; no truth is declared and delivered from the written Word (which is a declaration of the truth) nor from the manifestation thereof in the works of creation, but what is mixed, alloyed, confounded, perplexed, and annoyed, with such over-bearing falsity, that no clear truth can be discovered ; so that all that hurt, violence, oppression, perplexity, and tribulation is come upon it which our Lord foretold, by which we know *the end is come*. For all those things mentioned in Matt. xxiv. and xxv. and in similar places in the other evangelists, with several chapters in the Revelations, refer to the various states and changes of the Christian Church, with the declensions of truth, and the languishing of love ; and likewise the growth, increase, and power of Anti-christ, or kingdom of darkness, in error and falsity, and not to the destruction of Jerusalem, nor the end of this outward world. And his coming to judgment is his second coming in the power of the truth and the light, to overturn these powers of darkness, to separate between light and darkness ; that is, between truth and falsity, between good and evil ; so that they shall never more be put one for the other.

Hearken now, ye establishers and builders of this Church, whose foundation is in the sand, and no longer deceive yourselves and the people ; for the Lord is already come to judgment. Judgment, you know, is a discerning, distinguishing, and separating between truth and falsehood, good and evil, love and hatred ; and it is the light maketh manifest. Therefore, it is certain judgment is already begun. Falsity, which is darkness and evil, is already discovered and con-

demned. The light is broke forth ; and, as lightning shineth from the east to the west, so it enlighteneth the inward powers of the members of Christ ; for he is that light. He is already descended on his white throne, and is still coming on a cloud, which is light, and the throne of his glory ; and is already manifested to and in his saints, in whom he reigneth in the majesty, splendor, glory, power, and transcendent excellency of the light, in which are all those on the right hand, called the sheep ; for the right hand of God signifieth the principle of light and truth : so whoever is in the light and truth, filled with love, is now on the right hand ; for it being said, “ He shall set them on the right hand,” is the same as, He doth set them on the right hand,

Now the fulfilment of what our Lord foretold, and the breaking forth of the light, is the sign of the Son of man ; and as it has already been made appear that his second coming is not to destroy or dissolve this world, and afterwards judge the whole race of man, it is certain that judgment is already begun, and is quite different from what the Church has for some ages taught. It is generally taken in the *literal* sense, that the Lord will, in great pomp and splendor, sit as judge, in the same manner as an earthly judge, a mortal man, doth ; and summon the whole race of man to appear before him, at that place, locally, where he has fixed his seat, and then proceed as an earthly judge doth ; and then, and not till then, make known to every one their respective and eternal doom. And this grand process they tell us, will commence and be carried on, on some one certain day, according to this world. Now these false conceptions and ideas of the judgment arise from that monstrous doctrine of ascribing to God the same properties that are in man, but will fall to the ground as soon as viewed in the light : for it is certain, none can be brought nearer to God than they are every moment ; being in his immediate presence, which filleth all ; and his judgment-seat is erected in every breast, and there is carried on the whole process.

So it is very evident there is a lying spirit in the mouth of the prophets, causing the people to go astray, and wander on the dark mountains as sheep having no shepherd.

Now judgment is not in itself condemnation, as is often represented ; but, as has been before shown, a clear distinction between falsehood and truth ; and the evil in falsity is already condemned, even while the light maketh manifest.

Therefore, the coming of the Son of Man, mentioned in Matt. xxv. is not, as men have taught, to dissolve the world ; but on the throne of his glory in the power of the light of truth, with his fan in his hand, to purge his floor, to separate between the wheat and the chaff, to pre-

serve the one, but burn the other with unquenchable fire ; or in other words, to purify his Church, to separate between truth and falsity, to overturn all the strong holds of the prince of darkness, supported in, and maintained by, erroneous and false doctrines, and imposed for truth.

Be alarmed now, ye teachers of lies, and maintainers of falsities, for your measure is nearly filled, your number completed, and the period accomplished, that the work you have performed, and are still carrying on, shall be destroyed and for ever cease. For the light and truth is broke forth from its oppression, and has discovered falshood its oppressor. The Lord is now coming with all his holy angels, not only in the splendor, majesty, and beauty of the light and truth, but in and with the power of all the properties of goodness and love ; that great and wonderful day of the Lord, so terrible to the maintainers and powers of darkness, in the doctrines of falsities, is rushing on ; which will overturn, overturn, and destroy all these self-confounding and self-contradicting systems which are enemies to, and oppressors of the truth.

But now, before we conclude, let us just take notice of the process. We have already seen that the right hand of God signifieth the principle of light, truth, and love ; consequently, all are on the right hand that are in the light and truth, wherein is all goodness and love. Now, on the contrary, it necessarily followeth, that the left hand must signify the principle of darkness, falsity, and evil, the promoters and maintainers thereof. Now it is said to those on the left hand, "Depart from me, ye cursed ; (darkness must fly before the light, and falsity before the truth) for I was hungry, and ye gave me no meat ; thirsty, and ye gave me no drink ; naked, and ye clothed me not ; sick and in prison, and ye visited me not." This is not to be understood, as is usually taught, that Christ will speak thus verbally to part of his audience, when the whole race of man is personally before him : no ; the Lord is now thus speaking to those on the left hand, and understood thus : Christ, or the seed of the woman, is in the soul of every man ; but is there closely imprisoned and violently oppressed by the seed of the serpent ; as in hunger, thirst, nakedness, and sickness : it is not the outward corruptible bodies of men.

Now the doctrine of three Gods, or the false doctrines concerning the one Lord God, Creator of all things, Saviour and Redeemer of the world, can administer no comfort to Christ in the soul ; and more especially the doctrine of justification and salvation by faith alone doth not, cannot administer the least comfort to Christ in this necessitous state : all that know and are in the truth will agree that Christ, in this

low estate, in his members or brethren, is in a starving condition, in hunger, nakedness, and confinement, in sickness ; but this doctrine of salvation without works can afford no meat, drink, clothing, nor cordial ; no comfort or consolation ; no release or enlargement, not so much as a kind visit in love ; but denieth all works of mercy : and instead of comforting and nourishing, (in its own nature and properties) it powerfully tendeth to starve and destroy, and, Herod-like, would murder the young child while it pretendeth to worship him.

Cease then your abominations, in false, monstrous, and even shocking declarations and assertions, concerning the one true God, Lord, and Saviour ! which worketh tribulation and desolation of the truth ; starving and oppressing Christ, who is the truth and the divine principle and heavenly desire kindled in the soul, from that original innate divine spark, or seed of life and light which is in every man ; which is Christ in his members and brethren, and there nourished by truth and love, but starved by falsity and darkness : yet know this, all ye who are on the left hand, that notwithstanding you administer no real comfort to Christ, yet Christ still liveth, and shall eternally live, with all his members and brethren : but no thanks to your murderous false doctrines, for your time is short who seek his life.

But again : it being evidently clear that the left hand signifieth the principle of darkness, falsity, and evil, called the goats ; all you who are found in that principle, maintaining error, and declaring abominable falsities of the one true God, must on a certainty be on the left hand among the goats ; and may now hear your sentence : put not off to some distant period, but hearken ! the judgment is now ! the voice of light and truth is now heard, and is always saying to darkness and falsity, Depart !—Depart you must at the appearance of the light, for the light hath no communion with darkness, nor truth with falsity.

The great and important work, the separation, is now carrying on, and shall continue without cessation or interruption, until perfectly finished ; until all evil, which hath its existence in darkness and falsity, is departed into its own place, that dark abyss from whence it came.

Your Babels must soon be stopped and thrown down, your false and contradictory systems of your own contrivance shall be broke : the earthquakes, wars, and tumults you have raised, shall cease ; and the spiritual pestilence and famine, consequent thereon, shall be no more : and every eye which is formed by the true light shall clearly see that you are not the sheep, but the goats. By your strife and contention, wherein, as devouring wolves, you worry each other, in your striving which shall destroy most of the sheep ; for the true

Shepherd, our Lord and Saviour, is meekness, the King of peace and unity.

It may be unnecessary to enlarge on the subject, in order more fully to establish the truth of what has been advanced, since it must be evident to every discerning mind, that what our Lord foretold is already accomplished; the very last prediction being now actually fulfilling, and the sign of the Son of Man appearing in heaven; which is the manifestation of the mystery of the truth in the light thereof, being evidently broke forth in innumerable souls. We may make a stop here, and inquire, Who is on the Lord's side? To such we have but little more to say, only to enforce our Lord's caution and admonition: "Take heed that no man deceive you."

(To be concluded in our next.)

THE DICTIONARY OF CORRESPONDENCES.

(Continued from vol. 1. page 537.)

ALAMMELECH, a city of the tribe of Asher, (Josh. xix. 26.) by which is signified something relative to blessedness in the *internal*, and its correspondent delight in the *external*.

ALARM, or *sudden terror*, is predicated of the understanding, more than of the will; and consequently is expressive of the expectation of immediate destruction of those who are principled in falses of doctrine, and evils of life. The term *alarm* is used in the Word, when the subject treated of is the approach of the last judgment, and the coming of the Lord.

ALAS! a term of lamentation on account of the desolation of good and truth in the church. When repeated more than once, it denotes the most grievous lamentation for impending damnation and misery, as in Rev. xviii. 10. and in chap viii. 13; in which last place the English translation has it, "*Wo, wo, wo, to the inhabitants of the earth,*" etc.

ALIEN, or *stranger*, one who is out of the pale of the Church. The word *alien* or *stranger* has various senses, according to the subject treated of; which indeed is the case with almost every expression in the holy Word. In the good sense, that is, when the subject is concerning those who are in a state of simple good, but not so much in truth, the term *alien* or *stranger* denotes those among the Gentiles, who, notwithstanding their being out of the pale of the Church, and consequently ignorant of the Lord, yet live a good life, according to the best of their knowledge, and are desirous of genuine truth. These

are the *aliens* or *strangers* spoken of in the Prophets, and other parts of the word, who shall build up the walls of the desolated Church; that is, among whom a new Church shall be established.

In an opposite sense, an *alien* is one who is neither a true member of the genuine Church, nor even of the Lord's universal Church, which is extended over the whole earth. In this sense, those within the pale of the Church, who do not acknowledge the Lord, nor keep his commandments, as well as those without the Church, who are not principled in charity and mutual love, are *aliens* and *strangers*, having nothing within them of that heavenly life which constitutes, in the language of Scripture, "mothers, and brothers, and sisters."

Strictly speaking, an *alien* (*alienus*) has respect to those who are in evils; while a *stranger*, or *foreigner*, (*alienigena*) denotes those who are in falses.

An *alien* also denotes one who dwells in the *literal* or *external* sense of the Word; for this sense, separate from the *internal* sense, is comparatively like an *alien* or a *stranger* who is only admitted to the gates of the palace, and not introduced to the family within. The holy Word, in its *internal* sense, is this palace; the *literal* sense its gates; the family within are the angels; and the Master of the house, or Father of the family, is the Lord.

ALIKE. Nothing in the universe is so absolutely *alike* or *similar* to another, in every respect, as that it may be substituted instead of it. Still, however, there may be a general *likeness*, whereby different things may harmonize together. The general *likeness* which prevails in nations, kingdoms, and families, is derived from the general *similarity* of their religious sentiments and train of thinking. This is the reason why the Jews, to this day, are *like* their great ancestor Jacob; and hence it is, that almost any person, on seeing the face of a Jew, instantly recognizes his religious principles.

There may be also a more particular *likeness*, whereby two things will naturally tend to each other; as is the case, abstractedly, with the affections of good and truth, and in respect of persons, with the husband and wife who are in true conjugal love.

It is provided by the Lord, that there shall be born into the world suitable conjugal pairs, who are so much *alike*, that there is a certain internal effort or tendency to be united together; which, if not effected in the present life, will, after the death of the body, as it were by fate, instinct, or an internal dictate of the mind, be most intimately conjoined; and yet, notwithstanding such an appearance of chance or fate, by reason of unexpected and astonishing occurrences, it is all

of the divine providence of the Lord, whose government of the universe entereth into the most minute particulars that can possibly be conceived.

ALIVE, possessing Love and Wisdom, which are the constituents of *spiritual* Life. In a supreme sense, the Lord alone is *alive*, because He alone possesseth in Himself Divine Love and Divine Wisdom, being, as he says, "Life in Himself." In a *spiritual* sense, man is said to be *alive*, when he has Faith in the Lord, and lives according to his Commandments: Faith in the Lord is the Life of his Understanding, and obedience to his Commandments is the Life of his Will. These two Lives are necessary to make a regenerate man; wherefore it is said in Gen. ii. 7, that "Jehovah God breathed into man the breath of *Lives*, and man became a Living Soul."

ALL, has various significations, according to the subject treated of. Sometimes it signifies the whole creation; at other times, only those who are regenerate, or new creatures. In this latter sense, it is said in Mark xvi. 15, "Go and preach the Gospel to *every* creature;" meaning to *all* who are capable of becoming regenerate. So in Isaiah xlv. 23, it is said, "Unto me *every* knee shall bow, and *every* tongue shall swear." And in Rev. v. 13, John says, "And *every* creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and Honor, and Glory, and Power, be unto Him that sitteth upon the Throne, and unto the Lamb, for ages of ages." In which passages, *every* knee, *every* tongue, and *every* creature, do not mean *all* in the universe who have existence, but *all* who are regenerated by the Lord, and by him elevated into the highest, middle, or lowest Heaven.

(To be continued.)

AN ESSAY ON THE NATURE OF LAWS.

CHAPTER VII.

(Continued from vol. 1. page 567.)

If in public life the immoral man be injurious to society, he is much more *destructive in private*.

Such an one sours, embitters and poisons domestic happiness; and by this means incapacitates the rising generation from becoming either happy or honorable.

Of a totally different cast is the truly moral man.

Sincerity, kindness, openness, benevolence, generosity, temperance and chastity, with a very long list of other virtues, take up their abode in his happy dwelling.

His life being gradually perfected here, by active morality dwelling in passive matter, is prepared by habit, to such a fixedness and stability of moral life, as may enable him to do without matter; and live distinct from it, in the mental or moral world.

This, indeed, is the very design of a material world, viz. to form a receptivity for immaterial minds. For in the moral world there is no extension; consequently, space and time, with their limitations, have no place here. (Chapter III.)

Instead of extension, there is impletion; and instead of time, there is a state of impletion. And, as the states of mental comfort, delight and happiness in this world, may be immensely varied, and exalted, how much more must this be the case, when the limitations and imperfections of matter are removed! *when the spirit returns to God who gave it.*

CHAPTER VIII.

Proofs in support of the foregoing principles are abundant. The states of society, in every part, evidence them.

Penal laws are designed as correctors of immorality; for where there is no immoral conduct, no just law can punish.

Let immorality be removed, and the prisons may be shut up. We may then sleep in safety without *bolts* or *bars* to our doors.

Were immorality banished, the forked tongue of slander would no more wound the characters and feelings of the good and virtuous. Detraction, envy, malice, violence, duplicity, drunkenness, unchastity, theft, tyranny, with the whole infernal brood of immoralities, would retire to their native hells; and no longer disturb the peace and comfort of society.

Were immorality removed, civil and religious liberty must grow and spread their sheltering branches far and wide.

Remove immorality, and commerce must needs flourish; because full credit would exist between man and man; honest debts will be paid, none other would be contracted, and fraudulent bankruptcies would have an end.

Is this an imaginary picture? is it not rather a thing fully within the reach? Who is there that is not ashamed of immoral conduct? and where is the man or woman, endowed with common sense, that may not live a moral life, if so disposed?

This matter is in the power of all. And if we will not, each of us, practice it, with what face can we complain of the mischiefs existing in society?

Every one who violates moral bonds, adds his quota of evil to the common stock.

CHAPTER IX.

Truth is generally seen more clearly by contrast.

Let the foregoing principles be inverted, and then view the picture.

Let us suppose, for a moment, that nature created all things ; is the head of all things.

Then it follows that what is *outermost* created what is *innermost* ; that the *circumference* created the *centre* ; that our earth formed the sun ; the body formed the mind ; that what is *inert and dead* created *what is alive*.

The soul or mind must, in this case, act from the body, not the *body* by command of the *soul*.

This atheistical inversion is the very reverse of the phenomena of the world.

For the earth, obediently, as astronomy teaches, moves round the sun, not the sun round the earth.

The mind directs the movements of the body, not the body of the mind.

Of consequence, the order of creation is, that what is within, rules what is without. That what is within is the highest and most central, and what is without is lowest and most circumferential.

The mind of man is within the body, and is therefore central to it ; but, as every one ought to know, the mind is not self-produced nor self-existent ; therefore it owes its existence to another who is central and superior to it. *Wherever there is man, therefore, he is a standing proof that there is a God above him.*

REMARKS ON THE ATHANASIAN CREED.

Dr. Hay, the Norrisian Professor of Divinity, at Cambridge, has just published an ingenious sermon, "Thoughts on the Athanasian Creed." His arguments are refined and subtle, rather than convincing and satisfactory. The great objections against this famous creed, still stand in their full force.

1. It is a gross imposition on mankind in its very name. It was no more written by St. Athanasius, than it was written by Dr. Priestley. It is an authorised falshood. This very circumstance should excite the honest efforts of the simple and sincere to reject it as spurious. How should we receive a teacher of truth, who came to us under an assumed character, with a lie on his very forehead.

2. It is an instance of presumptuous folly to attempt to state and to define what it declares to be incomprehensible. Now surely I must,

in some degree, understand what I attempt to define : or how can I passibly draw the line between truth and error, if both are involved in mysterious darkness ? He deserves some degree of attention, who says that the Trinity may be understood, if not as to its *essence*, yet as to its *form* and *manifestation* ; at least let us listen to his explanation of it. He offers no insult to our understanding : but can the presumption of ignorance, and the slavery of bigotry, rise higher than this—than for an obscure, an unknown individual, to dictate after this manner, “ Whosoever will be saved, *must thus* think of the Trinity ;” which Trinity, he afterwards informs us, is incomprehensible ; that is, we must shut our eyes, wander in a wilderness of darkness, and call this believing the Catholic Faith.

The Athanasian Creed asserts that there are *three* Persons, and *every* Person by himself to be *God* and *Lord* : the clear and simple consequence then must be, that there are *three* Gods, or *three* Lords. Every simple mind starts with horror at the idea ; but this fault is in the creed, which has so long enslaved and disgraced the minds of men.

The repetition of words which we do not understand, cannot either preserve peace in the Church, or promote charity among men. It is one great part of religion to open the understanding, and to elevate it above the fallacies and impositions of the senses, into the regions of divine truth : but can this good end be possibly effected, by repeating words which we cannot comprehend, and by bowing down the understanding in abject submission—not to the will of God, but to the bold dogmas of ignorant men—of men who are positive, in proportion as they are ignorant ?

I sincerely wish, with good archbishop Tillotson, that the Church of England was well rid of the Athanasian Creed : for some pious clergymen never can read it : in other congregations, where it is mechanically read, some of the people shut their prayer-books ; others sit down with manifest marks of disgust and dissatisfaction. Several of the present bishops no ways approve it ; but they dread innovations. Suppose, then, if it was not discontinued by public authority, it was to be omitted, by a general connivance, in all the new prayer books ?

We ought to understand the Trinity of Father, Son, and Holy Spirit, in the one glorified Person of the Lord Jesus ; or the supreme essence, the manifested form, and the divine energy, in one ; like as the soul, the body, and the operation of man ; or as the essence of light, the bright shining or manifestation of light, and the influence of light from the sun.

M. K.

THE BOUQUET.....N^o. I.

Under this head we shall endeavor to cull a few flowers from the garden of literature. As they are selected by one passionately fond of straying among the sweets that decorate the walks of knowledge, though unskilled in horticulture, the readers will readily excuse it, should his inexperience sometimes pluck, with the fragrant jessamine, the soporiferous poppy.

THE SIEGE OF FALERII.

The following anecdote of Camillus is extracted from Plutarch's *Lives*; and is one, among many, of the fragments of Roman greatness, exhibiting that brilliancy of soul which envy cannot tarnish nor time deface.

In the 361st year of Rome, Camillus, a military tribune, marched his forces into the country of Falisci, and besieged Falerii, a city well fortified, and provided in all respects for war. The Falerians, trusting to the fortifications with which they were surrounded, made so little account of the siege, that the inhabitants, except those who guarded the walls, walked the streets in their common habits. The boys too went to school, and the master took them out to walk and exercise about the walls. For the Falerians, like the Greeks, chose to have their children bred at one public school, that they might be-times be accustomed to the same discipline, and form themselves to friendship and society.

This schoolmaster, designing to betray the citizens by means of their children, took them every day out of the city to exercise, keeping them close to the walls at first, and when their exercise was over led them in again. By degrees he took them out farther, accustoming them to divert themselves freely, as if they had nothing to fear. At last, having got them altogether, he brought them to the Roman advanced guard, and delivered them up to be carried to Camillus. When he came into his presence, he said, "He was the schoolmaster of Falerii, but preferring his favor to the obligations of duty, he came to deliver up those children to him, and in them their whole city." This action appeared very shocking to Camillus, and he said to those that were by, "War, at best, is a savage thing, and wades through a sea of violence and injustice; yet even war itself has its laws, which men of honor will not depart from, nor do they so pursue victory, as to avail themselves of acts of villany and baseness. For a great general should rely on his own virtue, and not upon the treachery of others."

Then he ordered the lictors to tear off the wretch's clothes, to tie his hands behind him, and to furnish the boys with rods and scourges, to punish the traitor, and whip him into the city. The Falerians, by this time, had discovered the schoolmaster's treason; the city was full of lamentations for so great a loss; and the principal inhabitants, both men and women, crowded about the walls and the gates like persons distracted. In the midst of this disorder they espied the boys whipping on their master, naked and bound; and calling Camillus "their god, their deliverer, their father." Not only the parents of those children, but all the citizens in general, were struck with admiration at the spectacle, and conceived such an affection for the justice of Camillus, that they immediately assembled in council and sent deputies to surrender to him both themselves and their city.

CHARACTER OF THE AFRICAN.

While we hear some so extravagantly fond of censuring the poor African for the want of sensibility and intellect, and brutishly classing him with the beast of the forest, as unreflecting and cruel, we are highly gratified with the opinion of the naturalist and the philosopher, not less celebrated for his liberality than his erudition. Mons. Buffon, after describing the person of this much injured people, says,

The Negros in general are a remarkably innocent and inoffensive people. If properly fed, and unexposed to bad usage, they are contented, joyous, and obliging; and on their very countenance may we read the satisfaction of their soul. If hardly dealt with, on the other hand, their spirits forsake them, and they droop with sorrow. Alike impressed with a sense of what injuries, and of what favors they have received, to a cruel master they are implacable foes; to an indulgent one, servants who will exert every effort of which human nature is capable, in order to express to him their zeal, and their attachment. To their children, their friends, their countrymen, they are naturally compassionate and tender. Cheerfully, of the little they have, do they communicate a share to those in necessity and indigence; though, otherwise than from that necessity, that indigence, they have not, perhaps, the smallest knowledge of them. That they have an excellent heart, therefore, is evident; and, in having this, they have the seed of every virtue. Their sufferings demand a tear. Are they not already sufficiently unhappy in being reduced to a state of slavery; in being obliged always to work without ever reaping the smallest fruits of their labor? To crown their wretchedness, must they be abused, buffeted, treated like brutes? Humanity revolts at the idea of a conduct which nothing but the thirst of gold could ever have introduced.

We do not hesitate in pronouncing the following instance of African hospitality as characteristic of that humiliated and unjustly despised nation. It is to be found in the travels of the late justly celebrated Mungo Park.

THE NEGRO'S HOSPITALITY.

Having passed a whole day (says this enterprising traveller) without victuals, in the shade of a tree, and the night threatened to be very uncomfortable; for the wind rose, and there was great appearance of a heavy rain: the wild beasts too were so numerous in the neighborhood, that I should have been under the necessity of climbing up the tree, and resting among the branches. About sun set, however, as I was preparing to pass the night in this manner, and had turned my horse loose, that he might graze at liberty, a negro woman, returning from the labors of the field, stopped to observe me: and perceiving that I was weary and dejected, inquired into my situation. I briefly explained it to her; after which, with looks of great compassion, she took up my saddle and bridle, and told me to follow her. Having conducted me into her hut, she lighted a lamp, spread a mat on the floor, and told me I might remain there for the night. Finding that I was very hungry, she went out to procure me something to eat; and returned in a short time with a very fine fish; which, having caused it to be half broiled upon some embers, she gave me for supper. The rites of hospitality being thus performed towards a stranger in distress, my worthy benefactress (pointing to the mat, and telling me I might sleep there without apprehension) called to the female part of her family, who stood gazing on me all the while in fixed astonishment, to resume their task of spinning cotton; in which they continued to employ themselves great part of the night.

They lightened their labour by songs, one of which was composed extempore; for I was myself the subject of it. It was sung by one of the young women, the rest joined in a sort of chorus. The air was sweet and plaintive, and the words, literally translated, were these: "The winds roared, and the rains fell. The poor white man, faint and weary, came and sat under our tree. He has no mother to bring him milk; no wife to grind him corn. *Chorus.* Let us pity the white man: no mother has he to bring him milk; no wife to grind his corn."* Trifling as these events may appear to the reader, they

* These simple and pathetic sentiments have been beautifully versified and expanded, by the duchess of Devonshire. The following is a copy of this inte-

were to me affecting in the highest degree. I was oppressed by such unexpected kindness; and sleep fled from my eyes. In the morning I presented to my compassionate landlady two of the four brass buttons which remained on my waistcoat: the only recompense it was in my power to make her.

ACHILLES'S SOLILOQUY.

Too much praise cannot be bestowed upon the following beautiful soliloquy of Achilles, on seeing the shade of his dearest friend Patroclus.

'Tis true, 'tis certain; man, though dead, retains
 Part of himself; th' immortal mind remains:
 The form subsists without the body's aid,
 Aërial semblance, and an empty shade!
 This night my friend, so late in battle lost,
 Stood at my side, a pensive, plaintive ghost;
 E'en now familiar, as in life, he came,
 Alas! how different! yet how like the same!

This master of the epic strain, in a few words, has given a clear view of the ideas of the ancients, respecting the disposal of the after-existence of man, when the soul is stripped of her mortal robes. The

resting little piece of poetry, which reflects honor on that feminine sensibility from which it emanated.

The loud wind roar'd, the rain fell fast;
 The white man yielded to the blast.
 He sat him down beneath the tree,
 For weary, sad, and faint was he:
 And ah! no wife or mother's care,
 For him the milk or corn prepare.

CHORUS.

*The white man shall our pity share:
 Alas! no wife, or mother's care,
 For him the milk or corn prepare.*

The storm is o'er, the tempest past,
 And mercy's voice has hush'd the blast;
 The wind is heard in whispers low:
 The white man far away must go;
 But ever in his heart must bear
 Remembrance of the negro's care.

CHORUS.

*Go, white man, go; but with thee bear
 The negro's wish, the negro's prayer,
 Remembrance of the negro's care.*

being the handsomest of the group, Mr. A. (who although an old bachelor, was a great admirer of beauty) at first fixed upon *her* as his temporary favorite; but soon had reason to transfer his particular attention to another less handsome, but more amiable. On her continuing a similar strain of exclamations, attended with correspondent looks and demeanor, he turned towards her and said, "My sweet young lady, what pains you kindly take to prevent that fine face of yours from killing half the beaux in London!" And then directed his conversation explanatory of the different objects before them, to the rest of the party.

So much influence, however, had she over her companions—that, beaten as the round was to the worthy and instructive librarian, she caused him to finish it considerably sooner than was either pleasing to his mind, or convenient to the state and ponderosity of his body. While in the last room, just before he made his parting bow, addressing himself to her with that suavity of manner which was so peculiar to him, he smilingly said—"Why, what a cross little puss you are! Nothing pleases you. Here are ten thousand curious and valuable things brought at a vast expense from all parts of the world, and you turn up your nose at the whole of them. Do you think with these airs, that that pretty face will ever get you a husband! Not if he knows you half an hour first. Almost every day of my life, and especially when attending ladies through these rooms, I regret being an old bachelor: for I see so many charming, good tempered women, that I reproach myself for not trying to persuade one of them to bless me with her company. But I can't fall in love with you, and I'll honestly tell you I shall pity the man that does; for I'm sure you'll plague him out of his life."

During this singular valedictory speech, (delivered with such pleasantry that even the reproved could not take offence at it) the gentleman who was of the party looked now at the speaker, and then at the lady, with considerable emotion, but said nothing: while she called up no small portion of lightning into a fine pair of dark eyes, and some transient flashes of it into her cheeks, and then with her friends, (who affably wished their candid Ciccrone a good morning) withdrew.

Somewhat more than a year afterwards, on going the same round again, our honest friend was particularly pleased with one lady of the party; and that one being the prettiest, he contrived, according to his wonted custom, to pay *her* the most particular attention. Respectfully

inquisitive respecting every object which time allowed her to notice, she asked a number of questions ; and most willingly,

“ He taught the lovely fair one all he knew.”

while, in the most engaging manner, she drew the attention of her friends to many curiosities which they would otherwise have passed by unobserved. In short, as good Bishop Rundle says, she “ being disposed to be pleased with every thing, every thing conspired to please *her*.” Nor was less pleased her worthy and benevolent guide ; who, while he was contemplating the beauties of nature, was contemplating, not only the charms of her person, but also those of her mind. At length “ the wonder ended.” He was about to make his best bow, when the fascinating fair one, with an arch smile, (looking him rather askew in the face) asked him whether he remembered her ; “ No madam,” said he, “ but shall not easily *forget* you.” Then, linking her arm with that of a gentleman who was of the party, she asked, in the same engaging manner, whether he remembered *him* ? To which he replied, “ He thought he did ; but the gentleman looked better than when he saw him before.” “ Now sir,” said she, “ don’t you recollect once, in this very room, giving a lady, who was pleased with nothing, and displeased with every thing, a smart lecture for her caprice and ill temper ? ” “ Yes madam, I do.” “ Well sir, I am that lady ; or, I should rather say, I *was* ; for *you* have been the means, in the hands of Divine Providence, of making me a totally different being to what I then was ; and I am now come to thank you for it. Your half-in-jest and half-in-earnest mode of reproof, caused me to know myself ; and was of far more use than all that had been done before, in correcting a spoilt temper. After we had left you, (continued she) I began to reflect seriously upon the occurrence. “ Goodness ! said I to myself, if I appear thus unamiable to a stranger, how must I appear to my friends ! especially to those destined to live constantly with me ! ” “ You asked me, sir, if I expected ever to get a husband ; I then had one—this gentleman, who was present at your just reproof ; and I dare say he will join with me in thanking you for giving it so frankly and successfully.”

The husband then cordially repeated his acknowledgments to him, for having been instrumental in contributing so largely to their mutual felicity ; “ a felicity,” said he, “ which (should any thing lead you, sir, into the neighborhood of ——— you will gratify extremely, both myself and my wife, if you will call and witness.” Then leaving his address, and he and his lady shaking Mr. A. by the hand, they departed.

ELEGANT EXTRACT.

From the Rev. Mr. Bennet's "Strictures on Female Education."

Why indeed had woman her existence, but to dignify and ennoble it by such superior employments. When does she appear to so much advantage, as when surrounded in her nursery by a train of prattlers, she is holding forth the moral page for the instruction of one, and pouring out the milk of health to invigorate the frame and constitution of another? When is her snowy bosom half so serene, or when thrills it with such an innocent and pleasing rapture, as in the silent moments of domestic attention, or those attitudes of undissembled love? What painter, wandering with a creative fancy over the all exhaustless riches of nature, can give us so enchanting and delightful a picture in so elegant a frame? What pleasure of the levee, the drawing room, or masquerade, can vie in flavor with these more retired, maternal satisfactions? And when can woman ever be said to consult the real dignity and happiness of her sex, but when she is thus conscientiously discharging her duty to the man to whom she has plighted, at the altar of God, her vows and her affections.

CHILDREN.

Parents, who anticipate every wish of their children, often pave the way for their destruction, and entirely unfit them for returning that affectionate care which is due to the author of their being. We see many instances of the ill effects of such misplaced kindness. To supply children with all the superfluities of life, weakens the springs of exertion, and proves fatal to their future improvement; for why should they exert themselves to procure that which is ready at their call? Parents, remember this.

THE BROTHER AND SISTER.

A gentleman had two children, the one a daughter, that was very plain in her person; the other a boy, that was a great beauty. As they were at play together one day, they saw their faces in a looking glass that stood on their mother's chair; upon which the boy, seeing his beauty, was so charmed with it, that he extolled it mightily to his sister, who took these praises of beauty, as so many reflections on her disagreeableness. She went to her father, acquainted him with the affair, and made very great complaints of her brother's rudeness to her. Upon this, the prudent old gentleman, instead of being angry,

Like Autumn, rich in ripening corn,
 Came manhood's sober reign ;
 My harvest-moon scarce fill'd her horn,
 When she began to wane.

Close follow'd age, infirm old age,
 The winter of my year ;
 When shall I fall before his rage,
 To rise beyond the sphere !

I long to cast the chains away,
 That hold my soul a slave,
 To burst these dungeon-walls of clay,
 Enfranchised from the grave.

Life lies in embryo—never free
 Till Nature yields her breath ;
 Till Time becomes Eternity,
 And Man is born in Death.

WONDERFUL

The following is a letter from Malta : “ I have to acquaint you with a phenomenon which has appeared at Damascus, in Syria, in April. A pillar of fire, of an immense light, was seen towards the east, and remained in view three days and nights ; during which time no sun, moon, or stars, were seen, yet the light was sufficient for seeing any object. This has given rise to many conjectures among learned men in the place. The Nile has risen two months before the usual time.”

It is confidently rumored, that the Rev. Mr. Mendola, the Portuguese Rabbi, received a letter a few days since from the Rabbins of Jerusalem, informing him that there had been no darkness in the sacred city for three days and three nights, in consequence of a cloud of fire which rested on a tree in the vicinity, and that the third day it vanished, to the general consternation of the inhabitants. The tree, it is observed, was not deranged by the miraculous and awful event ! We are confidently assured, by various authorities, that no doubt exists among the children of Israel in this metropolis, as to the verity of this extraordinary communication.

London Morning Herald.

LOVELY KITTY.

For foreign climes, to cross the sea,
 I joyful left my native cot,
 And o'er the billows sang with glee,
 Unmindful of my future lot.
 Till love, a softer name for fate,
 To other themes transform'd my ditty,
 Then all my song was bonny, bonny Kate,
 And all its burthen—*lovely Kitty!*

My Kate, too, blythe as birds in spring,
 Would archly warble through the day,
 In Cupid's spite would gaily sing,
 And oft I join'd the frolic lay—
 Till love offended, changed, like mine,
 In mere revenge her scornful ditty :
 Then all her song was, *O my Valentine!*
 And still I answered—" *lovely Kitty!*"

PROGRESS OF THE ARTS.

MESSRS. STARRS' NEW TYPE FOUNDRY.

In presenting our readers with the second volume of the *HALCYON LUMINARY*, in an entire new dress, we cannot permit the opportunity to pass without bestowing a trifling tribute of commendation on those to whose genius and enterprise, its present beautiful and elegant exterior is principally owing. It had long been a subject of regret, that America continued so far behind the European world in the ingenious and highly important art of making PRINTING TYPES; and many unsuccessful attempts were made to do away the odium of the fact. The proprietors of the Philadelphia Foundry are certainly entitled to great credit, for the elevation to which this art has attained under their skillful management; and the Baltimore artists, in point of ornament, have nearly kept pace with them: but it was reserved for the Mess. STARRS, of this city, (and they are stars, in this respect, of no inferior magnitude) to reach first the climax of excellence to which they are all aspiring. These young gentlemen are native Americans, born in New-England, and with a characteristic spirit of genius and enterprise, a spirit that generally commands success, have struck out an entire new path for themselves. With inventive talents too original to be copyists, they have disdained models, and become themselves, at once, the most perfect models the art has hitherto exhibited. They

have just established a Foundry in this city, and the present impression of this Magazine, is from the first fruits of their new establishment. To *artists* and *connoisseurs*, who read this article, and examine the impression, enough has been said; and to others, we will only add our assurance, that this sheet received its impression from the most beautiful and highly finished type, we have ever inspected.

PERPÉTUAL MOTION.

A Mr. Readhefer, of Pennsylvania, has invented a machine, which has been for some time exhibited in Philadelphia, as possessing a power in itself, "*generating motion without cessation*." This machine consists of a horizontal wheel, suspended by four chains to an upright shaft which descends through its centre, but which is not attached to the wheel except by the chains before mentioned. This wheel (which may be denominated the *fly-wheel*) supports, on its opposite sides, two movable inclined planes, fastened to the upright shaft, which must, of course, revolve with them. On each of these inclined planes a carriage, containing weights proportioned to the power required to be produced, is attached above, by means of a cross beam passing through the axle or shaft which is made to move. Therefore, the carriage with the weight, obeying the law of gravity, and endeavoring to descend, protends the inclined plane, which forces the shaft to revolve, the shaft forces the cross-beam, and the cross-beam again restores the weight to its first place on the inclined plane, and in this manner the whole perpetually revolves.

Not having had an opportunity of seeing this machine, we can only imperfectly describe it from hearsay, but will, in our next number, present our readers with something further on the subject. It has many advocates, and as many opposers; the latter obstinately maintaining the whole to be a deception, which the former as obstinately deny. Time must determine who are in the right.

IMPROVED PATENT DOOR-LOCK.

Mr. Samuel Goodwin, of *Philadelphia*, has succeeded in improving his patent lock to a degree that does credit to his inventive talents, and promises to become highly advantageous to society, especially to the commercial world. It has met the unqualified approbation of all who have seen it. It is constructed without a spring, so that it will rarely, if ever, become out of repair by use. The key and its very simple wards are so formed as to render the picking of it impossible. It has an alarm-bell contrived with much simplicity, that gives instant notice

It should be observed, that the room in which fumigation is to be formed ought to be very closely shut up, and that the person should walk about to suck in the vapor by degrees.

RECEIPT FOR CURING A ROSE CANCER.

Take roll brimstone and lead of equal weight—dissolve them together in a thing suitable for melting lead: this composition, when cold, becomes a cinder; pound it in a mortar, and drop the powder on the cancer every night and morning, and in one month a cure may be effected. This has been recently proved in the town of Portland, Maine.

SODA WATER.

This is well known to have great effect in complaints of the kidneys, ureters, or bladder, when these organs are either obstructed or irritated by calculus matter, or are in an irritable, corroded, or ulcerated state. While this water abates the acrimony of the humors, it dissolves and washes out the mucus and clears the kidneys, ureters and bladder from any matter of this kind that may be lodged in them; and it tends not only to prevent the generation of a calculus, or to stop the increase of one, but to diminish, as a solvent, such as is already formed. It affords the most desirable relief in the stranguary. In cases of acidity in the stomach and indigestion, this water will be found very serviceable. Even in the gout those who have taken of this water for the stone or gravel have been cured of both diseases by means of soda.

It may be taken to the quantity of a pint or more, daily, at three stated periods; morning, noon, and night, an hour previously to the several meals of the day.

If it should produce any uneasiness in the stomach (which is seldom the case) a tea-spoonful or two of rum, brandy, or any spicy medicated tincture, may be added.

In very cold weather it is sometimes best taken with warm milk. No regimen is particularly required, but such as temperance dictates.

It must be remembered that the three sorts of single, double, and triple acidulous soda water, so denominated from the quantity of soda salt it contains, are recommended to be taken in proportion as the stomach can bear, or the disease requires a larger portion of the soda. The double is generally used.

It is said that the late premier, Mr. Pitt, was in the daily habit of drinking this water during those fatiguing hours of the morning when he was occupied by the cares of his official bureau. Whether Mr. Pitt derived health or pleasure from this beverage, we will not stay to inquire, but merely add, that it is one of the most grateful liquors to which we may be conducted by the Naiad of the mineral spring.

the Galilean Church to a following world? To you then, more especially, we make this address, standing, as you do, on the mount of Ephraim; blessed, in the natural degree, with the blessing of Jacob, on that portion of the Holy Land dedicated to the appearance of our Lord, in things intellectual, appertaining to the Church.

Having thus showed you, Reverend Gentlemen, that you have already committed yourselves in the cause, shortly to be tried, in which the King of Kings stands on the one part, and the powers of darkness, of this world, on the other part, Christ and Anti-Christ; you are now seriously and solemnly admonished, how, that after your profession of allegiance, your solemn vows to be for Him, and not for another, you engage yourselves in opposition to his cause, give his glory and good name, entrusted to your care, to his opponent; thereby bringing upon yourselves that swift destruction, which is threatened upon all who oppose the eternal Truth, revealed for the salvation of the world; and, more especially, upon all those who are engaged specially for the express purpose of propagating it abroad among their fellow-men, when such are found arrayed in opposition to it.

Contrary to the custom of the politicians of this world, we will inform you what the END proposed is, with the body of the New Church, as to this world, in which the agency of man is used. The END is first mentioned, that having a goal, an object in view, the whole system of cause and effect may be the better unravelled and explained, so as to come under the comprehension of every capacity. This End is so great, so good, so glorious, that it is with mingled emotions of pride (we mean Christian pride) and pleasure, that we introduce it to the inspection of the world.

That END, of which we now speak, is that spoken of and contemplated by holy apostles and prophets from the beginning of the world, under the title of the "KINGDOM OF CHRIST ON EARTH." And it is under this view of the subject that we mean to lay these observations before you. It is to this END we at this time call your attention, pointing to the causes, or means, for accomplishing the effect, in which the end is. This being agreeably to a revealed tenet of our doctrine, D. L. No. 222, that the angels who are in wisdom, see universals, and from universals, the particulars of scientifics therein comprehended.

Reverend Gentlemen, ye know full well, that since the former advent of our Lord and Master, seventeen centuries have revolved. The world, under the influence of the precepts of Christianity, would, it

was sanguinely supposed, have assumed an aspect of universal peace, different from what hath really taken place. There were two modes proposed for the accomplishment of this hope, each in full operation. The first, or *internal* mode, was by the force of piety, the beauty of holiness, the charms of virtue. The last, or *external* mode, was by the exclusive dominion of the Romish Church, with an ecclesiastical authority predominant over that of all temporal monarchs. Neither of these means have succeeded to the extent anticipated; although they have to a certain extent. The disappointment thus experienced, hath produced, in the Christian world, much falling off from that lively hope, from the Scripture promises, which animated Christians in the early ages, and induced them so often and so faithfully to cast up their view towards that Kingdom of the Heavens, of which an earthly type was promised in the ages to come, and which has been always looked for by both Jews and Christians of every denomination. But, the whole of Revelation has laterally, it must be confessed, rather become a matter of doubt, and the exercise of its duties rather a matter of form, sustained and subsisting by the force of habit, rather than by the force of conviction; having a form, but destitute of power.

Let us then, Reverend Gentlemen, candidly and seriously consider this state of things, and permit us earnestly to inquire of you, whether the Kingdom of Christ, promised in the Scriptures, can be established, under such circumstances, by your acknowledged means—under the dispensation you now preach to the world? There is not a sensible man among you, that will venture to give this query an affirmative direct. For you rely chiefly on imputative virtue, which is only efficacious after death, according to your own account of it.

You must then admit the necessity that exists for an additional Revelation, in accomplishment of the designs of Providence, in the elevation of man, and establishment of the promised Church.

You will meet us on the threshold, with the hackneyed exclamation, “nothing is impossible with God”—but believe us, Reverend Gentlemen, the age of delusion is wasting away, the age of sound spiritual reason is commencing. We accept not this assertion; nay, we disprove it: for we are told by the Scriptures, that “it is impossible for God to lie,” nor can God, possibly, being of infinite perfection, break any of his own commands, nor violate any of those laws which he hath declared to be just, and which emanate essentially from himself. Thus, Gentlemen, the corner-stone on which all your hope was to rest, the omnipotence of God, as *you* have conceived of it, is overturned. Whereon will you rest the basis of your arguments? Perhaps you

may take up with the doctrine of the people called Quakers; where every man is his own Christ, his own Prophet, refusing to hear of the lo, here! and, lo, there!—the true Spirit being within! Here, again, Gentlemen, let me warn you against delusion. Since the days of the first existing Quakers, that society has not added to the common stock of Christian knowledge one single jot or tittle beyond the ordinary series of truths taken from the Bible, which appears to be common to all sects. They cannot, then, have any exclusive inspiration. Every idea of this kind is mere fantasy; since, if there was such a thing, it would be apparent, tangible as other revelations by inspiration have been before. Besides, to admit an ordinary, or general communication with the spiritual world, on Quaker principles, would tend to invalidate and overturn, totally, the whole pre-established theology and *Divine experience*, on which they themselves found their belief, by making that common, which is said, by the whole testimony of the Word, to be uncommon, and specially revealed, as exigence requires, by select servants chosen for that purpose. That this is evident, from the nature of things, is thus proved, by rational argument, that all teaching by prophecy, pre-supposes a defect in the *interior* of the will and understanding of the body of people at large, which demands the aid of the *exterior* application of teaching, in order to arrest the too rapid tendency to evil.

Further, this Quaker belief is shown to be contradictory and irrational, by the practice under it; for if it was homogenous in theory and practice, silent meetings would be always the most instructive, and therefore exclusively in use; the business of preaching would be in whole, as it is in part, proscribed.

But the strongest point in this view remains to be mentioned. If the Almighty, in consistency with the regular order of his providence, could have regenerated mankind by the means supposed by the Quakers to exist operatively, and internally, surely His coming in the flesh was a superfluous work; his sufferings in the body, and his death on the cross, must have all been as unnecessary afflictions, without claim to our compassion or gratitude, if his divine instructions could have been interiorly or intuitively conveyed. Nor let it be said, that there is any hypothesis or mistatement here: For it is a notorious fact, that some "Friends," from a laudable motive of civilizing the Indians, having, in addition to agricultural instructions, attempted, also, to give them spiritual instruction, the attention of the natives was directed, by their spiritual guides, to the voice of the Great Spirit within, though these natives were ignorant of gospel truth, and, consequently,

had no plane, no vessels, no conjunctive means, by which illumination might operate upon their minds. The consequence was, that there was no benefit at all gained by the Indians; from which it may, perhaps, be presumed, with no small consistency, that the "Friends" themselves do actually enjoy more *exterior* light, by the reflection of the other Christian sects around them, than from this *inward* spirit; and which prevents them from lapsing into many irregularities, that would naturally result from their spiritual notions.

Having thus anticipated some plausible objections that arise on the start of the subject, we go on to assert, that, according to all the *experience* hitherto obtained of the divine operation of the Almighty in the *spiritual* affairs of men, his work is both outward and inward, in homogenous, or concordant order, as exteriorly by Moses, by the prophets, by his own Divine Humanity, and by his Revelation at this time of his *spiritual* gospel, from the letter thereof, than which, a greater miracle was not performed in all Judea, by the Man Christ, and which stamps on the mind, at once, of every impartial inquirer, the divinity of its origin. It is this last mentioned Revelation, in addition to, or rather in coalition with the former, that is now offered us, as the *means* of building up a kingdom, in which He may reign. And, believe it, Reverend Gentlemen, that there is no inconsiderable number of persons, who are voluntarily disposed to come forward in testimony, with their founded conviction, that the means are adequate to the end proposed. Gentlemen of accomplished character, classical literature, and extensive practical knowledge, in the various duties and relations of life; on the bench of justice, at the bar, in the profession of medicine, in manufactures, commerce, and agriculture; exclusive of those, who, already enjoying the dignities of the Galilean Churches, have opened their arms to the new dispensation. Such testimony is not to be got over by a sneer, a shrug, or a simper, as has been the case, before those vouchers were obtained. It is true, it is now upwards of half a century since this light shone on, but could not penetrate the atmosphere of a slumbering world, immersed in midnight gloom. The neglect, contempt, scorn, and, if you please, detestation, with which the doctrines of the New Jerusalem were treated by the colleges, by the reviewers, the literati, and the whole host of scribes and pharisees, was an apparent evidence to the unthinking multitude, of the nonentity of the doctrines; for it did not enter into their views of the subject, that such things might be above common comprehension as well as below it. What does experience now inform us? It informs us, that amidst all this torrent of obloquy and derision, the doctrines of truth

hold on their way agreeably to the prediction of Daniel, who saw the little stone, that was hewed out without hands, roll on till it became a great mountain, whose base covered the earth. In America, not only, but in all the Christian world, is this consentaneous impulse going on; treading on diadems and thrones, overstepping seas, and removing landmarks.

There are two books of the class we denominate New Revelation, the "Wisdom of Angels concerning the Divine Love," and, the "Wisdom of Angels concerning the Divine Providence;" which, we hesitate not to say, would have been cheaply purchased by the barter of the whole crop of literature produced during the last seventeen centuries. Yet, strange to tell, wonderful to relate, these books are nowhere seen, unless in the hands of a few "visionaries." Search the colleges, they are not there; the public libraries, they are there unknown; nor are they even to be found in the catalogues of the traders in paper and print!! And yet, great as the improvements of Herschell are, in the art of optic glasses—far as he has carried the human view into the distant realms of the starry universe, beyond the ordinary limits of penetration; not less distant may the books now mentioned carry the astonished observer, whose *spiritual* optics are in potency, through the high regions of the *spiritual* and *celestial* worlds.

So much, as to the **END**, and, as to the **CAUSE**, or means; let us turn our view to effects, and the accomplishment.

You, Reverend Gentlemen, as before observed, have, in your offering of prayer to the Almighty, in times past, never been unmindful of the day when the Messiah would reign. You have ardently prayed for it. Your petitions have been urged with zeal and frequency. And the prayers of the righteous are surely of much avail. Your petitions have been recorded and graciously answered. The time you have longed for, is at hand; yea, even at your doors. Will you now, like the Jews, obstinately resist that which you have so long and sedulously craved? Will you, Reverend Gentlemen, refuse the Messiah an audience, dismiss him with disregard, because he comes not with a temporal crown, or in the creed, the uniform of your respective sects? because he holds His Wisdom so high that he will not even enter into any compromise with your spiritual inventions, your political schemes, your mountebank tricks, nor your scholastic dictation?—for his name is called "**THE WORD OF GOD.**" Do you, Reverend Gentlemen, expect to hold a parley with the Most High, offer conditions on which you will come over to his side, including in the contract the souls of the people of your congregations, as Russian

nobles, when selling an estate, are wont to do with the bodies of their peasants? No! As the Lord liveth, this thing shall not be so. He that reigneth in Heaven, and amongst the inhabitants of this lower world, will do that which is right in *his own eyes*, regardless of the pride of man.

When the Jews beheld the lowly Jesus presenting himself for their acceptance as their King, in such form as they could recognize; he who had delivered them from the whip of the taskmaster, brought them into Canaan, and there maintained them for many generations against all their enemies—when he proffered the Jews a spiritual kingdom, in which dwelleth righteousness, it was instantly rejected: for they had set their hearts on an earthly dominion. So, Gentlemen, does the case appear with you: you have at heart the *external* foundations of your respective establishments, rather than that essential spirit and life of the Divine Truth, which is the soul of all religious establishments, and without which, the outward body is a mere *caput mortuum*. Let the Messiah come, let him appear, said the Jews, in pomp, we will then believe. So say you now. Now, according to this, your idea, a man's actual presence is supposed to be necessary in order to his effecting a work; but here you are contradicted by old experience. The presiding executive of this, our nation, rules by agency. The enormous powers of the European emperor are exercised by agency, but not the less emanating is the act of, and from the supreme ruler. How much more, then, the King of Kings, than any earthly ruler; Him whom the winds and the waves obey. And if, some centuries hence, our posterity, by means of Heavenly mandates and Divine Laws, enjoy a golden age, could those effects be less ascribable to the goodness and wisdom of the Almighty, than if he had actually appeared to our eyes, attended by legions of angels to accomplish this effect? No! Reverend Gentlemen: men have, even at this day, acquired sagacity enough to discriminate between the mind which gives the *primum mobile*, and the passive object, to which *momentum* is imparted, acting by a power not within itself, but yielded for the purpose which it is destined to fulfil in the order of creation.

There is nothing that you will admit with more freedom, than that hitherto the affairs of this, our lower world, have been managed, and badly managed too, by the class called politicians; without desiring to cast any censure on this class of men, who have no doubt done as well, if not better, than any of their cotemporaries would have done, under similar circumstances; for in this argument we allude not to persons, but to principles. For, believing, as we do, that, as the prin-

ciples are, so is the man, we can see nothing in the acts of men, but their principles in display. The wars, revolutions, famines, pestilences, poverty, diseases, arising out of the political administration of things, are too well known, too much felt to be here introduced in detail. We insist, that all these evils are unavoidable concomitants of that existing state of things, wherein politicians rule over all, whilst it is a notorious fact, that the most horrid outrages against the divine law are continually perpetrated by most, if not all, of these "honorable men." Of the government of these states we know something, though we shall prefer drawing our illustrations from any or all of the European nations, England, France, Germany, Spain, whose administrations are conducted, if we can believe the reports of history, and the testimony of intimate friends, by persons who will, *a la cœur*, rob, steal, lie, cheat, commit adulteries, blaspheme the name of God, covet their neighbor's goods, bear false witness, &c. when the varnish of state is wiped off, and their deeds presented in their naked form to the eye of the moralist. Need we wonder, then, at all the desolations which have overspread the earth?

The life of our blessed Redeemer, replete in his *practice* with the *theory* of his Church, first rose from the tomb in a *natural* body, and on the earth too. A type of the Church, in its early stage, bearing the marks of his sufferings, insulted, buffeted, spit upon, by evils and falses bearing rule over the state. Yet this same condemned *natural* body, being raised a *spiritual* body, entered into a glorified rest. You, Reverend Gentlemen, will not deny, that the man of the Church is one with the Church, and the Church being of and in Christ, we are all in all, as branches of the true vine, partaking in the afflictions of the *natural* body, partakers of the glory of his *spiritual* body.

We are not so enthusiastic as to suppose, that by putting merely good *external* Christian men into power in the room of the others, a contrary result would be produced. So far from this, that we see the bench of bishops, in the English house of peers, as quiescent under the system of abomination and desolation, as any other class of men, and as eager to promote the views and to share in the profits of the spoiler. But we rely on the efficiency of new and better principles, which expose and magnify, to their actual extent, the deformities of vice, and exhibit the charms and advantages of virtue. It is by men professing those principles, professing them practically, acting in providential agency under their influence, that we look for better times on the earth, from the reign of THE MESSIAH.

It is true, Reverend Gentlemen, many of you, who are well acquainted with the hypocritical quality of human virtue, in this our day, will, with the mere politician, smile at the conceptions of "well-meaning visionaries." Yet, do not, Gentlemen, in this affair, deceive yourselves; for we have our own interests fully in view. We ask you here, as you have frequently done to others, from your pulpits, whether our temporal or our eternal interests ought chiefly to guide the rational man in his resolves? And whether a good *temporal* condition is not concordant with a good *spiritual* and eternal condition?

Neither would we confide in the virtue, the rectitude of any few, who might be invested with the administrative functions; for, without the support of a regenerated community, equally enlightened by similar principles, such men would quickly be destroyed by Machiavelian rivals. The benefit of their endeavors would be limited to the sphere of their immediate presence, or perverted into a reverse operation by discordant, infernal agency, thus bringing down on the measures of wisdom, all the reproaches to which folly and vice would be liable.

Whoever is acquainted with the political history of the United States, and thereby knows how, under a righteous sense of justice and mutual interest, guided by fixed principles of law, civil and moral, our ancestors, of these distinct, separated colonies, congregated together in federal union, thereby pledging themselves mutually, to the extent of their territorial powers, to a permanent peace in political communion. Such an union would have been deemed a very chimerical thing some centuries before, when force, only, was supposed to be the sole guarantee for the stability of such an alliance against the selfish passions. But now, that we see the project in successful operation, we admire not only the success, but the simplicity of it. We therefore offer no new plan, when we suggest the possibility that the spiritual principles of the New Jerusalem, when generally received, will ensure a convention of delegates from all parts of Christendom, to make arrangements for AN UNIVERSAL AND PERMANENT PEACE, throughout the world, under the influence and sanction of DIVINE LAW. That man, convinced at length, by instruction and frequent punishment, that he is able to do no good, to procure for himself no happiness by his own measures, independent of his Creator, will acknowledge the Redeemer, and submit to his authority, as KING OF KINGS and LORD OF LORDS; whose Kingdom is an everlasting Kingdom, and whose dominion is that which shall endure throughout all generations.

Thus, Reverend Gentlemen, have we sought to introduce you into some of our views and purposes. A little leaven leaveneth the whole,

and may the heat of Divine Love, now about to be shed abroad, perfect that which hath aforetime been begun in your hearts.

Let not our political neighbors be alarmed at our daring ambition these views are not expected to be so *quickly* realized as to interfere with any of the schemes of our cotemporaries. JOSHUA.

TRUE STATE OF THE PRESENT CHRISTIAN CHURCH

(Concluded from page 29.)

Turn your ears inward, and listen, and you will hear the sound of the trumpet! Lift up there your *internal* eyes, and behold, the angels already gone, and still going to gather the elect from the four winds, from one end of Heaven to the other, separating good from evil, light from darkness, truth from falsity. Keep on the right hand, that you may be gathered with the sheep.

“Let them which be in Judea flee into the mountains;” them who are already entangled and caught in this snare of the hunter, and are in the midst of this desolating flood of error and strife, inward perplexity, doubts, fears, and uncertainty, arising from these false doctrines, and endeavoring to find rest in the midst of them; yet honest and upright of heart, loving their brethren, and a desire kindled in their soul after the true light and bread of life: “Let them flee into the mountains; stay not here, come out from the Old Church and all its doctrines, and flee to the Lord, from whom they may receive love and charity, which are the true mountains of safety, when all false doctrines are overthrown; rely not on any of their broken reeds; build not on this sandy foundation: rest not on any of their invented false doctrines concerning the one true God, thy Lord and Saviour; receive them not as truth, for they are polluted; hearken to none of their voices, who are severally crying, Lo, here! for they are deceivers come in my name, I sent them not; but turn thy listening ears inward, join my sheep; learn to hear my voice, who am always calling to thee; know my voice from that of a stranger; follow me, and thou shalt escape the confusion and hastening destruction.”

“Let him that is on the house-top not come down to take any thing out of his house.” Let not him that is in the good of charity (which is the house-top in *spiritual* things) descend into the inferior state of talking, reasoning, and cavilling about faith. The top of the house

signifies man's superior state, or his state of regeneration. The things at the bottom of the house, denote man's first state, when he is mostly engaged in the pursuit of truth, or the things relating to faith. This state is indeed proper before regeneration; but after regeneration, it would be a perversion of order; for in *spiritual* things man must proceed from the lowest to the highest, and not *vice versa*; like the building of a house, which is begun at the bottom, and carried up to the top.

"Let not him which is in the field return back to take his clothes;" that is, they who are in the good of truth, or in the good of life, let them not return back to the false doctrines above mentioned, but with all their might reject, explode, and forsake every false idea, that implies more Gods than one, more divine persons than one, or that supposes any other to be the one only God of Heaven and earth, than the Lord and Saviour Jesus Christ. Let all the destructive notions about justification by faith alone, and the imputation of the Lord's righteousness and merit, be immediately laid aside, for they are no other than foul, ragged, and loathsome garments. It is better to escape naked, or without any doctrinals of the Old Church, than to venture into the city of Sodom and Egypt, where our Lord was and is *spiritually* crucified. In the holy Word, a field signifies the good of truth; and garments the doctrinals of truth.

Thus have we clearly seen what is meant by the Lord's second coming. In respect to individuals, his appearance or second coming without sin unto full salvation is manifested in the souls of men; it is there alone that we can experience his desirable and glorious coming: it is there his power is displayed, and his judgment-seat erected: it is there he discovereth and condemneth evil, and maketh a separation: it is there the world must first be dissolved in its spirit, and its power destroyed; and its grossness burnt up by his Spirit and fire of his love: it is there the temple of the Lord is built; for his tabernacle is with men, with whom he delights to dwell: it is there he raiseth the pure human nature, with whom he will forever dwell.

This is his coming: and his coming thus must be continued until he has overcome all opposition, all that darkness, evil, and falsity already mentioned, which is put for light and truth; and consequently overthrow and put an end to the present Church, (so called) and dissolve that body of darkness and error in its doctrines; for the axe being laid to the root, the tree must soon fall. So we see the Lord is already come, and is still coming in his mighty power, and will continue to come until all in Heaven and earth is subdued into himself.

We have taken notice that the Church believeth in three Gods, or, which is the very same, in three persons: each person, distinctly and separately, to be God and Lord; and that all its doctrines are calculated and raised upon this false foundation, and consequently must be erroneous in themselves; and that the faith (so called) which is now preached, is only a variety of false notions concerning imaginary things, or false objects: therefore it cannot be faith, but falsity, because it is not founded on truth.

For the belief of a Trinity of Gods, the doctrines raised therefrom, and the faith which has this for its object, must all be false, confused, and perplexed in themselves, and mixed with innumerable absurdities and irreconcilable contradictions, too well known and obvious to be needful to mention here: therefore, that which is called faith being only a false notion, it cannot be productive of any good, but evil; for falsity and evil are inseparable.

Real faith is real truth itself, and truth and good are likewise inseparable; therefore we conclude, it being undeniable, that these false notions cannot be saving, but destructive of Divine Life. For instance, suppose a man has imbibed the notion of the covenant between the three Gods, and has persuaded himself that he is one of those that were elected and decreed to be saved, what real good can this notion bring into the soul? will this certainly purify the heart? or may it not tend to security? may not a man have this persuasion, and yet have earthly desires, living to the flesh?

Again: Suppose a man receive that invented false notion of the imputation of Christ's personal righteousness, applied to, or rather, as a spotless robe, put upon his chosen people to cover all their pollution, sin, and deformity, can this bring in any real good? has this any tendency to change or renew the man, to crucify the corrupt earthly nature, and bring forth a divine birth? or is it not possible for a man to believe this, and yet to continue earthly, selfish, and devilish?

But once more: Suppose a man persuade himself that God the Father sent God the Son into this world to suffer and die instead of the people, to bear the punishment due to them in strict justice for their offences: or, which is often enforced, but contradictory to the above, that God the Son being of a different mind from the Father, voluntarily offered himself to go and suffer in man's stead, to satisfy the Father's justice, to appease his wrath and anger; will this notion, false as it is, renew the man, and bring forth a new creature? Will this bare persuasion in the mind in any measure bruise the serpent's head, which is lifted up in every soul? It is certain a man may have any or all of

these notions, and yet remain the same unchanged earthly creature as those who never heard of them; for that faith must be false and fruitless which relieth on any thing done without us, or done for us: it is a dangerous delusion, for the whole work of salvation must be wrought within us.

Now it may be clearly seen, that true faith is as different from the false notions now preached, as light from darkness, or life from death: for a man cannot have true faith without Divine Life; but a man may have any of these different notions, and no Divine Life, but remain in the bands of *spiritual* death: for it is certain, nothing but the Life of the Redeemer can be man's salvation, and not his death; so whenever it is said, we are saved by blood, it should be understood that we are saved by the Life of Christ, for the blood is Divine Truth, which is Life.

But this is far different from the doctrine enforced by the preachers of justification and salvation by faith alone. Many of the master-builders in this our Babel frequently declare, that the blood which was shed by God the Son, or second person, on Calvary, and which the earth drank up, is that which redeemed the world, and washed away the sin thereof: and that when any one can persuade himself or believe it was shed for him, he is told that he is then freely justified; that all his sins and pollution are washed away; that the Father doth then pardon him, and is that moment reconciled to him; his wrath and anger being then changed into love, he forgiveth all that is past; this is called *justification* by faith: but may not a man have this false notion, with the notion of God's being changed, and he himself remain unchanged in the bonds of iniquity, his life standing in the seed of the serpent unbruised, in self-will, carnal love, and earthly desire?

It is certain God never was, nor can be angry with man; but man is angry with God, there being an enmity in him against God: but God so loveth all men, that he beseecheth them to be reconciled.

But some may object and say, that "without shedding of blood there is no remission of sins." Very true; for without losing of life, which is shedding of Blood, that is, without losing this outward life, which stands in earthly desire, without sacrificing this beastly nature, without shedding its blood, and giving up its life, there can be no deliverance from, which is remission of, sin.

Thus have we seen that all the doctrines founded on the idea of three Gods, must be erroneous, and consequently the faith false and delusive; and that our Lord's predictions are already fulfilled; and that the operations of iniquity, in the powers of darkness and falsity,

are nearly finished; the son of perdition, of error, and delusion, is revealed, and must soon be taken out of the way; so that our Lord's second coming has actually commenced, not to dissolve this world, but in the power of the light and truth to overcome and break these bonds of error and delusion, to overturn the powers of darkness, to dissolve the world, or body of falsity and evil, called the Church; and to establish, in the hearts of his people, a new and pure Church, founded on himself the Truth, freed from all false inventions and power of darkness; where he shall be acknowledged the one only supreme God, Lord, and Saviour, and worshipped in spirit and truth. This holy temple of the living God, or pure church, is that Holy City the New-Jerusalem, which saw coming down from God out of Heaven, prepared as a bride adorned for her husband.

ANECDOTES OF BARON SWEDENBORG.

On the cover of our last number we promised some anecdotes respecting BARON SWEDENBORG, on the publication of his second volume of *Arcana Cœlestia* in English. Those anecdotes are contained in the following *Advertisement*, which was printed and published by John Lewis, of London, in the year 1750:

“Be it known unto all the learned and curious, that this day is published, the first number of *Arcana Cœlestia*, or *Heavenly Secrets*, which are in the Sacred Scriptures, or Word of the Lord laid open; as they are found in the sixteenth chapter of Genesis; together with the wonderful things that have been seen in the World of Spirits, and in the Heaven of Angels.

“This work is intended to be such an exposition of the whole Bible as was never attempted in any language before. The author is a learned foreigner, who wrote and printed the first volume of the same work last year, all in Latin, which may be seen at my shop in Paternoster-Row.

“And now the second volume is printing both in Latin and English; to be published in cheap numbers, that the public may have it in an easier manner, in either tongue, than in whole volumes.

“It must be confessed that this nation abounds with a variety of commentaries and expositions on the Holy Bible; yet when we consider what an inexhaustible fund of knowledge the sacred scripture contains, the importance of the subjects it treats of, and the vast concern every man has in those things they relate and recommend, we may cease to wonder that so many ingenious pens have been employed in sounding the depths of this vast ocean; and he must be a very dull writer indeed, who does not find a pretty large number of readers of any work he may publish of this kind. I would be far from depreciating the merit of any man's performance; nay, I will allow, that it is owing to the

labors of learned and pious men, in their disquisitions after truth in the Bible, that we of this kingdom have been enabled to discern truth from error, and to know more of the mind and will of God in his Word, than the priests of Rome were willing we should. Yet give me leave to add, that these sacred writings are capable of speaking to the heart and understanding of men, by more ways than have been thought of or put in practice; and he who can discover new treasures in these sacred mines, and produce from them such rich jewels as were never yet seen by the eye of man, will undoubtedly challenge our strictest attention, and deserve encouragement in his pious labors. This then may be said of our author. He hath struck out a new path through this deep abyss, which no man ever trod before; he has left all the commentators and expositors to stand on their own footing; he neither meddles nor interferes with any of them; his thoughts are all his own; and the ingenious and sublime turn he has given to every thing in the Scripture, he has copied from no man; and therefore, even in this respect, he hath some title to the regard of the ingenious and learned world.

“It is true, when a reader comes to peruse his work, if he expects to understand him with a slight and cursory reading, he will find himself greatly mistaken; his thoughts are too sublime and lofty to be surveyed with a weak or a wanton eye; his language is quite different from the common modes of speech; and his sense is sometimes so deep and profound, as not to be readily apprehended by a common understanding. Whoever therefore takes this book in hand, and finds passages in it not easily intelligible, let him not throw it by as a thing of no value, nor content himself with a bare perusal; but let him read it over and over again; let him study the drift and design of the author; and I will answer for it, that the more and oftener he reads it, the more instruction and delight he will receive from it. The author has a depth, which if once fathomed (and it is not unfathomable) will yield the noblest repast to a pious mind. But if any one imagines that I say this to puff a book, in the sale of which my interest is so nearly concerned, any gentleman is welcome to peruse it at my shop, and to purchase it or not, as his own judgment shall direct him.

“Nothing recommends a book more effectually to the public than the eminence and credit of its author; nothing is more notorious, than that a weak performance, if it appears under a great name, shall be better received in the world than the most sublime and ingenious productions of an obscure person; so that it is not merit but prejudice that generally governs the judgment of men.

“Though the author of *Arcana Cælestia* is undoubtedly a very learned and great man, and his works highly esteemed by the *literati*, yet he is no less distinguished for his modesty than his great talents, so that he will not suffer his name to be made public. But though I am positively forbid to discover that, yet I hope he will excuse me if I venture to mention his benign and generous qualities. How he bestowed his time and labors in former years, I am not certainly informed; (though I have heard by those who have been long acquainted with him, that they were employed in the same manner as I am going

to relate) but what I have been an eye-witness to I can declare with certain truth; and therefore I do aver, that this gentleman, with indefatigable pains and labor, spent one whole year in studying and writing the first volume of *Arcana Cœlestia*, was at the expense of two hundred pounds to print it, and also advanced two hundred pounds more for the printing of this second volume; and when he had done this, he gave express orders that all the money that should arise in the sale of this large work should be given towards the charge of the propagation of the gospel. He is so far from desiring to make a gain of his labors, that he will not receive one farthing back of the four hundred pounds he hath expended; and for that reason his works will come exceeding cheap to the public.

"I further declare I have not the least reason in the world to believe him a bigot to any mode or method of religion; I know not what community he belongs to, or whether he belongs to any; if any one can guess by his writings, he knows where to find them. But it matters not what or who the person is that writes, if his writings are founded on truth, and agreeable to such learned men as are competent judges of them. The deepest and most learned, as well as most valuable pieces, are sometimes misunderstood and rejected many years, even by learned men themselves; to instance only three performances out of the many that might be produced, viz. Locke on Human Understanding, Milton's *Paradise Lost*, and Prideaux's *Connection of the Old and New Testament*. Those who have been conversant with books, especially in the trading way, cannot be ignorant of the difficulties these valuable pieces have met with in making their way into the world: and it is as remarkable now to observe, how they have been called for and admired for many years past.

"How this great work of *Arcana Cœlestia* will succeed in the world, is impossible at present to determine. If all men of learning were of the same mind with the ingenious and pious Mr. Penny, of Dartmouth, we need not fear success; for in his letter to me on the publication of the first volume, are these following words: "I have long ardently wished to see the historical part of the Old Testament, which seems only to regard the Jewish dispensation, (and upon that account too lightly regarded by the major part of the present Christian world) proved to be as *delightful, instructive, and as necessary for the knowledge of Christians* as the *New*. This *Arcana Cœlestia* gives me the fullest satisfaction of," etc. A copy of this letter was printed at large in the *Daily Advertiser* of Christmas day, 1749. Now this delightful, instructive, and necessary knowledge cannot be expected from this part of Holy Writ, unless the historical part of the Old Testament be allegorized in some such manner as our Latin author has here done it. And the great and learned, as well as inspired St. Paul, clearly gives encouragement to this way of writing, Gal. iv. 24. And our author neither rejects nor disturbs the *literal* sense by his allegorical exposition.

"Soon after the publication of Mr. Penny's letter before mentioned, a grave, judicious, and learned gentleman was pleased to call at one of the booksellers where this famous Latin book was appointed to be sold: and when he had cast his eye over part of the work, he inquired

who the author was; but being told that the author would not be known, "Well, (said the gentleman) I confess that at these years I am not fond of new acquaintance, but should be extremely glad to have some conversation with him: for (continued he, with great earnestness) I never saw nor heard, nor read of so surprising a man in all my days!"

"Any one of small judgment may guess at the cheapness of the work, when he is informed that six hundred and forty quarto pages in Latin, of the first volume, are sold for no more than six shillings unbound. But this second volume, which is now publishing in Latin and English, will be unaccountably cheap, as any one may conclude, even by the postage of the Latin copy from abroad: for the bare postage of this first number cost no less than twelve shillings, and now it is printed, doth make fifty-two quarto pages in the English tongue; and all to be sold for no more than eight-pence, which is not half the price that such a quantity of paper and print is generally sold for. The postage of the second number came to eighteen shillings; and that of the third amounted to one pound two shillings; and yet these two numbers are to be sold for no more than nine-pence each; so that from hence it is easy to imagine how cheap the whole will be, especially when printed in such a grand and pompous manner, at so low a price. But it is the generous author's absolute command that it should be so, who, it is plain, wants neither purse nor spirit to carry on his laudable undertaking.

"As the copy comes from a foreign country, and as one number may contain near double the quantity of another, it is utterly impossible to fix a certain regular time for the publication of each. But this the public may be assured of, that when a fresh number is published, it shall be advertised in the newspapers. Those who are pleased to give their orders to the news-carriers, will have every number as certainly as though they were apprised of the certain time of its coming out. And the price will be printed on the title of each English number, (and every Latin number will be of the same price as the English) so that the readers may be sure that they will not be imposed upon: for sometimes the bulk of the book will plainly appear to be worth five times as much as will be required for it.

"Those who are so happy as to be well acquainted with the Latin tongue, will be highly delighted with the author's elegant and sublime language."

TO THE EDITORS.

GENTLEMEN,

IN BARON SWEDENBORG'S *Treatise on the Creation of the Earth*, published in your first volume, is contained the following words: "Thus seven planets were excluded at once from the sun, as from the womb," etc. See volume i. page 123. From this passage it is plain, that BARON SWEDENBORG was apprized of the actual existence of seven primary planets, though all the other philosophers of his day

were acquainted with no more than *six*, viz. Mercury, Venus, the Earth, Mars, Jupiter, and Saturn. The Moon is not a *primary* planet, but a *secondary* one, and is expressly considered as such in the same paragraph to which this communication refers: so that it is impossible the author could mean to include the Moon as one of the *seven*: for he says, that *besides those seven*, some of them had satellites revolving round them in small orbits, and then instances the Moon as a *secondary* planet appointed to attend the Earth. Swedeborg's treatise on the *Origin of the Earth* was published in Latin in the year 1745; and it was not till the year 1781 that Dr. Herschel discovered the *seventh* primary planet, called Georgium Sidus. The honor of the *first discovery* therefore evidently belongs to BARON SWEDENBORG. But we do not hereby mean to lessen the merit of Dr. Herschel, who is also justly entitled to his full share of praise, for making the same discovery at a *later day*, and for particularizing the planet's situation and motion in the Heavens. As BARON SWEDENBORG was not in the habit of making actual observations, not being provided with the instruments necessary for that purpose, it is highly probable that he received his information of a seventh primary planet from the *spiritual* world, the truth of which has since been confirmed by the astronomical observations of Dr. Herschel. VERITAS.

THE HEAVENLY DOCTRINE OF THE NEW-JERUSALEM.

[BY EMANUEL SWEDENBORG.]

(In continuation from page 14.)

II....OF THE WILL AND THE UNDERSTANDING.

10. Man is endowed with two faculties which constitute his life: one is called his Will, and the other his Understanding. They are distinct from each other, and yet so ordered by creation that they may be united; and when they are united, they are called the Mind. Wherefore the human mind consisteth of these two faculties, and every power and principle of life hath its residence therein.

11. As all things in the universe, which exist according to divine order, have relation to Goodness and Truth, so all things in man have relation to his Will and his Understanding; whatever is good in man belongeth to his Will, and whatever truth he possesseth belongeth to his Understanding; for these two faculties, or these two principles of the life of man, are the respective recipients, or subjects, of Goodness and Truth. The Will is the recipient, or subject, of whatever hath relation to Goodness; and the Understanding is the recipient, or subject, of whatever hath relation to Truth; so that

Goodness and Truth have no other place of residence in man. For the same reason also, there is no other place of residence for a man's Love and Faith; inasmuch as Love hath relation to Goodness, having Goodness alone for its object; and Faith hath relation to Truth, having Truth alone for its object.

12. Forasmuch now as all things in the universe have relation to Goodness and Truth, and all things in the Church have relation to Love and Faith, whereof Goodness and Truth are respectively the objects; and whereas it is by virtue of these two faculties, the Will and the Understanding, that man is man; therefore it was necessary to make them a part of the present doctrine; for otherwise no man would be able to form any distinct idea, or ground any just notion, about them.

13. The Will and the Understanding do likewise form the spirit of man, inasmuch as his wisdom and intelligence, or (to speak in general terms) his very life and being have their residence therein; for the body is only that *external* part which yieldeth obedience to the dictates of those *internal* powers and *spiritual* operations.

14. Nothing is of more concern than to apprehend clearly how the Will and the Understanding form one Mind. Their unity, in this respect, is like that of Goodness and Truth; for they are joined together in a similar kind of marriage. As, therefore, Goodness constituteth the very essence of a thing, and Truth its existence derived from thence, so the Will in man is the very essence of his life, and the Understanding is the existence thereof as derived from the essence; for Goodness, which is the object of the Will, createth to itself a form, or existence, in the Understanding, and so renders itself visible and apparent.

15. Will and Understanding, in propriety of speech, can be affirmed only of such persons as are under the influence of Goodness and Truth, and not of such as are under the influence of evil and falshood. The Will of the latter is more properly concupiscence, and their Understanding may be more fitly termed science; for the human Will, more properly so called, is the recipient of Goodness, and the Understanding the recipient of Truth; wherefore, in propriety of speech, Will and Understanding cannot be applied to evil and falshood, inasmuch as they are in direct opposition to each other, and therefore have a tendency to destroy one another. Hence it is, that whosoever is under the influence of evil and falshood hath no pretence to rationality, wisdom, and intelligence; for, with bad men, the *interior* parts of the soul, where the Will and the Understanding do princi-

pally reside, are shut up and obstructed, so that wisdom and intelligence cannot get admission. It appeareth, indeed, as if they had Will and Understanding, because they talk sometimes of the exertion of such faculties; but to will, with them, is more properly to lust according to concupiscence, and to understand, with them, is more properly to judge scientifically, according to the wisdom of the flesh.

III....OF THE INTERNAL AND EXTERNAL MAN.

16. Man was formed by creation to exist, at one and the same time, both in the *spiritual* world and in the *natural* world. The *spiritual* world is that which angels inhabit, and the *natural* world is that which men inhabit; and, forasmuch as this was the design of man's creation, therefore he is endowed with an *internal* and an *external* part; his *internal* part is his means of existing in the *spiritual* world, and his *external* part is his means of existing in the *natural* world. This *internal* part is called the *Internal Man*, and this *external* part is called the *External Man*.

17. Every man hath both an *internal* and an *external* part; but there is a difference to be observed herein betwixt good and bad men. With good men the *internal* part is in heaven, and receiveth light from thence: and the *external* part is in this world, and receiveth light from thence, which light is illuminated also by the light that is from heaven, so that with good men the *internal* and *external* part act in unity, like *cause* and *effect*; but with bad men the *internal* part is, in this world, in the same manner as the *external* part; and both are partakers of the same light; so that they discern nothing by the light of heaven, but only by the light of this world, which light they call the light of nature; the things of heaven, therefore, are concealed from them in darkness, whilst the things of this world are seen by them in a clear light. Hence it appears that good men have both an *internal* and an *external* man, but that bad men have only an *external*, and no *internal* man.

18. The *internal* man is also what is called the *spiritual* man, because it dwelleth in the light of Heaven, which light is *spiritual*; and the *external* man is what is called also the *natural* man, because it dwelleth in the light of this world only, which light is *natural*. Nevertheless, whosoever hath his *internal* part illuminated by the light of Heaven, and his *external* part by the light of this world, he is in both respects a *spiritual* man; but whosoever receiveth only the light of this world into his *internal* part, which light is also the light of his *external* part, he is in both respects a *natural* man. The *spiritual* man is called in

the Word of God *alive*, or a living man, but the *natural* man is called *dead*.

19. Whosoever hath his *internal* part enlightened from Heaven, and his *external* part enlightened from this world, he is a subject both of *spiritual* and *natural* intelligence; only it is to be observed, that his *spiritual* intelligence descendeth into, and influenceth that which is *natural*, and becometh perceptible therein; but whosoever hath his *internal* part immersed, together with his *external*, in the light of this world alone, he is no subject of *spiritual* intelligence, but only of that which is material; for all his thoughts and perceptions terminate in the *natural* objects of this world, which are all material. To have *spiritual* intelligence, or to think *spiritually*, is to consider things as to their *internal* essences; to discern what is true by the light of Truth; to perceive what is good by the love of Goodness; as also to observe the qualities of things, and to discover the affections which rule in them as abstracted from their *natural* form and covering: but to have material intelligence, or to think not only materially, is to see no further than the material form and covering of things, and to consider their qualities and essences in no distinction therefrom, which thought and perception is respectively dark and obscure.

20. The *internal spiritual* man, truly considered, is an angel of Heaven; and also during his life in the body, notwithstanding his ignorance thereof, is in society with angels; and after his separation from the body is introduced into their company. But the *internal* man, which is merely *natural*, considered in his true nature, is a spirit, and not an angel; and also, during his life in the body, is in society with spirits, not such as are angelic, but such as are infernal; into whose company he is introduced after his separation from the body.

21. The interiors of the souls of *spiritual* men are also in an actual state of elevation towards heaven, because that is the first and chief object of their regard; but the interiors of the souls of such as are merely *natural*, are in an actual state of depression towards this world, because that is the first and chief object of their regard. The interiors of the soul in every person whatsoever are directed towards the chief object of his love and affection; and the *exteriors* of his reason and understanding always observe the same direction with the *interiors* of the soul.

22. The common imagination concerning the *internal* and *external* man is, that thinking and willing are operations of the *internal* man, and that speaking and acting are operations of the *external* man, and that they are distinguished from each other by these operations; inasmuch as thinking and willing have reference to what is *internal*, and speak-

ing and acting to what is *external*: but it is to be observed, that when a man thinketh and willeth according to understanding and wisdom, his thoughts and inclinations do then proceed from a *spiritual internal*; but when a man thinketh and willeth contrary to understanding and wisdom, his thoughts and inclinations do then proceed from a *natural internal*. Of consequence, when a man is well affected, both in thought and will towards the Lord, and towards his neighbor, in every thing that concerns them, his thoughts and inclinations do then proceed from a *spiritual internal*; because he thinks, according to the faith and doctrines of Truth, and according to the love and affection of Goodness, which is a principle of thinking that is derived from Heaven: but when a man is ill affected both in thought and will towards the Lord and towards his neighbor, his thoughts and inclinations do then proceed from a *natural internal*, because they originate in the persuasions of falshood, and the affections of evil, which are derived from hell. In short, so far as a man is under the influence of love towards the Lord, and love towards his neighbor, so far he is influenced also by a *spiritual internal*, from whence both his thoughts and inclinations, and likewise his words and actions, are derived. But so far as a man is under the influence of self-love and love of the world, so far he is governed and influenced by a *natural internal*, which is the spring and principle of all his thoughts and inclinations, and likewise of his words and actions.

23. It is so ordered by the providence of the Lord, that in proportion as a man submitteth his thoughts and inclinations to the influence of heaven, so far the *internal spiritual* man is opened and formed in him; whereby he hath communication with Heaven and the Lord, and is framed as to his *interiors*, after the image and order of things in Heaven: but, on the contrary, in proportion as a man subjecteth his thoughts and inclinations to the influence of the world, and not of Heaven, so far he occasioneth a closing and obstruction of his *internal spiritual* man, whilst his *external* is opened to a full communication with the world, and is formed after the image and order of worldly things.

24. If the *internal spiritual* man be opened in any one to a communication with Heaven and the Lord, such a person dwelleth in the light of Heaven, and receiveth illumination from the Lord, and from thence deriveth wisdom and understanding; he discerneth truth by the genuine light of truth, and hath a perception of goodness by its own intrinsic excellence. But if the *internal spiritual* man be so closed in any one as to admit of no communication with Heaven, such a person is in entire ignorance of the existence of the *internal* man, and much more of his true state and nature; he rejecteth likewise all faith in Divine influ-

ence, and all belief concerning a future life, and the great truths relating to Heaven and the Church on the earth; and forasmuch as he seeth by no other light than that of this world, he imagineth nature to be God, and putteth falsehood for truth, and evil for good.

25. A sensual man is one whose *internal* is so far immersed in his *external* that his faith cannot rise above his senses, and believeth nothing but what he can see with his eyes, and feel with his hands. The sensual man liveth in the lowest state of unregenerate nature, and is in the utmost blindness as to all things, which regard the faith and doctrines of the Church.

26. By the *internal* and *external* whereof we have been speaking, we would be understood to mean the *internal* and *external* of the spirit of man; his outward body is only an additional *external* covering, which serveth for the existence of his inward spirit in his present state: for the body can do nothing of itself, but deriveth all its life, power, and action, from the spirit which dwelleth in it. It is to be observed, moreover, that the spirit of a man, after his separation from the body, retaineth the same capacity of thinking and willing, of speaking and acting, and is in the same human form, which it had during its union with and abode in the body. Thought and will constitute the *internal* of the spirit; speech and action constitute the *external*.

(To be continued.)

DICTIONARY OF CORRESPONDENCES.

(Continued from page 31.)

ADMINISTRATION, the exercise of the *external* duties of the church, etc. In Heaven there are *administrations* and functions as various as those on earth, having respect to ecclesiastical, civil, and domestic affairs; and to each is annexed dignity according to the dignity of the use.

To suppose that the angels have no offices or duties to perform, would be to suppose, that Heaven is a state of indolence, the necessary consequence of which would be misery. But the blessedness of angelic spirits consists in acts of charity, and in performing uses to one another.

Those in Heaven who are engaged in the *administration* of ecclesiastical affairs, are such as, while living in this world, took delight in

the holy Word, and searched truth, not for the sake of honor or gain, but for the sake of truth, and that they might be useful to their neighbor, as well as themselves. Those who are appointed to the *administration* of civil affairs in Heaven, are such as, during their life in the world, had loved their country, preferring its common good to their own private advantage. Such are true patriots, and have offices of *administration* allotted them according to their respective advances in wisdom, and in the love of uses. There are also other employments or *administrations* in Heaven, according to the correspondence of their uses, which for number and dignity far exceed those carried on in this world.

ADMITTANCE, into Heaven, is granted to none who believe there are three Gods, or, what amounts to the same thing, three Divine Persons in the Trinity. Every angel in Heaven abhors such an idea; and so will every good man, if not in this life, yet after instruction in the next. No one, however, is *admitted* into Heaven merely by thinking aright, but in consequence of willing and doing what is good, and at the same time acknowledging in heart, that all good and truth are from the Lord alone.

ADMONITION. It is an invariable law of Divine Order, that, previous to the condemnation and punishment of wicked spirits after death, frequent *admonitions* and warnings be given them to desist from their evil practices. This was signified by the many signs and miracles done before the Egyptians in Egypt, previous to the destruction of their first-born, and their overthrow in the Red Sea, which was representative of damnation in Hell.

ALLELUJAH, or **HALLELUJAH**, denotes the joy of heart arising from the worship, confession and celebration of the Lord as the only God of Heaven and earth. In the Hebrew tongue, *hallelujah* literally signifies *praise ye Jah*, and by *Jah* is meant the Lord as to Divine Truth, or the Divine Existence proceeding from the Divine Esse; for the word *Jah* is taken from the word *Jehovah*, by which is signified the Divine Esse.

ALLIANCE, *spiritual* conjunction by faith and charity. See **AFFINITY**.

ALLIGATION, or a *binding* to any thing, in general denotes conjunction; thus every man, by his life in the *natural* world, is bound or conjoined to some certain society, either in Heaven or Hell, and after death he never rests till he enters into it, and there takes up his everlasting abode.

ALLON-BACHUTH, (Gen. xxxv. 8.) *literally* means the oak of weeping, by which, in the *spiritual* sense, is signified the total expulsion of all hereditary evil from the lowest *natural* principle of the Lord's humanity. The oak signifies the lowest of the *natural* principle, and also what is perpetual; weeping signifies the last farewell; hence came the ancient custom of weeping over the dead, at the time of their burial, although they knew that the carcase was then rejected, never more to be re-assumed. The same custom of weeping at funerals still prevails among the moderns, who (unlike the more wise ancients) vainly expect the resurrection of the material body.

ALMIGHTINESS, that power which the Lord possesses of himself to accomplish whatsoever is agreeable to his own Divine Order. Infinite or *almighty* power is therefore limited by the laws of Divine Order; which order being in itself absolutely perfect and complete, if any thing should be supposed to pass beyond the bounds thereof, it would necessarily lose its Divinity, and consequently be deprived of its power. *Omnipotence*, or *almightiness*, is predicated of Divine Truth proceeding from Divine Good; and in respect of the Lord, has immediate reference to his Divine Humanity. This *omnipotence* of the Lord's Divine Humanity is what is signified by Jesus sitting at the right hand of the Father.

In a particular sense, *omnipotence* has respect to infinite good, or what is the same thing, to Divine Love; while *omniscience* has more immediate reference to infinite truth, or what is the same thing, to Divine Wisdom.

ALMODAD, a ritual of the ancient Church, among the posterity of Eber. Gen. x. 26.

ALMOND-tree, signifies the perception of interior truth. The fruit of the tree signifies the goods of life corresponding to the truths of interior natural good.

ALMS, the exercise of *charity*, which consists in the performance of every duty of life from the love of justice with judgment.

ALOES signifies Divine Truth in the *external*. It was the custom in ancient times to anoint dead bodies with *myrrh* and *aloes*, which denoted the conservation of all truths and goods in man, and also his resurrection. The Lord's body was thus anointed, to denote, in a super-eminent degree, his Divine Life in the sensual principle, and his resurrection as to flesh and bones.

ALOFT, signifies interior.

ALONE, signifies the being led by the Lord, and not by self or the world; also to be principled in good, so as comparatively to think lightly of truth. This was the state of the men of the most ancient or celestial Church, who were therefore said to dwell *alone*.

ALoud, with great affection. There are two things to be observed in loud speech, viz. the high sound of the voice, and the articulation of the words. The loudness of the sound denotes the intensity of man's affection, and the distinctness of articulation points out the clearness of his thought.

ALPHA and **OMEGA**. These are the first and last letters of the Greek alphabet, and are applied to the Lord in his Divine Humanity, to denote that he is the essential and only self-subsisting Being, from first to last, from whom all things are derived, and who is the All in All both in Heaven and the Church.

Alpha and *Omega*, two Greek vowels, have reference more immediately to the Divine Love of the Lord; *Beginning* and *End* to his Divine Wisdom.

ALPHABET. In the *alphabet* of *spiritual* language, used by angels, every letter signifies a complete thing; and this is the reason why the 119th Psalm is written according to the letters of the Hebrew *alphabet*, in their order, beginning with *aleph* and ending with *tau*. The 111th Psalm is written somewhat in the same manner, as will plainly appear by consulting the original, in which all the letters of the *alphabet* are regularly arranged at the beginning of every sentence, or member of a sentence. In general, the vowels have reference to good, and the consonants to truth. The letter **H**, being an aspirate, involves infinity, and was added to the name of Abram and Sarai, to denote that the Humanity of the Lord, represented by Abraham and Sarah, was made Divine, and of the same essence with Jehovah, from which word the letter **H** was taken. See the word **ABRAHAM**.

The language of the *spiritual* world is universal, being the language of ideas, into the knowledge and use of which every man enters immediately after death, of whatever country he may be; for the ideas of every nation are the same, though their natural language be different.

ALTAR, in general signifies Divine worship, proceeding from the good of love. In a supreme sense it represented the Lord's Divine Humanity, from whom the all of Heaven and the Church is derived, and to whom all true worship is directed.

(To be continued.)

TO THE EDITORS.

GENTLEMEN,

I have perused with attention the communication of Veritas, in your number for December last, on the nature of the Soul of man, and of the Resurrection. There is, however, an important objection to his theory, which appears to me insurmountable, and destructive of the whole. I refer to *the resurrection of the natural body of our Lord Jesus*; glorified indeed, but which fact is described in unequivocal terms by all the Evangelists. He is elsewhere called "the first fruits of those who slept;" and accordingly, we find that, on that event, "the graves were opened, and many of the saints who slept in Jesus arose, and were seen by many."

I conceive, also, that Veritas has, in part, mistated the opinions which are received as orthodox on this subject.* "The seed which is reaped is not that which was sown," but the creative power of God is to be as remarkably evidenced in the resurrection of the body spiritual, as in the original formation of the natural body. It is obvious, from the Saviour making himself known to Mary, by calling her by name, and to Thomas, by showing him the marks of the spear on his side, that the voice and figure is retained in the spiritual body, and that it consists of flesh and bones, as he said to the latter disciple.

As this is undoubtedly the most interesting subject on which the human mind can dwell, it has often been a matter of regret and astonishment to me, that no one enquired of Lazarus, who was raised from the dead by our Lord Jesus, as to the nature of *the separate state*.

"Tell us, ye dead; will none of you, in pity
To those you left behind, disclose the secret?
Oh! that some courteous ghost would blab it out;
What 'tis *you* are, and *we* must shortly be.
I've heard, that souls departed, have sometimes
Forewarn'd men of their death: 'Twas kindly done
To knock, and give the alarm. But what means
This stinted charity? 'Tis but lame kindness
That does its work by halves. Why might you not
Tell us what 'tis to *die*? Do the strict laws
Of your society forbid your speaking
Upon a point so nice? I'll ask no more;
Sullen, like lamps in sepulchres, your shine
Enlightens but yourselves. Well—'tis no matter!
A very little time will clear up all,
And make us learn'd as you are, and as close."

Your inserting these doubts, for the benefit of a reply from Veritas, will oblige one who is an admirer *generally* of your exposition of the sacred volume.

P. T.

REPLY TO ERASMUS,

Who, in the last number of the Luminary, censures the Society of Friends, on account of their principles against War.

In the progress of the human mind in the developement of truth, it is of the first importance that the premises assumed in our investigations be clearly referrible to the subject of inquiry. And particularly in forming a judgment of the *religious opinions* of any people, it is not less consistent with the dictates of sound reason than with those of charity, that we make no deductions but such as are legitimately drawn from a correct view of their creed.

The society of Friends profess to believe that war is forbidden by the Gospel; that it is the design of this dispensation to appease the perturbation of those passions from which, according to St. James,* ~~war~~ and fightings proceed; and, regenerating the soul, to redeem it from the tyranny of lust and passion, to harmonize all its affections and dispose it to adopt the angelic proclamation: "Glory to God in the highest, and on earth peace, good will towards men."

Whilst their tenets forbid a resistance to the "powers that be," and enjoin obedience to them, either active or passive, they at the same time believe that the Deity has never delegated to any community of men authority to invade the empire of conscience; that no Christian is obligated to obey those laws which contravene the dictates of this divine monitor, and the precepts of Jesus Christ.

For if, in matters which appertain to faith, it be admitted that the laws of men are paramount to Revelation; and, if submission to human penalties incurred by an adherence to religious duty, be not characteristic of an orthodox belief or a sane practice, then, the precepts and example of Christ deserve no consideration, and his martyrs have bled in vain!

It is not easy to conceive how either the doctrines or the discipline of any Church can incur deserved censure, on account of the secession of individuals from its fellowship. And whilst, by the Friends it is readily admitted, that the salutary restraints of Church discipline should have no dependance on the coercion of secular power, it is evident that the unity of the body cannot be maintained while its members are indulged in a *contrariety* of practice, with regard to the fundamental articles of their creed. And were even the conduct ascribed by Erasmus to the Friends of Pennsylvania, authenticated by

* James iv. 1.

the page of history, it would not consequently follow, that their aberrations in practice necessarily impeached the principles of their profession.

But it is not a little extraordinary that an attempt should be made to invalidate the Friends' creed, merely because some of its articles were already inculcated "by good sense and sound discretion;" and, that, if correct, they must have "been transplanted from the Scriptures;" when, in the next paragraph we find it asserted, that "*they have never explained and supported their principles by rational arguments, and, but in a very inconsiderable degree, by Scripture perverted.*" Is it probable that a society, attempting to explain and support its principles by the *perversion of Scripture*, should experience, amongst wise people, even a "*very inconsiderable degree*" of success?

The *miscellaneous* remarks of Erasmus, which are not here particularly noticed, will produce, in the ingenuous mind, no other sentiment but that of deep regret, that the author had not availed himself of the extensive diffusion of those writings of Friends and others, which would have enabled him not only to portray their principles in the genuine colors of truth, but also, to adorn his page with the mild lustre of true liberality and beneficence. He is invited to the perusal of Barclay's Apology, Tuke's Principles of the Quakers, and Clarkson's Portraiture of Quakerism.

A SUBSCRIBER.

TO THE EDITORS.

GENTLEMEN,


Your expositions of different texts of Scripture, have almost confirmed me in the belief that BARON SWEDENBORG, (the author to whom you acknowledge yourselves indebted) was an inspired man; and that the *science of correspondences*, is the true *key* to the *spiritual* sense of the Sacred Scriptures. However, I have yet some doubts remaining, which I hope time, and the reading your luminous Magazine, will entirely remove.

There are a great many passages in the Sacred Pages, which appear to me very mysterious, and, in the *letter*, absolutely absurd: among which, I will at this time only notice the following; which, if you elucidate, shall be followed by others, as leisure may permit.

In the twenty-third chapter of Deuteronomy, the fifteenth and sixteenth verses read thus; "*Thou shalt not deliver unto his master the servant which is escaped from his master unto thee. He shall dwell with thee, even among you, in that place which ye shall choose in one of thy*

gates where it liketh him best: thou shalt not oppress him." Now if this be the **WORD of God**, "Heaven and earth may pass away, but **HIS WORD** shall *not* pass away—for the **WORD of the Lord** endureth *for-ever and ever*. But, then, does not this Divine precept, in its mere *literal* sense, seem to encourage runaway servants, in too great a degree; and, in so doing, encourage fraud and disorder? Does it not, also, in the *letter*, seem to give the profligate a claim to the inheritance of the industrious and moral part of the community? It appears so to me, and I wish your opinion on the subject. I hope, gentlemen, that you, or some of your enlightened correspondents, (who are *advocates* of the *spiritual sense*) will throw a ray of light on this subject in your next number, by doing which, a great obligation will be conferred on

A CONSTANT READER.

[ *The following letter we publish without the author's consent; but hope he will excuse us, when we assure him that an idea of its usefulness was the only inducement to the liberty we have taken. The motive which presented it to our private inspection (handsomely expressed in the second paragraph) is the same which has induced its publication.*]

TO THE EDITORS.

DEAR BRETHREN,

I mentioned, some time since, in a letter to Mr. Woodworth, that I had a communication to make to you: it is from a letter of January, 1812, written to a friend of mine, explanatory of 2 Thess. i. 7, 8, 9.

I do not send it for the Luminary, (because I think its pages too important to be thus taken up) but to unfold to you, as members of the New Church, the wonderful operations of our "Lord God and Saviour," in causing *streams of living water* to spring forth from dry and thirsty ground, (very small, but visible) the grass is springing up, and reeds and rushes begin to appear. What I allude to, was, evidently, the dawning of a better state. I had, until then, trudged the beaten track of the *letter* of the **WORD**; and, like Timothy, I was, from a child, acquainted with the Scriptures. They were the delight of my heart; and my greatest pleasure was in conforming, as much as in me lay, to that pure system of morality taught by the *manifested Jehorah*.

My design, in troubling you with the following communication, is to show, that the *second advent* of our Lord gives the same light in all parts of his kingdom, so far as the light is received; producing harmony of thought and affection.

About twelve months past, contemplating on the xxivth and xxvth chapters of Matt. and the corresponding passages in Mark and Luke, which, till then, I understood to relate to the destruction of *literal* Jerusalem, and the dissolution of the material world: the same Jesus appeared in the clouds, who had before ascended to Heaven in presence of his disciples, and by a *cloud* was parted from them.

The first fruits of this glorious vision I now present you, in a transcript from the letter alluded to above.

"The first compartment of that sublime, yet awfully prophetic picture, presented to the disciples, as they sat on the mount of Olives, comprised the destruction of Jerusalem, its beautiful temple, and the whole order of divine worship, as instituted by Moses. The second compartment unfolded the end of the Christian dispensation. And, whereas, in the destruction of the first covenant, the sun must be darkened, and the moon not give her light, (that is, the divine beauties of their institutions were carnalized) the stars must fall from heaven, (that is, the ministers of that Church became blind to the spirituality of the law) so, in the destruction of the present Christian Church, the same signs must attend. Divine truth and love must be darkened by the fallen stars, (the ministers of this dispensation) who describe the unchangeable God as a tyrant, mutable and vindictive, in opposition to divine truth, which declares him to be love, the Author "of every good gift, and every perfect gift," unvariable and immutable.

"The passing away of the present form of things, I venture to assert, from Paul's Ep. Heb. "Whose voice then shook the earth, but now he hath promised, saying, yet once more I shake not the earth, but heaven also."* The first referring to the Mosaic dispensation; the second, to the Christian. The first is called the shaking of the earth, from the trembling of Sinai, at the promulgation of the law; and, also, from *spiritual* things being represented wholly by earthly or material things.

"The second is called Heaven, because *spiritual* things were communicated by the WORD, without material forms, (baptism and the supper excepted.) But, being corrupted by the lusts and passions of men, they may now truly be said to be shaken, and, of course, must be soon removed, to make way for the Church under the new covenant, by which both Jew and Gentile shall be united."

* Heb. xii. 26.

By the foregoing transcript, you can see how far my mind was enlightened. It was, as before stated, the "dawning of a better state;" by which Providence prepared me for the more perfect light, which, through the medium of the *Halcyon Luminary*, soon after emitted its splendor. I hope you will not consider me as obtrusive, in thus trespassing on your time. I am anxious to know divine truth, that I may practise goodness from the Lord; also, to learn something more of the New Jerusalem Church; but my enquiries are anticipated by Nestor, as I see in No. 10. vol. i. Since *you* are in the glorious city, may the light of the glory of God shine about you, and the Lamb be your light; and may it enlighten the earth, that the nations may bring their glory and honor unto it. L. B.

Spencer, January—1813.

TO THE EDITORS.

GENTLEMEN,

In No. 10 of the *Halcyon Luminary*, in the article on eternal damnation, I find it thus written: "But, notwithstanding, *it is a positive fact*, and (according to the nature of evil, *considered in itself*) impossible it should be otherwise, that DAMNATION IS ETERNAL; or, in other words, that the lust of doing evil will *never be extirpated* from the breast of a lost spirit in Hell." And in No. 2, in the article on repentance and conversion, it is there asserted, that "the one infinite Jehovah God" is "the Regenerator to eternity."

Query. If the soul, when detached from the body, by death, is in the love of evil, and of course "a lost spirit in Hell," and if evil is never to be extirpated from its breast—why do you call our Heavenly Father "the Regenerator to eternity?" A*****.

P. S. In regard to the above I am in the dark, and I am constrained to say, that it is the only subject (of this nature) treated of in the *Halcyon Luminary*, but what has given light and comfort to my soul. And even in the above, I suppose that light shineth, but my darkness comprehendeth it not; and by explaining the subject in some way that shall be down "to the level of my comprehension," you will much oblige one of your friends.

But it would be perhaps but right to inform you, wherein I am in the dark. Not knowing whether there is to be an eternal succession of beings, under the disadvantages of hereditary evil, I had concluded that in successive stages or forms of existence, each individual of the

human family would be regenerated, in conformity to Rev. xxi. 4, 5, where it is said "for the former things are passed away,"—and in the verse following, the redintegration of all things is fully expressed. But if evil is, after death, embodied in the soul, so as to become perpetual, it being one of the old things, I cannot see the necessity of calling God the Regenerator to eternity, unless we assume the above position of successive existence. A.

TO THE EDITORS.

GENTLEMEN,

Among the various heresies and insane opinions now taught and contended for in Christendom, I think that of the resurrection of the *material body* ought not to be ranked with their lesser absurdities: its favorers confirming themselves in it from the *literal* sense of the Word, falsely understood, and the 52d and 53d verses of the 27th chapter of St. Matthew, being a passage by which the above doctrine is apparently strengthened, an explanation of it may afford your readers pleasure, and will greatly oblige, Yours, etc. H. B.

ANSWER.

The passage alluded to by our correspondent is expressed in the following words:

"And the graves were opened, and many bodies of saints which slept, arose; and came out of the graves after his resurrection, and went into the Holy City, and appeared unto many." Matt. xxvii. 52, 53.

By the graves being opened, and many bodies of saints arising, is signified the regeneration and resurrection of the faithful to life eternal; not that their gross material bodies, which lay in the graves, rose, but that there was an appearance of such a resurrection in the *spiritual* world, to those whose *spiritual* eyes were then opened; and this took place in order to show that all regeneration and resurrection to life is in consequence of the Lord's resurrection, that is, of the glorification of his Humanity.

In a more particular sense, by the above words is described the state of those who in the Word are said to be bound and imprisoned in the pit, or in the lower earth of the *spiritual* world, to whom the Lord descended after his crucifixion, for the purpose of liberating

them from their confinement, and raising them to Heaven. These also are the persons meant by the souls under the altar, in Rev. vi. 9, who were waiting for the Lord's completing the whole work of redemption. For it is to be observed, that many of the faithful, belonging to the *spiritual* Church, could not be saved before the Lord had come into the world, and subdued the Hells. The places where they were reserved by the Lord till his coming, are called pits, being situated in the lower parts of the world of spirits, but free from any communication with the Hells. These pits were covered over at the top; and when the spirits within them were elevated to Heaven, it appeared in the *spiritual* world as if the graves were opened, and the bodies of them that slept arose; wherefore, agreeable to such appearance, it is said, that many bodies of saints arose, and went into the Holy City, and *appeared* unto many; that is, their *spiritual* bodies were seen by many in *spiritual* vision. The Holy City was Sion and Jerusalem, but by them is signified Heaven, to which the saints were elevated; for the city Jerusalem, inhabited by the Jews, was rather unholy and profane, by reason of their crucifying the Lord.

Similar to the above passage, is the following, in John v. 28, 29.

“Marvel not at this; for the hour is coming, in which all that are in the grave shall hear his voice; and shall come forth, they that have done good, unto the resurrection of life and they that have done evil, unto the resurrection of damnation.”

By these words is not meant, that the material bodies which are in the graves, shall hear the voice of the Lord, and come forth; because all men after death continue to be men as before, with this difference alone, that they are then in a *spiritual* body, and not in a material body: wherefore to come forth out of the *grave*, means to come forth out of the *material* body, which is the case with every one immediately after death; and then they who have done good, rise to life eternal; but they who have done evil, rise to everlasting death, which is the resurrection of damnation.

M. K.

TO THE EDITORS.

DEAR SIRS,

S*****, January 1, 1813.

I wish you a happy new-year—not that which is so esteemed by the world, but that which flows from a sound mind, illuminated with divine truth and natural science, while the law of God regulates the

heart. It is, indeed, to me, a happy new-year; because the clouds that have heretofore hovered over the moral world are now scattering, and admitting, now and then, a ray from the infinite Fountain of Light to the soul. To effect this, the infinite God has, as a mean, introduced the Halcyon Luminary, by inspiring a few of his beloved offspring, man, with some knowledge of the spiritual treasures of his holy Word. It has been to me like the dawn of a cloudless day to a lost traveller, when the gloom of the night had been heightened by storms and chilling blasts. His eye catches the first blush of Aurora; he is soothed with expectation. He sits down and waits with patience for approaching morning; the advancing day opens to him scenes of horror, which he contemplates with amazement and hope. He discovers himself surrounded on every side by dangers from which he could not have escaped had the night continued. Thus did I wait, discovering by the light of the two first numbers the dawn of a new day on the moral world: and each successive number has, like the approach of the natural sun, illuminated more and more the east; and I hope, ere long, to see the New Jerusalem Church bursting from the veil of the *letter* like a bride adorned for her husband! even “as a perpetual morning, a never-ending spring, and an unclouded east.”

Hail! blest city, bright and fair,
Which John in vision saw descend!
Graceful in her bridal air,
Guarded by our Heavenly Friend.

What melody salutes the ear!
’Tis God’s own voice that fills the gale;
His tabernacle, lo! he’ll rear,
And purge and bless the human vale.

He’ll be our God, and wipe away,
With lenient hand, each falling tear;
And death no more, with cruel sway,
Shall chill the tender breast with fear.

Former troubles all are past,
All renewed, in beauty shine;
This form eternally to last,
Stable as the will divine!

AURELIUS.

THE BOUQUET.....N^o. II.

The following is the petition of the wife of a Hindoo prince, said to have been presented to the famous Warren Hasting, late governor-general of Bengal. We think it one of the most tender appeals to the human sensibility; and hard, indeed, must that heart be, on which such a torrent of eloquence could make no impression.

PETITION OF ALMASSA ALLI CAWN.

May the blessings of thy God wait upon thee, may the sun of glory shine round thy head, and may the gates of plenty, honor, and happiness be always open unto thee and thine. May no sorrow distress thy days, may no strife disturb thy nights, may the pillow of peace kiss thy cheeks, and the pleasures of imagination attend thy dreams; and when length of years makes thee tired of earthly joys, and the curtain of death gently closes round the last sleep of human existence, may the angels of God attend thy bed, and take care that the expiring lamp of life shall not receive one rude blast to hasten its extinction.

O hearken, then, to the voice of distress, and grant the petition of thy servant! O spare the father of my children, save the partner of my bed, my husband, my all that is dear! Consider, O mighty sir! that he did not become rich by iniquity; and that *what he possessed* was the inheritance of a long line of flourishing ancestors; who, in those smiling days, when the thunder of Great Britain was not heard on the fertile plains of Hindostan, reaped their harvests in quiet, and enjoyed their patrimony unmolested. Think, O think! that the God thou worshippest, delights not in the blood of the innocent: remember thy own commandment, thou shalt not kill, and by the order of Heaven give me back my Almas Ali Cawn, and take all our wealth, strip us of all our precious stones, of all our gold and silver, but take not the life of my husband; innocence is seated on his brow, and the milk of human kindness flows round his heart; let us wander through the deserts, let us become tillers and laborers in those delightful spots of which he was once lord and master.

But spare, O mighty sir! spare his life; let not the instrument of death be lifted up against him, for he hath not committed any crime; accept our treasures with gratitude, thou hast them at present by force; we will remember thee in our prayers and forget that we were ever rich and powerful. My children, the children of Almas Ali, send up their petition for the life of him who gave them birth, they beseech from thee the author of their existence; from that humanity which we

have been told glows in the hearts of Englishmen, by the honor, the virtue, the honesty, and the maternal feelings of the great queen, whose offspring is so dear to her, the miserable wife of thy prisoner beseeches thee to save the life of her husband, and restore him to her arms; thy God will reward thee, thy country must thank thee, and *she now petitioning* will ever pray thee, if thou grantest the prayer of thy humble vassal,

ALMASSA ALLI CAWN.

THE CONDOR.

On the authority of Mons. Buffon we venture to give a brief sketch of this most astonishing animal.

The Condor, in a higher degree than the eagle, possesses all the qualities that render it formidable, not only to the feathered kind, but beasts, and even to man himself. It is eighteen feet across, the wings extended. The beak is so strong as to pierce the body of a cow; and two of them are able to devour it. They do not even abstain from man himself; but, fortunately, there are very few of the species. The Indians assert that they will carry off a deer, or a young calf in their talons, as eagles would an hare or rabbit. The Condor is of a brown color. Russia, Germany, and even Switzerland, are said to have known this animal. In the deserts of Pachemac, where it is chiefly seen, men seldom venture to travel. Those wild regions are very sufficient of themselves to inspire a secret horror: broken precipices—prowling panthers—forests only vocal with the hissing of serpents—and mountains rendered still more terrible by the Condor, the only bird which ventures to make its residence in those deserted places.

M. G. Lewis has done himself much honor in the following poem, and the friends of humanity will be greatly obligated to him, for his attempts to arrest the infamous practice of branding, a practice which deprives the sad criminal even of the cheering smiles of repentance.

THE FELON.

Oh, mark his wan and hollow cheek !
 And mark his eye-balls' glare ;
 And mark his teeth in anguish clench'd,
 The anguish of despair !
 Know, since three days, his penance borne,
 Yon Felon left a jail,
 And since three days no food has pass'd
 These lips so parch'd and pale.

**"Where shall I turn?" the wretch exclaims;
"Where hide my shameful head?
How fly from scorn? Oh! how contrive
To earn my honest bread?
This branded hand would gladly toil;
But when for work I pray,
Who sees this mark, '*A Felon!*' cries,
And loathing turns away.**

**"This heart has greatly err'd, but now
Would fain revert to good:
This hand has deeply sinn'd, but yet,
Has ne'er been stain'd with blood:
For work or alms, in vain I sue;
The scorers both deny:
I starve; I starve—then what remains?—
This choice; *to sin, or die!***

**"Here Virtue spurns me with disdain;
There Pleasure spreads her snare:
Strong habit drags me back to vice;
And urg'd by fierce Despair,
I strive while hunger gnaws my heart,
To fly from shame in vain!—
World, 'tis thy cruel will! I yield,
And plunge in guilt again.**

**"There's Mercy in each ray of light
That mortal eyes e'er saw;
There's Mercy in each breath of air
That mortal lips e'er draw;
There's Mercy both for bird and beast
In God's indulgent plan;
There's Mercy for each creeping thing;—
But MAN HAS NONE FOR MAN!**

**"Ye proudly honest! when ye heard
My wounded conscience groan,
Had generous hand or feeling heart,
One glimpse of Mercy shown—**

That act had made, from burning eyes,
Sweet tears of virtue roll,
Had fix'd my heart, assur'd my faith,
And Heaven had gain'd a soul!"

The subjoined character of the farmer, drawn by one of that class in a letter to his friend, is a pleasing picture of rural contentment.

THE AMERICAN FARMER.

When young, I thought of selling my farm, because it afforded but a dull repetition of the same labors and pleasures. But when I considered myself as divested of my farm, I imagined the world so wide, and every habitable place so full, that I began to fear lest there would be no room for me. My farm, my house, my barn, presented objects from which I adduced quite new ideas; ideas more forcible than before. Why should I not find myself happy, said I, where my father lived and died in prosperity? Though he gave me no other education than the art of reading and writing, he left me a good farm—and his experience: free from debts and other difficulties. I married; and this perfectly reconciled me to my situation; my wife rendered my house all at once cheerful and pleasing; it no longer appeared gloomy and solitary as before. When I went to work in the fields, I worked with more alacrity; I felt that I did not work for myself alone, and this encouraged me much.

My wife would often come with her knitting in her hand, and sit under the shady trees, praising the straitness of my furrows and the docility of my horses. This swelled my heart, and I regretted that I had not married before. I know no other landlord than the LORD of all land, to whom I owe the most sincere gratitude.

My father left me three hundred and seventy-one acres of land, forty of which are good timothy meadow, an excellent orchard, a good house, and a substantial barn. How happy am I that he lived to build and to pay for all those improvements! As my difficulties are less than his, I have but to tread his paths, to be as good as he was. I know enough of the law to regulate my concerns with propriety; nor do I dread its power.

These are the grand outlines of my situation; but as I can feel much more than I am able to express, I hardly know how to proceed. When my first son was born, the whole train of my ideas was suddenly altered; never was there a charm that acted so quickly and powerfully: I ceased to ramble in imagination through the wide world; my excursions since have not exceeded the bounds of my farm, and all

my principal pleasures are now centered within its scanty limits ; but, at the same time, there is not an operation belonging to it in which I do not find food for useful reflections. This is the reason, I suppose, that when you was here, you used, in your refined style, to term me, *The farmer of feeling* : but how rude must those feelings be in him who daily holds the axe or the plough ! Those feelings, however, I will delineate as well as I am able, agreeable to your earnest request.

When I contemplate my wife, by my fire-side, while she either spins, knits, darns, or suckles our child, I cannot describe the various emotions of love, of gratitude, of conscious pride, which thrill in my heart, and often overflow in involuntary tears. It is true these pleasing images vanish with the smoke of my pipe ; but though they disappear from my mind, the impression they have made on my heart is indelible. When I play with the infant my warm imagination runs forward, and eagerly anticipates his future temper and constitution. Whenever I go abroad, it is always involuntary ; I never return home without feeling some pleasing emotion, which I often suppress as useless and foolish. The moment I enter on my own land, the bright idea of property, of exclusive right, of independence, exalt my mind. Precious soil, I say to myself, by what singular custom of law is it that thou wast made to constitute the riches of the freeholder !

Often, when I plough my low ground, I place my little boy on a chair which screws to the beam of the machine ; its motion and that of the horses please him ; he is perfectly happy, and begins to chat. As I lean over the handle, various are the thoughts which crowd into my mind. I am now doing for him, I say, what my father formerly did for me : may God enable him to live, that he may perform the same operations, for the same purposes, when I am worn out and old ! I relieve his mother of some trouble while I have him with me ; the odoriferous furrow exhilarates his spirits, and seems to do the child a great deal of good, for he looks more blooming since I have adopted that practice.

Can more pleasure, more dignity, be added to that primary occupation ? The father thus ploughing with his child, and to feed his family, is inferior only to the Emperor of China, ploughing as an example to his kingdom.

“ Enjoyment,” says Zimmerman, “ comes before possession, and with possession generally comes disgust : so that we have before we have, and have not when we have. This I take to be one of the ripest paradoxes that we can meet with.”

The following extract is worth attention, as it regards a subject of the deepest interest to the moral world. It is from a Sermon preached at the *Magdalen*, (London) by the Bishop of Rochester.

THE EXTRACT.

It is one great defect, that, by the consent of the world, (for the thing stands upon no other ground) the whole infamy is made to light upon one party only, in the crime of two; and the man who, for the most part, is the author, not the mere accomplice of the woman's guilt, and, for that reason, is the greater delinquent, is left unpunished, and uncensured. This mode of partial punishment affords not to the weaker sex the protection which, in justice and sound policy, is their due against the arts of the seducer. The Jewish law set an example of a better policy and a more equal justice, when, in the case of adultery, it condemned both parties to an equal punishment, which, indeed, was nothing less than death. A worse evil, a mischief attending the severity, the salutary severity, upon the whole of our dealing with the lapsed female, is this: that it proves an obstacle, almost insurmountable, to her return into the paths of virtue and sobriety, from which she has once deviated. The first thing that happens upon the detection of her shame is, that she is abandoned by her friends, in resentment of the disgrace she hath brought upon her family. She is driven from the shelter of her father's house; she finds no refuge in the arms of her seducer; his satiated passion loaths the charms he hath enjoyed; she gains admittance at no hospitable door; she is cast a wanderer upon the streets, without money, without lodging, without food! In this forlorn and helpless situation, suicide or prostitution is the alternative to which she is reduced. Thus the very possibility of repentance is almost cut off, unless it be such repentance as may be exercised by the terrified sinner in her last agonies, perishing in the open streets, under the merciless pelting of the elements, of cold and hunger, and a broken heart!—and yet the youth, the inexperience, the gentle manners, once, of many of these miserable victims of man's seduction, plead hard for mercy!—But we have high authority to say, that these fallen women are not, of all sinners, the most incapable of penitence—not the most unlikely to be touched with a sense of their guilt—not the most unsusceptible of religious improvement—they are not, of all sinners, the most without hope, if timely opportunity of repentance were afforded them. Sinners such as these, upon John the Baptist's first preaching, found their way into the Kingdom of Heaven before the Pharisees, with all their outward show of sanctity and self-denial.

MADEMOISELLE CAZOTTE.

The following instance of fortitude inspired by filial affection, as exemplified in the conduct of *Mademoiselle Cazotte*, is one of the many interesting incidents to which the French Revolution has given birth. The fall of the Bourbons, which in its consequences deluged France in unprecedented horrors, was at the same time an event which, in the developement of character, exhibited many traits of the most exquisite loveliness. The following is among the number.

Mademoiselle Cazotte was the only daughter of a gentleman, who, at the commencement of the French Revolution, was seventy-two years of age; and being closely connected with the intendant of the civil list, was from that circumstance unfortunately involved in his fate; for letters of M. Cazotte's were found in La Poret's possession, and the writer of them was sent to prison with his amiable daughter.

To Mademoiselle, in a few days, liberty was offered; but she refused it, and obtained permission to remain confined; and the affectionate zeal she testified for her father, united to the eloquent persuasions that she used, so far interested the Marsellois (who were quartered in the prisons) in his favor, that they unanimously determined to preserve his life.

Though the ill-fated old man's death was thus unexpectedly prevented, through the filial attachment of his amiable child, yet his savage persecutors allowed him but a short enjoyment of existence; for on the evening of the second of September, they again demanded his life. Mademoiselle Cazotte, hearing her father's name vociferated by voices which appalled every feeling by their sound, instantly rushed out amongst the group of murderers, and undauntedly answered to the name. Her extreme youth, beauty, and courage, struck with astonishment the sanguinary band; and cruelty itself remained some moments doubtful whether it should fulfil oppressive *tyranny's command*. "What hast thou done to be *here* with thy daughter?" said one of the foremost to the ill-fated Cazotte. "You will find *that* by the jailor's books," replied the prisoner; which informed them, that, for being a *counter-revolutionist*, Cazotte was detained. Scarcely was this report circulated amongst them, than the axe was raised over the unfortunate man's head; which his daughter perceiving, uttered a shriek of horror, and throwing herself upon him, concealed him from their sight.

"Strike, barbarians!" said she, disdaining supplication; "for you cannot reach my father, but through the passage of my heart!" At this astonishing proof of filial affection, hearts which had been strangers to

compassion felt the force of nature's ties ; and a shout of *Pardon ! Pardon !* issued from the mouths of the surrounding multitude, and was re-echoed by the general voice. The Marsellois instantly opened a passage for them, and the old man retired under the cover of his sacred shield !

What a tribute was, at that moment, offered to the social affections ! What transitions can exalted virtue produce in the heart ! Even barbarism itself seemed to acquire civilization ; ferocity became gentleness ; and the oppressors were subdued !

After the institution of the criminal tribunal, Cazotte was again destined to feel the force of tyrannic power ; again was he arrested, and dragged to a prison ; and again, in spite of all entreaties, accompanied by his child. " In the company of *you*, my father," said this amiable daughter, " the most cruel of assassins I have faced ; and shall I not be the companion of your *new* misfortune, in which there is much less cause for dread or alarm ? The hope of saving *your life* will again support me ; and I will show to your judges a forehead furrowed with age. I will ask them if a man, who has but a few days to linger out among his fellow creatures, may not find *mercy* in the eyes of justice, after having avoided the perils which *you* have escaped ; I will enquire if him whose *white hairs* could excite *pity* in the breasts of assassins, could not create it in the hearts of *magistrates*, where *mercy* ought to reside ? The voice of Nature will plead ; and you will be liberated." " Oh !" said the unfortunate father, " *deceive not yourself, my child !*"

Though Cazotte at length agreed that his daughter should accompany him to prison, yet the keeper positively refused to let her in ; and, agonized at this unexpected disappointment, she instantly flew to the Commune, and, by the force of tears and supplications, at length had the satisfaction of obtaining consent. Night and day were spent in filial affections, and in endeavors to fortify her father's mind, except those hours when she was trying to induce his judges to use their influence to preserve his life.

When the period arrived which was to decide the destiny of the oppressed and unfortunate Cazotte, he appeared before the tribunal, supported by his amiable daughter, whose interesting appearance excited general applause ! Previous to that mock ceremony which was falsely termed a trial, Cazotte had laid injunctions on his daughter *not to speak* ; but as they proceeded, the variations of her countenance expressed more than the most eloquent tongue could reveal. Breathless from fear, and pale from apprehension, in all the agony of sus-

pense, she waited to hear the final sentence pronounced; but, unable to support the dreadful conflict of feeling, she was carried apparently lifeless out of the hall!

The moment she had regained the power of recollection, she requested to be restored to that object whom nature had endeared; but the tears of her friends too fatally convinced her, she was never again destined to be blest with his sight; for execution immediately followed the sentence, and the unfortunate Cazotte was translated to a better life.

The lovers of music will be pleased with the *re-appearance* of the following, as it is a delicate effusion, and is now adapted to a very appropriate air.

THE HONEY-MOON.

When MARY first my love inspired,
I thought her smiles the height of bliss,
Each winning grace by turns admired,
And tasted rapture in a kiss.
When mine, how swift the moments flew,
No thought of care my bosom knew;
Ah! tell me not I boast too soon—
I know 'twas then *the Honey Moon*.

So tender was my MARY's love,
For me was every gentle care;
And pure to me the joy would prove,
Reflected from my charming fair.
And though four weeks had swiftly past,
Each gave improvement to the last,
And mutual love called down a boon
From Heaven—a *second Honey Moon*.

My MARY long has blest my arms,
As good, as gentle, and as kind;
Her cheek retains its wonted charms,
And richer beauties grace her mind.
Kind Heaven! O grant my fervent prayer,
These blessings unimpair'd to share;
While harmony's unvaried tune,
Makes every month a *Honey Moon*.

PERPETUAL MOTION.

A Committee was appointed by the Legislature of Pennsylvania, to inspect Mr. Readhefer's *Perpetual Motion*, and make a report on the same. Owing to some misunderstanding between the parties, the grand object of the appointment was not accomplished; but they have reported their *belief* that the machine is a *deception*, and the inventor an impostor. Mr. Readhefer, has, however, requested the public to suspend their opinion for the present, as he is preparing a publication on the subject, which, he affirms, will substantiate the truth of his own assertion, that the invented machine is no deception, but a real and genuine *Perpetual Motion*.

Mr. David Cram, lately a resident of Clarksburg, has contrived a machine for the purpose of cutting timber, which, for its utility, bids fair to be ranked amongst the most useful and ingenious inventions. Several gentlemen, who have seen the construction and operation of this labor-saving piece of mechanism, have given it their decided approbation. The machine is truly simple, and upon a calculation it is found that with it one man will perform the labor of six in the same space of time with axes. With very little exertion of strength in the workman, it is estimated to cut a tree five feet through in half an hour; it cuts with equal facility both standing and fallen timber. The machine is quite portable, and may easily be carried about by the workman. The whole cost, when completed, will not exceed ten dollars. This contrivance deserves to be more generally known; but we are not now disposed to enter into particulars, as the ingenious inventor intends making application for a patent.

From the Albany Gazette.

Mess. Printers,

I take the liberty of troubling you with the following remarks, and if you should think them worthy of room in your useful paper, you will gratify a reader by inserting them.

The fact, of so many accidents happening during the winter, when crossing the river, and the useful lives that have been lost, is truly lamentable. Hearing of a recent circumstance, [last week a stage-driver was drowned] I could not help considering it as an omen of more losses of a similar nature, before the ice breaks up in the spring. To remedy these ill consequences, and as a mean of preventing catastrophes similar to what have happened, while crossing the river, *when the ice is not secure*, requires but little trouble or expense; and

surely if we can save the life of one fellow creature, and a member of society, money ought not to come in consideration, if it should cost thousands; but this is not the case: it is merely to have the boats formed after the manner of those which cross the Delaware river from Philadelphia to Camden, and other places, and they will yield the same income or more, than when the river is not frozen. They have keeled boats that are built sharp—when the ice begins to make, they attach to them small runners, with both ends curved; the runners are about four feet long, and about one foot from the keel on both sides—they are about one or two inches lower than the keel, and both keel and runners are plated with irons. The boat will then rest on the keel, and one of the runners; if a lump of ice should impede its progress in any degree, it can be turned on the other. To the bow of the boat is a rope which one of the ferrymen pulls, to lead the boat in her course, while another shoves at the stern. If the ice should give way, all is safe, as the men are provided with large boots that come up to their middles, to keep them dry, in case they should get in the water.

I have seen these boats cross the river when the ice has not been strong all the way, with passengers and heavy loading, with the greatest safety, when a passenger on foot would not have been safe alone, and have never heard of a person being lost, since they have had them so constructed.

If this intimation should be considered as possessing public utility, and the hint be adopted, I shall consider myself abundantly rewarded.

IMPORTANT INVENTION.

Among the many useful improvements and inventions which the genius and industry of our countrymen have lately produced, though last not least important to public utility, is the machine which Mr. Theodore Norton and Mr. George Biddis, of Milford, Wayne county, Penn. (aided by the public spirited exertions of Mr. Baron, of the same place) have invented. This machine is so constructed as to card and spin wool at one operation, without making it into rolls: though the machinery is not yet brought to that degree of perfection which the above gentlemen expect to bring it, yet from experiments made, it is found capable, in its present state, with seventeen flyers, of carding and spinning a pound of common wool in 25 minutes, (which was formerly a day's work for two women) producing a thread of even texture and remarkable strength, sufficiently fine for common cloths, flannels,

stocking yarn, etc. and it appears well adapted for roping yarn for the finer fabrics. It is undoubtedly an invention of great merit and usefulness; and combining it with a view of the present political and manufacturing state of our country, it may fairly be considered of national importance. It is supposed the *principle* may be applied to the spinning of cotton. We understand Mess. Biddis and Norton have secured the patent right for this valuable machine.

USEFUL DISCOVERY.

A schedule and drawing have been lodged at the Patent Office, Washington City, by a Mr. Harrison, of Connecticut, which secures to him an invention called a *Double Lens*, which is composed of glass, a liquid substance, the use of which is particularly adapted for reading, writing, the fine artist, etc. The Lens placed near the lamp or candle, gives a clear and conspicuous light, tinged with a beautiful green shade, which has a delightful appearance upon the book or other object illuminated; the use of which has a most salutary effect upon the eyes; and those who have weak eyes, or whose eyes are failing, are enabled to see with much more clearness than with the common lights. The light produced by the Lens from one light is equal to the light of three candles; of course a great saving is manifest, where a good light is requisite.

A marble quarry has been discovered on the Monongahela, opposite Pittsburgh. Its shades are variegated, it is susceptible of a beautiful polish, and is of a very firm texture.

An operation was performed a short time since, in the city of Baltimore, by Dr. Gibson, on the eye of Mr. Robert Reeder, from St. Mary's county, by which he was completely restored to sight, after having been blind for three years. The blindness of Mr. Reeder was occasioned by an opacity in the crystalline lens; and in order to effect a cure, it was necessary entirely to remove that part of the eye. This very delicate task was accordingly undertaken, and successfully executed by the operator. This communication is made to the public by the writer, under the impression that it may be of advantage to the community to be informed of every such important and useful effort of medical skill.

Cure for Chilblains and Frosted Feet. A very simple remedy for this distressing complaint, is soaking the feet in Cold Water, immediately from the well. It has been repeatedly tried under the observation of the writer of this article, and always with uniform success. The evening is the most proper time for the application, and the affected part should be kept immersed from twenty to thirty minutes, though a less time will often answer; the heat will gradually abate, and before morning the inflammation entirely disappear.

Cure for the Sick Head-ache. To remove an attack of Sick Head-ache, a correspondent recommends the patient to take "a spoonful of magnesia, and half a tea-spoonful of ginger, mixed with a lump of sugar, in a tumbler three parts full of water, with the chill off: to sit for a quarter of an hour with his feet in water agreeably warm; and to apply a napkin wrung out of cold water to his temples or forehead, whichever appears the most affected."

From the Norfolk Public Ledger.

MR. EDITOR,

I was visiting one of my neighbors a few days past, and whilst there, I understood, from the cries which I heard in an adjoining room, that some distressing accident had happened. I immediately entered the room, and found that a young lady in the family had accidentally upset a tea kettle of boiling water, and had scalded both her feet and ankles.

Having noticed some time ago, in your paper, the certificates of sundry persons, that *Carded Cotton*, applied to burns, would have a good effect, it occurred to me that this would be a good opportunity to try and prove its efficacy. I requested that some cotton should be brought, and immediately applied it in large rolls to the feet and ankles. This was done, and the young lady, who suffered excessively for about two hours, was gradually relieved from the smart and pain, and was able to walk about the house, with the bandages on, before night. The next morning, when I visited there, she had on her stockings and shoes, and she assured me she felt no other inconvenience from the accident than that it made her feet tender.

You are at liberty to publish this, if you think it will add any weight to the certificates already given for a discovery which cannot be too extensively known. Yours, etc.

F. S. TAYLOR.

THE HALCYON LUMINARY,
AND
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BY A SOCIETY OF GENTLEMEN.

DEVOTED TO RELIGION AND POLITE LITERATURE.

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FOR THE HALCYON LUMINARY.

REMARKS ON THE GOG AND MAGOG OF SCRIPTURE.

These paradoxical personages, from whom *such* dreadful doings are, at some future time, expected, have been, among many good Christians, a sort of *raw-head-and-bloody-bones*, which excited in them no little degree of anxiety for the fate of their descendants, who might be enlisted in the contest with those terrific monsters. The learned and pious John Wesley, was one of those who looked with steady faith to the appearance of those princes of ruin, whose reign would close with the beginning of that of the Redeemer. Some have given the *Russians* the honor of these special ascriptions, inasmuch as those people are in the habit of wearing covers of skins, or pelisses, over their other garments; they agree with the Hebrew original Gog, which signifies covering, deducing also the Turcomans from the *Togarmah* of Ezekiel, by a *free* etymological inference. Neither opportunity of quotation, nor inclination for transcription, afford us the general views of the different opinions that have been hatched by the ingenuity of men, respecting the Gog and Magog of Holy Writ; or of some others, more rational than the rest, who perceived the utter inability of the human understanding to explain these Biblical arcana, under any known method or rule, short of the arbitrary or capricious exercise of the fancy, a method inadmissible in such cases, leaving the difficulty to be solved by time. It was not expected by many, or any of our neighbors and friends, that they themselves would afford, in their own proper persons, the prototype of this Gog and Magog, and that the great battles in which they have a part, means a contest between the good and true *interior* principles, which are about to be

introduced by the Lord for the salvation of man, and the evil and false *exterior* principles, which will oppose them, and which will eventually, be overcome in the contest, according to the real sense of the prophecy.

One of the consequences, or rather concomitants of the Messiah's reign, is, as we are informed, that, "I shall write my law on their hearts, and they shall all know me, from the least even to the greatest," which appears, without any danger of misconstruction, to imply, that men will derive the motive or spring of their actions, their ruling love, their first impetus, directly from the Divine authority, all things of the proprium of man being in entire submission thereto. The declaration that "I will write," etc. includes in its meaning, and is tantamount to this assertion, that *the law was not already written there*—in their hearts. An assertion that appears as directly applying to the Christians of the day, as to any other description of men heretofore, if we may take for granted the testimony of all the preachers of the present period, who assure us, from the sacred desk, of the certainty of this damning fact, that the hearts of men are desperately wicked; impossible, of course, to suppose that the law is, as yet, written on them. There are other laws which men act from, at this day, and men of the Christian Church too; laws which are not totally destitute of Divine influence; yet as such—as Divine laws—have no force with man; their influence being from *without*, not from *within*. In explanation, it is necessary here to express, as determinately as possible, the contra-distinction between the law operating *outwardly* and operating *inwardly*; in the latter case, the man acts wholly and solely from that LAW, independently of other circumstances; it is his ruling love, and bears away all others that come in opposition to it, and it directs, purifies, and vivifies, all that are subordinate, for the performance of natural uses. He cares not whether it is the creed of the throne, or the creed of the multitude; for him and his house, they will serve the Lord. If it is needful so to do, he is wise enough to sacrifice the interests of the moment, to his eternal interests; he therefore neither slumbers nor sleeps on the post of duty. He neither wavers nor wearies, in the performance of what he deems the great end of his being, the promotion of his peace, happiness and future felicity through Christ. He consults not with flesh and blood, but runs his ways rejoicing, at least *inwardly*, if denied the *exterior* of affluence. But the case is a different one, when the LAW is *exteriorly* received; for here every man pushes home on his neighbor the necessity of moral duties, whilst he leaves his own heart to pursue its self-

iah schemes, undisturbed by the terrors of conscience or the impressions of duty : the opinions of his neighbors are treated as monitory on his actions as such may appear to the world—because he finds their good opinion to be necessary to the success of his wordly pursuits ; but in all cases where he can elude curiosity, baffle research, or blindfold rationality, he plays the part of a disciple of Anti-Christ : the Law of God falls prostrate before the more powerful propensities of his corporeal nature, and is not again thought of till the periodical renewal of barren speculation, gives another occasion of joining in the exercises of piety, without relinquishing in practice the advantages of knavery.

Such are the distinctions to be observed in the cases mentioned. The *external* motives, or laws of action, common to the *natural* man, are very many ; such, as when a man acts from policy, the end of which is to promote merely his own private views, and not the good of the community, as he may pretend, from avarice, from a blamable ambition, from regard to worldly and temporal interests exclusively ; from envy, jealousy, malice, revenge, and also the love of pleasure ; from all desires and passions which have their rise in man's own proprium, taking a course inimical to that divine order, under which the world must at last exist over us and in us. If these be the gods we now worship, if these be the powers that reign over us, it is evident that we are ruled and governed, not by the grace of God shed abroad in our hearts—by the Divine law written there, but by the Anti-Christ, the Gog and Magog of this natural world, by the *exterior* powers of nature, the mere outside coverings and trappings of humanity ; the roof, the shell, the outer expression, the exterior rites, the temporal and temporary motives ; all producing, in practice, as exemplified in society, sociably and individually, the grossest misrule, anarchy, confusion, derangement, war, poverty, famine, pestilence, sorrows and griefs, murders, and robberies ; besides the more negative forms of evil, as the absence of pleasurable sensations, etc. etc.

Such, and such only, are meant in Holy Writ by Gog and Magog, those evil and false things of the *natural* world now about to be cast down, that the kingdom may come, and the will of God be done on earth as it is in Heaven.

It appears, at first view, an unaccountable thing, that the terms Gog, Magog, Meshech, Tubal, Togarmah, which, in the Hebrew, are words expressive of ordinary ideas ; as Gog, the outside of any thing ; Meshech, something drawn by force ; Tubal, of the earth, worldly ; Togarmah, bony ; and not the original names of persons and places :

should yet be given in the translation as nouns proper. This, no doubt, occurred from the entire reading of the text being considered relatively, which personifies those terms, contrary to our idiom, though agreeably to the Hebrew, and was so intended surely by the Sacred Penman, to remain, as thus veiled, until the time proper for the Revelation of the *real sense* should arrive. This is the case throughout all the prophetic books, as we may now perceive, by the *key of correspondence*, which unlocks this hitherto hidden treasure.

It is universally allowed, by the Christian Church, that the events predicted in the xxxviiith and xxxixth chapters of Ezekiel will be accomplished in due time, agreeable to the *literal* expression ; for it is obvious that no other fulfilment has ever been thought of either by Jews or Christians ; and as there has been no accomplishment of it, either under the Jewish or Christian dispensation, so it yet remained to be fulfilled. And to make such a fulfilment good, under the accepted *literal* sense, there must, in some future period, be places and persons, corresponding to the above recited denominations ; the improbability of which is left to the conjecture of every candid thinker, who, along with these difficulties, may take into consideration, the various other passages in these two chapters of Ezekiel. Indeed, if we are to wait to see this prophecy accomplished *literally*, we must expect the whole order of nature, animate and inanimate, to be changed. For, according to the order established at this day in physical things, an order which hath existed, since the creation of the world, unchanged, no such events can possibly happen as are *literally* predicted in these chapters. If, then, the Christians of this age will, contrary to every principle of reason, and means of rational judgment, continue to look for the *literal* fulfilment of this prophecy, they will find themselves in a dilemma. On one hand, they must of necessity abandon their sound reason, and acknowledge a faith in things the most absurd and impossible, which is in reality madness : or they must, on the other hand, reject, in total, this and all similar parts of the inspired volume, lapsing into broad infidelity, or else remaining still under the name of the Church, whilst they regard the revelation on which it stands as a mere fable. If, on the contrary, the *spiritual* sense offers a most clear, harmonious, rational, and explicit solution of all these difficulties, how shall those who reject it, after a fair disclosure and examination, be able to excuse themselves hereafter, when the Master shall visit his vineyard, when he shall demand an account of those talents bestowed for trade ? How will they answer it, when they are asked why they have rejected reason and revelation, perhaps without an en-

quiry? Oh, Jerusalem, Jerusalem! which stonest the prophets, and rejectest those who are sent, how much have you to answer for!

It being the writer's intention to give in detail the *spiritual* sense of these two very remarkable chapters of Ezekiel, the xxxviiith and xxxixth, he begs leave to offer these remarks to the reader as preparatory to the chief design: beseeching those whose understanding is not as yet sufficiently ameliorated for the reception of these marvelous truths, to reject with caution, and previous to decision to examine dispassionately; having in view, constantly, the fallibility of human nature, even in discussing subjects with which there has been a long previous acquaintance.

T.

(To be continued.)

TO THE EDITORS.

GENTLEMEN,

The name of SWEDENBORG is not *new* to me; I have read some of his writings, and must confess myself *astonished* though not *convinced* by them. I consider him a very *wonderful* man, but not (like others) a *madman*. Permit me, however, to state some of my objections to the doctrines he inculcates, and which you are endeavoring to disseminate in the HALCYON LUMINARY.

First, then, I object against the phrase *Divine Humanity*, so often used by that author, and would be glad to know what he means by it.

2. I object also to his spiritual sense of the Scriptures, because it seems to set aside the letter, which I have always been taught to understand in its plain and obvious sense.

3. He denies the resurrection of the material body, although this is a doctrine universally received by the Christian world.

4. He further asserts, that there is neither an angel in heaven, nor a devil in hell, but what was once a man in this natural world.

Now, gentlemen, how can you expect me to believe such notions as these? There are many others in the writings of SWEDENBORG equally new and singular: but until the above are explained to my satisfaction, either by yourselves or some of your correspondents, I must beg leave still to continue

A MEMBER OF THE OLD CHURCH.

The foregoing objections, urged by our correspondent against the writings of EMANUEL SWEDENBORG, we shall endeavor to answer in the clearest and most satisfactory manner we are capable of. We will begin with the first, against the phrase *Divine Humanity*, of the meaning of which our correspondent wishes to be informed.

The phrase, we admit, is rather new, although the idea thereby intended to be conveyed is not altogether so; since in all Christian Churches it is universally acknowledged, that, in Jesus Christ, God is Man, and Man God. If, then, Jesus Christ be Man, and at the same time God, in one person, as is plainly asserted in the Athanasian creed, it follows, that his human nature, being united to the Divine essence, must also be Divine; and this is no other than what is meant by the phrase *Divine Humanity*.

To be a little more full: no one will deny that our Lord Jesus Christ is *Man*; but some may possibly doubt whether or no he be also *God*. Let us therefore hear what the Scripture saith on this subject, for on this we are willing to rest the whole of the argument. Jesus said to the Jews, "Before Abraham was, I AM," John viii. 58. This can be no other than the language of him who is from eternity, and who consequently is Jehovah. In another place it is said, "Lo, *this is our God*, we have waited for him; *this is Jehovah*," Isaiah xxv. 9; from which it is plain, that Jehovah God himself was expected. Again, "The voice of him that crieth in the wilderness, prepare ye the way of *Jehovah*, make strait in the desert an highway *for our God*." Isaiah xl. 3, 5, 10. Matt. iii. 3. Mark i. 3. Luke iii. 4. Here also the Lord, who was to come, is called Jehovah and God.

Much more might be quoted from the Word to confirm this truth, if necessary; as where it is said, that "besides *Jehovah* there is no *Saviour*, and no *Redeemer*," Isaiah xliii. 1, 3, 11. chap. xlvii. 4. chap. xlviii. 17. chap. xlix. 26. chap. lx. 16. Hosea xii. 4. That these scriptures were fulfilled in the person of Jesus Christ, who is the alone Saviour and Redeemer of mankind, is universally admitted; and therefore it is a truth beyond all further controversy, *That Jesus Christ is that Jehovah, and that God, of whom all the prophets make mention.*

Having thus sufficiently proved, from Scripture, that our Lord Jesus Christ is the God of Heaven and earth; and it being already acknowledged, as before observed, that he is God and Man in one person, or in other words, that he is a *Divine Man*; and further, that he is called a Redeemer and Saviour particularly in reference to his Humanity, it is plain to a demonstration, that his *Humanity* must be *Divine*; since so great and astonishing a work as redemption could never have been effected except by an omnipotent hand.

We are aware, that another objection will here arise in the minds of some, occasioned by certain parts of the Word being written in such a manner, as to represent Jesus Christ inferior to the Father, in respect to his Manhood or Humanity. This also is a truth, if rightly

understood, to which we most cheerfully assent; for it is certain, that his Humanity, so far as it was Divine, could not possibly be subject to afflictions and temptations, much less to death. The question then is, *How is this difficulty solved?* We answer, in the following manner. The Lord was conceived by Jehovah or the Divinity, and born of the Virgin Mary; consequently his soul was from Jehovah, and also the first rudiments or interior essence of his body, to which was successively added an exterior covering formed of the material substance of the mother. Thus, when he was born, he was possessed of a Soul, which being from Jehovah, was Jehovah; also of the first rudiments of humanity, derived from Jehovah, which was therefore so far a *Divine Humanity*; and further, of an external material covering, derived from Mary, which being *merely human*, was liable to all the infirmities, frailties, and sufferings of another man. It is in this last respect that he is said to be *inferior* to the Father, and according to which he speaks to the Father as to a Person distinct from himself. But in proportion as he *rejected* and *put off* this *maternal Humanity*, which was effected by resisting the temptations wherewith he was assaulted, in the same degree the first rudiments of his *Divine Humanity* (so to speak) increased, and took the place of the former, till at last he became *completely Divine* even as to his flesh and bones; and therefore the grave could not contain him, but he rose in a Divine or Glorified Body, in which he says, "All power is given unto me in heaven and in earth," Matt. xxviii. 18. This then is the *Divine Humanity*, in which He and the Father are One, like the soul and body in man.

We hope the above will give some satisfaction to the inquiring mind, on a subject which is confessedly of the utmost importance, and the greatest of all mysteries, being no less, as Paul says, in 1 Tim. iii. 16. than *God manifest in the flesh*.

(To be continued.)

BARON EMANUEL SWEDENBORG.

We shall, this month, lay before the readers of the HALCYON LUMINARY, some further particulars relating to the truly astonishing personage; the multiplicity of whose writings alone, independent of any peculiar acquirements, have raised him far above the level of any competitor in literature or science.

A son of the Bishop SWEDBERG could not fail having a good and careful education, suitable to his rank. This circumstance procured

him the means of acquiring useful knowledge, in which he made an early progress. His youth was remarkable by an uncommon assiduity and application, in the usual exercises of his age. In the year 1710 he published, at Skara, a Latin collection of poetical pieces, on different subjects, which indicated a singular vivacity of mind. But, poetry was not the chief object of his occupations. He published, in 1716, at Stockholm, "Essays and Observations on the Mathematics and the Physical Sciences," under the title of *Dædalus Hyperboreus*. A production of this kind, at such an age, gave room to conjecture, that other works would follow of a remarkable nature. But, he justly imagined, that a young man cannot become a good author, until he has sufficiently labored in gathering, with prudence and discernment, a quantity of materials proper for the subjects he designs to treat of. And, with this view, Swedenborg studied, with great application, in the University of Upsal; and, with no less assiduity, in the Universities of England, Holland, France, and Germany. He was blessed with an excellent memory, a ready conception, and a most clear judgment, joined with a most ardent desire, and the strongest inclination, to acquire, by dint of assiduous labour and study, such knowledges as were of the most certain kind, in philosophy, in mathematics, natural history, physics, chemistry, anatomy, and, finally, theology, together with the Eastern and European languages, in which he was well versed. We may observe, in him, the power of habit acting in harmony with the use of reason. With the best of hearts he joined the most happy disposition, manifested by the rules of his conduct, which he prescribed to himself, and which are found interspersed in various parts of his manuscripts, where he had set them down, for the sake of his own practice.

"1st. To read often, and meditate frequently, in the word of the Lord.

"2dly. To be always resigned and content with the dispensations of Providence.

"3dly. Always to observe a propriety of behaviour, and to preserve his conscience pure and upright.

"4thly. To submit to what is ordained; to acquit one's self faithfully of the duties of our employment; and to do every thing which lies in our power, to render ourselves as universally useful as possible."

Such was SWEDENBORG's inward state of mind.

On his return from his first travels into foreign countries, he seemed to be fixed on the study of mathematics and physics. The know-

ledge he acquired in these sciences soon brought him into an acquaintance with CHRISTOPHER POLHAMMER, at that time assessor, and afterwards counsellor of the College of Commerce, and commander of the order of the POLAR STAR. This acquaintance not only procured him an addition of knowledge in mechanics, which he then assiduously cultivated, but also the same regard from Charles XII. as this monarch had conceived for Polhammer. Hence it is that the patents, or diploma of assessor, given at Sud, the 18th of October, 1716, declare for their motive, that the king "having a regard for SWEDENBORG's mechanical knowledge, appointed him the associate of Polhammer, to assist him in the direction of buildings, and mechanical works." The united talents, and happy inventions, of these two great men, were frequently made use of by the king. At the time of the siege of FREDERICKSHALL, in 1718, SWEDENBORG executed, by himself, a work of the greatest importance, by cutting, with the help of proper instruments, through the mountains, and raising the valleys for the length of fifteen English miles, that is, from Stromstad to Idefjol, which separates Sweden from Norway: he caused two galleys, five large boats, and a sloop, to be sent there, by the help of which the king was enabled to have all the great artillery for the siege carried to Frederickshall, which otherwise would never have been sent by land. Thus sciences become useful, and when properly put into practice, effect what could not be done without them.

Mechanical studies, however, were not the only objects of his application; for, in the years 1717 and 1718, he gave the continuation of his *Dædalus Hyperboreus*, and, soon after, an introduction to algebra, under the title of "The Art of the Rules." In 1719, he published a "Method to fix the value of Swedish Money, and to determine the Measures of that country, in such a manner as to suppress all Fractions, in order to facilitate calculations." He gave, at the same time, "A Treatise on the Position and Course of the Planets:" another, on the "Height of Tides;" together with others on various subjects.

SWEDENBORG had not yet taken possession of his office of assessor, to the Royal College of Mines, not being willing to engage in the duties of that station before he was fully instructed in the mineral metallurgic science; and, therefore, he is not to be ranked amongst those, who are always striving to get into offices, of the nature and business of which they are altogether ignorant. He had neither been ambitious of this office, nor ever solicited it; though, before that period, he was well versed in certain sciences, by which he was capable of throwing

much light on the art of managing mines. It was also very easy for him to acquire whatever knowledge he might be deficient in, respecting it; inasmuch as the sciences of mathematics and physics were the subjects which took up most of his time at that period; and these are the fundamentals of metallurgy. He was not content with knowing the theory of a thing, without joining the practical part to it. It was not sufficient for him to be well exercised in his chemical laboratory, in order to have a perfect knowledge of the situation of the mines in Sweden, as well as of the machines, and the manner of using them, in the necessary works which are practised in mines. He, therefore, undertook a second journey into foreign countries, to examine their mines, especially those of Saxony and Hartz, where he paid particular attention to the manner of working them, and every thing else relative to that concern. Nothing escaped his observing eye.

During his stay at Brunswick, he was particularly noticed by, and acquired the favor of, the duke LOUIS RUDOLPH, who defrayed all his expenses while he remained there; and, at his departure, this prince made him a present of a gold medal, struck with his portrait, and another in silver. SWEDENBORG, during this excursion, enriched himself very much with useful knowledge, relative to the new works he afterwards published, entitled,

1. *Prodromus principiorum Naturalium, sive novorum tentaminum, Chemicam et Physicam experimentalem geometrice explicandi.*

2. *Nova observata et inventa circa Ferrum et Ignem, præcipue naturam Ignis Elementarem, una cum nova Camini inventione.*

3. *Methodus nova inveniendi Longitudines locorum, terræ marique, ope Lunæ.*

4. *Modus construendi receptacula navalia, vulgò Swethice, Dockby-nader.*

5. *Nova constructio aggeris aquatici.*

6. *Modus explorandi virtutes Navigiorum.*

N. B. All these Tracts were printed at Amsterdam in the year 1721, and reprinted in 1727.

7. *Miscellanea observata circa res naturales præsertim Mineralia, Ignem, et Montium strata.*

Three parts of this last work were printed at Leipsic, and the fourth at Hamburgh in 1722. Who is the man, if we except LINNÆUS, who ever was able to draw such considerable advantages from a journey of no more than one year and a half? for, he returned in 1722 to his country, where he was received by his friends with the greatest satisfaction.

SWEDENBORG did not remain idle the following years; for, he so equably divided his time between the duties of his office, as metallic assessor to the Royal College, and his several other studies, that he completed, in 1733, his grand work, entitled, *Opera Philosophica et Mineralia*, and had it printed under his own direction in 1734, part at Dresden, and part at Leipsic; in which year he also went to inspect the mines of Austria and Hungary. This work is divided into three volumes, folio. The title of the first is, *Principia rerum naturalium, sive novarum tentaminum, Phænomena Mundi elementaris philosophicè explicandi*. The second, *Regnum subterraneum, sive Minerale, de Ferro*: and the third, *Regnum subterraneum, sive Minerale, de Cupro, et Orichalco*: all of them written with great strength of judgment, and ornamented with plates to facilitate the understanding of the text. The publication of this important work was, of itself, sufficient to increase the advantageous opinions which strangers had already conceived of his great abilities.

(To be continued.)

BIOGRAPHICAL SKETCH OF THE REVEREND FRANCIS LEICESTER, A. B.

Late of St. Peter's College, Cambridge, (Eng.)

FRANCIS LEICESTER was born at Essendon, near Hatfield, in the county of Hertford, July 14, 1734. His grandfather, on the mother's side, was formerly Vicar of All-Saints, in the town of Hertford; and his father, the Rev. Coote Leicester, was Prebendary of the Cathedral Church of Peterborough, and between forty and fifty years Rector of Essendon and Bayford, in Hertfordshire.

At the age of eighteen, he was admitted into St. Peter's College, commonly called Peter-House, Cambridge, where his father also received his education.

After completing the usual time, and having regularly taken his degree of Bachelor of Arts, he received proper testimonials from the College, and was ordained a Deacon by the Right Rev. John Lord Bishop of Lincoln, in the year 1757. But on account of the precarious and fluctuating state of his health for several years following, he did not receive full orders till the year 1767, when he was ordained Priest by Archbishop Secker at Lambeth Palace.

In the year 1761, Dr. Young, the celebrated author of the *Night Thoughts*, would fain have engaged Mr. Leicester as his curate, they being near neighbors; but notwithstanding the friendship that subsisted between them, several circumstances concurred to prevent the engagement taking place.

About the same year, the writings of Mr. Hervey fell into his hands, which made a considerable impression upon his mind, and at length induced him to officiate as an assistant to those ministers in the established church, who were of similar sentiments with Mr. Hervey. This gave occasion, some time afterwards, to several of the most distinguished leaders among the Methodists, both of the Arminian and Calvinistic persuasion, to invite him to join their party: but as he had been regularly bred to the Church of England, he saw no reason, at that time, to forsake the establishment; and in all probability would have remained therein till his death, had not the Lord, in his Divine Providence, by means of the writings of his servant Emanuel Swedenborg, discovered to him the real state of the present Christian Church, (so called) its total destruction and vastation according to prophecy, and the absolute necessity of rejecting it, in order to give the heavenly doctrines of the New-Jerusalem a full, open, and complete reception.

In the year 1767, Mr. Leicester's father made a purchase of two presentations, one in Norfolk, and the other in Essex, which he intended for his two eldest sons. That in Norfolk becoming vacant soon after the purchase, fell to the eldest son, the Rev. Coote Leicester; and the next presentation to that in Essex was bequeathed to the Rev. Francis Leicester, who is the subject of these memoirs. But after a lapse of several years, a variety of circumstances conspiring to make it appear more eligible to dispose of it, than to retain it, Mr. Leicester accordingly parted with it; and the year after, it became vacant by the death of the incumbent. Although in the eyes of some of his friends this might possibly appear as a disadvantage, yet we believe Mr. Leicester has had no reason to regret his having taken that step, but rather considers it as one of the many instances of Divine Providence, which has attended his life, in preserving his mind free from those prejudices, which might otherwise have biassed his judgment, if not entirely fettered him, and thereby proved dangerous obstacles to a candid and sincere search after truth.

Mr. Leicester finding himself thus at liberty, began now, with more freedom, to make inquiry into some of the prevailing doctrines of the present day; and was led in particular to approve and publicly espouse the doctrine of *universal restitution*, or the final restoration and salva-

tion of all fallen intelligences ; on which subject, about two years ago,* he published two Discourses on 1 Tim. iv. 9, 10, 11. entitled, "Christ glorified in the salvation and final restoration of all mankind."

The humanity and benevolence, which the above doctrine *at first sight seems* to breathe, and the consideration that God is a Being of infinite love and mercy, we understand, were the reasons that first induced Mr. Leicester to listen to that opinion, in which he was further confirmed by certain passages of the Word, understood merely according to the *letter*, and not in their *spiritual* sense. But when the genuine sense of the Holy Scriptures began to be opened to his view, together with the true nature of man's existence as a free agent, and the great importance of his life in the present world, according to which his future state and condition becomes fixed to eternity, whether it be good or evil ; then, like the late Rev. Thomas Hartley, and many other pious characters, who were once admirers of universal restitution, but who have lived to see things in a very different point of view, and have had candor enough to acknowledge it, Mr. Leicester also submitted to the irresistible evidence of genuine truth contained in the writings of Baron Swedenborg, and is now convinced, that the system of universal restoration is neither so *charitable* nor *true* a doctrine as he once thought it.

About a year and a half ago* the writings of Baron Swedenborg fell into Mr. Leicester's hands. For some time they seemed to have but little weight with him ; which indeed is not to be wondered at, considering the many prejudices man has to contend with, arising from the false reports of enemies, as well as from the secret operation of erroneous principles instilled into the mind from infancy. But when a person is in search of truth purely for the sake of truth ; when he considers, that the sentiments he has already embraced *may be false* ; and especially when he is willing to exchange them for better and more just conceptions of Divine things, whenever it shall please the Lord to favor him therewith ; then, being in the genuine affection of truth, his mind is open to the influences of heaven, and sooner or later will he most assuredly be admitted within the holy Jerusalem, to see and admire the more full displays of Divine love and wisdom in this new dispensation which has now taken place. This, we believe, was the state of Mr. Leicester's mind, when he gave Baron Swedenborg's writings a fair perusal ; and the more he considered and weighed their contents, the more he was convinced of their uniform agreement with the Scriptures of truth.

* This sketch was first published in 1791.

But as it may afford satisfaction to some of our readers, to hear Mr Leicester's own testimony in this matter, we shall therefore close this account with the following Letter, written by him to a friend, in answer to some inquiries, on hearing that he had embraced doctrines of the New-Jerusalem.

MR. LEICESTER'S LETTER.

"My dear Friend,

"Were all petitions made in the spirit of yours, I cannot but think they would be granted; at least, they would have a claim to it. Candor, liberality, and a teachable mind, should always be encouraged; for this reason it is, you hear immediately from me, on the subject you have desired. It is a true report you have heard, that the writings of Emanuel Swedenborg have already so far gained upon me, as to grace and adorn my shelves, and make up a part of my little library.

"I must confess, upon my first acquaintance with them, I did not think of an intimacy. I had all the prejudice against them at first, that can well be imagined. Strange reports of the Author, as a visionary and religious madman; discouraging animadversions from an age, though hasty pen, on his views and writings; the popular clamor against them, joined with their own apparent obscurity, and an idea that they would never be attended to in general, or received with a section, tended much to impede, and discourage my pursuit. Their plain dealing observable in them, or what some, perhaps, will call their *starch*, or *cutting severity* of them, in overturning the false and mistaken views, and systems of others, was another thing that hurt me; and their incapacity (as I then thought) of their ever being *simplified*, and so far *lowered* and *reduced*, as to become intelligible, and suited to the understanding and apprehension of the simple; and especially *the numerous relations*, and other curious and extraordinary matters and observations, of a high and elevated nature, being blended and interspersed with the *doctrinal truths*, gave me umbrage and disgust. And then again, I considered, if I see, so as to believe, and embrace this view of things, it will require *surrenders*; *sacrifices* and *offerings* must be made; and I could not well come into this. Thus situated was my mind; and I remained so for awhile; believing it would be a mis-spending of time, and answer no valuable purpose, to think, or go any further in the matter; and accordingly, I laid it aside. But Infinite Wisdom knew better, and Infinite Love and Compassion would have it otherwise. That mercy and goodness, which hath followed me all my days, was still with me; keeping my mind humble and teachable, and open to conviction; and seeing me capable, and receptive, threw in my way some of his true and faithful witnesses of this view of things with whom I had free and close converse. This had its use and weight and made way for second thoughts on the subject. I addressed myself anew to it, and am now happy to tell you, it is the most pleasing subject you could have employed my pen upon, at present. From further acquaintance, I must believe the Baron a well instructed scribe; inspired, and taught of the Lord; commissioned to instruct

and write for the good and information of others, even to the latest posterity.

“It does not exceed my own belief, and I hope it will not stagger yours, to call him *the Apostle and Messenger of the New-Jerusalem Church*. When I compare his writings with the written Word of God, I find them opening the sense of it, far beyond any other. When I read them under Divine Influence, and not in my own proprium, or spirit, I read to great advantage. When I advert to their *use*, see them in their own light, and as connected together, and what effect they will have on the *single-eyed*, and the *simple-hearted*, and where no evil propensity is indulged, I must pronounce them of a *pure and holy tendency*; and without this, the *Holy Scripture* itself will become *unholy*.

“When I look at the state of all Churches; at the false fire, and self-confidence, of all parties; and consider the expectation that all seem under of a New Church, state and revolution; I cannot but think it will be found truly described in these writings; although, as to its *external*, the form be not particularly pointed out by the author; the Church herself being left to appoint her own *mode* of worship, agreeable to her perceptions of Divine Truth.

“Before I gave due attention to these valuable and instructive writings of SWEDENBORG, the doctrine of *universal salvation* attracted my notice, and engaged my inquiries: I even collected my thoughts on that subject, and bore a public and written testimony in favor of it. Here, perhaps, I should have stayed, imagining myself on the summit and top-stone of all truth, if I had not met with this holy Seer of the New Church, and perceived a force, and a depth in his reasoning on this point, which no other writer had conveyed.

“At first indeed, and from a *slight and superficial* reading of certain passages, I almost concluded, he favored this view, and was himself an advocate for *universal restoration*; at least believed, that the miseries and torments of the wicked in Hell would one day, *totally* cease, and never return again upon those evil and wretched beings; though *Hell itself* would continue, as a perpetual receptacle for new inhabitants, and be as *endless as the creation*, and never come to a period. This seemed to be remotely hinted at in n. 696, 699. and also in 967, of the *Arcana Coelestia*, as well as in other passages that might be mentioned. But attending to them more closely, and taking them in connection with *the whole tenor of his writings, and with many other particular parts of them*, (besides what is specified in this letter) I find myself obliged to believe, he was no *such* universalist; but all along contends, that the *evils and delights*, the wicked live and die in, will constitute their life to endless ages; and thus, that they themselves being the *forms* of their own evil loves, can no more be converted into angelic *forms* of goodness, than evil itself can be changed into good.

“Persuaded now of this, and fully satisfied of his Divine Commission, from the *simplicity, the consistency, and internal evidence* of his writings, with what *externally* hath transpired concerning him; and impressed also with the *rationality* of what he says, and his true *scripture arguings* on this head; my former views give way to superior light, and to the more full discoveries of genuine truth in this new

dispensation. I enter no further, now, on this matter. A wiser, and a better man, who had more communicated to him, on this, and on all points, than I have, or perhaps ever may, has settled this matter to my own mind: suffice it to refer to some parts of his writings, where the subject is expressly treated of. (See below.)*

"Though I see not *perfectly*, and with the *fullest sight*, into the *excellency* and *beauties* of this great man's writings, any more than I do into the *fulness* and *excellency* of Holy Scripture itself; yet I see enough, to say they are *important*; enough to recommend them to the attention of all men, as highly conducive to their present and future happiness. All other views, as far as they have any truth in them, are very inferior to the light I see these in. But let all men, who are capable, judge for themselves. None indeed should *judge* till they have carefully examined; and then, to their own Master, they stand, or fall.

"Truth is what I aim at; *vital, doctrinal, practical* truth. If I attain this, I am hereby made free and happy; if I obstinately miss of it, pen and ink would be exhausted, and worn out, in relating the fearful consequences. I shall always be ready, I trust, to communicate what little light I have in the things pertaining to this new kingdom; to any who may condescend to inquire of me, from good and right motives. I would be the servant of all; and the lowest, and least of all.

"As to any public service, and ministration, I may yet be capable of, it seems proper it should be where I can most usefully and conscientiously perform them. I can have no objection to preach, and declare my present faith and sentiments, whenever it is permitted in the ears of the Established Church, in which I was bred and born, and for some time faithfully served. But as it appears evident to me, that the Lord Jesus Christ, who is the One God of Heaven and Earth, is not the sole object of *her* worship, it being directed to one person for the sake of another, I cannot in conscience conform to any human institutions that I believe contrary to the genuine sense of Holy Scripture: it therefore becomes me to *worship*, where I can do it agreeable to the persuasion and dictates of my own mind, (for nothing else is

* Passages in different parts of SWEDENBORG'S writings, in direct opposition to the doctrine of *universal restitution*.

Arcana Cœlestia, n. 7541, 8700, 8765, 10749.

True Christ. Religion, n. 58, 79, 720.

Heaven and Hell, n. 477, 480, 524, 527, 595.

Ang. Wisd. on Div. Love, n. 262, 268.

Divine Providence, n. 17, 99, 277, 278, 294, 319, 326, 329, 338.

New-Jerusalem, etc. n. 239.

Last Judgment, n. 25.

Brief Exposition, n. 110.

Apocalypsis Revelata, n. 864.

Apocalypsis Explicata, n. 383, 745, 837, 791, 1164, 1220.

true worship) and there to publish, and make known, what now, for some time, has appeared to me the *excellency* and *fulness* of the gospel of Christ. My views, I hope, are far from being sectarian, or confined to a party. The dispensation I see into, is catholic and general; and so, I trust, will my spirit and conduct be. It is with regret I retire from a church, which I have much reason to respect, and speak well of, for her *candor*, *moderation*, and *tolerating spirit*; but who can, or will, justly blame (at least in the other world, if they do in this) an honest person, for acting honestly, and consistently with the best light and conviction of his own mind, in submission to the revealed Word, and just judgment of God?

“Let me now commend you to the care and keeping of the only wise God, our Saviour Jesus Christ, in whom I am, faithfully and affectionately, yours,

FRANCIS LEICESTER.

“London, Dec. 1790.”

THE PROGRESS OF TRUTH.

It is the presumption of many an ignorant mind, not well affected to goodness, that the majority of the receivers of theological doctrine is a considerable test of its *truth*; but the reverse of this is self-evidently true. It is generally agreed, that *truth*, as well as *goodness*, is a divine thing—a pearl of inestimable value. It is equally allowed, that we are naturally averse to every thing spiritual, *truth* and *good*, and that this therefore is the reason why it is so commonly and truly said, The whole world lieth in wickedness, there is none that doeth good, etc. for narrow is the way that leadeth unto heaven, and comparatively few there be who find it; and men love the darkness of error rather than the divine light of truth, because their deeds are evil.

This also is the very reason why the New Jerusalem doctrine is not so much attended to, even as the heresies and blasphemies of Arians, Deists, and Socinians. The true religion is overlooked, nay, wilfully despised, because there be comparatively few who receive it for its own sake. It is totally foreign to the purpose, to object with a sneer, Are the members of your New Church good men, or better men than others? That is not the argument in question. Let the greatest enemies to the truth read our doctrines, which are summarily comprised in a very small compass, and we now challenge them to gainsay what some of them have already conceded, that the tendency of our divine religion is plainly to inculcate the simple unity of God our Saviour, and a life of obedience to his commandments. These are the two foundation principles, which it is our unspeakable honor to assume and establish, as the very soul which enters into all our theology. But even those who seem earnest and sincere in practical religion, amongst the numerous men in the Old Church, even these shut their eyes, and harden their hearts, lest they shall be converted to the truth of Christ. In consequence of my assurance that no Christian could fairly examine the credentials and doctrines of SWEDENBORG without receiving him, etc. one of them immediately said, with glorious zeal and ignorance, “Ah, then, if they are such dangerous books, I would never

read them!" Though this is a particular anecdote, I fear the sentiment is but too general, even among so many professed, candid, impartial, and learned inquirers in the Old Church, as we now have.

On these important considerations, let me sacredly and solemnly persuade those well-meaning men in the Old Church, (for without a good disposition of mind, they will never comprehend our views, or be able to receive our doctrines) let those, I say, who inconsistently think that the criterion of such a divine thing as truth lies in the majority of recipients among those, who are all, according to their own notions, naturally prone to evil and error, and opposite to God and goodness; let them once prevail upon their prejudices to subside, while they examine this new, this unheard-of religion, which so few receive, but which, by-the-way, is as old as the creation, and is embraced by every angel in the innumerable societies of heaven, as well as by thousands of good and unprejudiced men on earth. In a word, let all be ready to suspect their own uprightness of intention, the more because of their natural opposition to this glorious dispensation. Taking their bible and prayers to God for direction, let them compel themselves to examine the credentials of our inspired SWEDENBORG, if it were only because he is so much derided by a *corrupt and degenerate world*.
N. J. J.

DIVINE BLESSINGS.

We have lately met with a sermon which has peculiarly arrested our attention for its correctness of thought, and beautiful simplicity of style. It was preached by Mr. SIBLY, minister of the New-Jerusalem Church, in Fryars-street Chapel, Black Fryars, London, from the following words, in the twenty-fourth verse of the sixth chapter of Numbers: "*The Lord bless thee.*"

After proving that the *good things of this life* are not blessings, except to those who exercise them to the good of their neighbor, he proceeds to describe what may be denominated *real and substantial blessings*, as the primary of which he first mentions the riches of *spiritual and heavenly good*. After dwelling with some considerable emphasis upon this point, he thus proceeds:

"Another, and second particular of real blessedness, which the Lord bestows only on his faithful sons and daughters, is the causing them to become fruitful from the *spiritual* affection of truth.

"With respect to the attainment of the affection of truth, it cannot be accomplished without a *re-action* on the part of man, as well as action on the part of the Lord; but the fructification flowing from and consequent upon the affection of truth, is of the Lord alone.

"The affection of truth is qualified according to the motive whence it is received; if truths are only received from a *natural* motive which springs from the loves of self and the world, and they are made use of for the same ends, then the mind is only inspired with a *natu-*

ral affection: but if truth is received from a *spiritual* and heavenly motive—from a desire of knowing and possessing the knowledge and understanding of the real and genuine truths and facts, relating to a heavenly state and a *spiritual* world, and when known, the life is bended according to the illumination of the mind into truth, then the man attains to and is gifted with a *spiritual* affection of truth. In the attainment of this *spiritual* affection of truth, the Lord acts by means of the inspirations of the good angels and spirits who are with man; the man, at the same time, *re-acting* from the Lord, in putting the knowledges of the truths, (into which he has become illuminated from the Lord, by means of the Word) into practice; in proportion as we persevere in this course, endeavoring, with our present faculties, to know, to understand, to will, and to *act*, agreeably to our light received from the holy Word, which is from the Lord himself, (the holy Scriptures being the Lord himself in his divine proceeding with men)—as we persevere in this circle of life, the Lord causes to fructify in the goods of love and charity—of love into himself, and of charity towards our neighbor, in a continual increase, and herewith, in the pure joys and unfading felicities of HIS Heaven.

“If we may so represent it, this circle of life, with the Lord’s faithful, is ever continued in a spiral form, and in every round of the circle we advance and become more elevated towards the Lord, whence the fructification first commences, by whom it continues, and from whom alone is all its increase; consequently, the nearer we approach the Lord, the greater portion of his divine love is enjoyed, and the greater is the fulness of heavenly felicity, agreeably to those words of the psalmist, “*In thy presence is fulness of joy, and at thy right hand are pleasures forevermore.*”

“In the third place, to be blessed by the Lord, is, *to be disposed into Heavenly order*. This is a work in and with men, of the Lord alone, therefore a real blessing; a blessing which includes in it the work of regeneration, and of reducing the man to an image and likeness of himself.

“Man, as naturally born into the world, is opposed to the order of Heaven; for those loves, which are altogether opposite to the order of Heaven, form his head and his body, whilst all things of a Heavenly and spiritual nature are at his feet, or placed beneath them. With the natural and unregenerate man, the loves of self form the head, because he is supremely captivated with himself; self is the charming idol he adores. The love of the world constitutes the body, and the love of his neighbor and the Lord, the legs and the feet. Hence, the natural man, in this inverted order, instead of being an image and likeness of the Lord, is an image and likeness of hell. We must be *inverted* from this order to receive the blessings we have before enumerated—to be enriched from the Lord with *spiritual* and Heavenly good, and to become fruitful from the affection of *spiritual* truth. To *invert* this order, and to cause that those things which now form the feet, should be elevated to, and form the head of the *spiritual* frame, is of the Lord alone; but it is absolutely necessary while we so teach, (that this inversion of our state, thus the regeneration of our nature, is of the Lord alone,) we also inculcate and declare the necessary work to be done *on man’s part*, without which the Lord can in no wise ac-

comply with this divine work, nor gift with the blessedness of arranging our whole man, from head to foot, into Heavenly order; without which arrangement being made, we can never become elevated to the Heavenly place, so as to be consociated with the blessed angels, who are all so arranged in themselves.

“The work necessary to be done *on our part*, is, that of repentance; not that we would in the least wish to insinuate, that man can repent of himself; still, *he must exert his powers*, in which he is momentarily upheld, to do it *as of himself*; and if he continually implores the Divine aid, at the same time, is found watchful against his besetting sins, guarding as much as possible against the appearance of evil, *the Lord will give strength equal to the day*, he will bring through the waters and through the fire, and cause the soul at length to triumph in his Holy Name, without whom the Christian can do nothing of good, nor has he any power against his evils.

“As man thus does the work of repentance, sincerely before his God, in putting away the evil lusts and false delights of his natural man, the Lord regenerates the internal; and as regeneration proceeds, the man becomes *inverted* from the order in which he stood by nature, until, by the Divine mercy and grace of the Lord, he is completely arranged in all the parts of his spiritual man into the order of Heaven; the love of the Lord above all things will constitute his head: the love of his neighbor (at least *as himself*) will form his body; the love of the world the legs; and the love of self the feet. Nay, this latter love shall become even as the ashes under the soles of the feet; and all reasonings from that love shall be accounted as that accursed dust which is the serpent’s food: the serpent which beguiled our first parents representing this sensual principle, and the fallacious reasonings therefrom.

“This *inversion* from the order in which we stand by nature, into the Heavenly order, after the similitude and likeness of our Heavenly Father, is *of the Lord alone*; for man knows nothing of the Lord’s operations to effect this inversion of his state; *it is all a secret Divine work carried on in the INTERNAL of man; the operation of which, in no case, coming within the cognizance of the man himself, whom the Lord is so reducing to order, and in mercy kept hidden from the man; for however, it may be painful and profitable, to view the Lord, in the back parts, it is not so in the face*; for the Lord will have the glory of our salvation from first to last; he will be a whole Saviour. And, was man now to know and sensibly feel the Lord’s guidance and direction upon his internal man, he would mix his own *propriety or selfhood* with the divine operation, which would destroy the effect of the whole, and render the Lord *unable to save him to eternity*.

“This Divine blessing of becoming arranged into Heavenly order, according to what we have been declaring, takes place in a *progressive* manner. None of the Divine works (as regeneration, purification, sanctification, and illumination) are effected in their fulness at once; so far otherwise is the case, that *the little done for us in time, by the Lord, with respect to these Divine works, are only a prelude to, or as it were, laying the foundation for the pursuing these grand and wonderful works in a continuous and enlarged scale to eternity*.

“Before the arranging of the man into Heavenly order, the inverted order in which he stands by nature, is first to be destroyed, which can only be done *by little and little*; for *this* reason, amongst others, man’s life—his *spiritual* life, or the life of his spirit, by nature, is in this order; and, was that all to be broken *at once*, he would be destroyed, body and soul; for his spirit would be left without life, from whence life flows into his body. Therefore, the Lord, in mercy, *does not drive out the Canaanite from the Land, but, by little and little, lest the man should be devoured by the beasts of the field.* The Lord, therefore, does not suffer to come or bring all the evils of our nature, into our sight at once, because it would overwhelm us; it would be more than the spirit could bear. We first see our *external* evils, their nature and quality, and afterwards our *internal* evils are placed before our eyes, in order that, as our *spiritual* strength increases, we may press on in the spiritual warfare. It is only as evil loves are cast out in this warfare, that Heavenly loves can become elevated in the Soul, until, by a constant perseverance in opposing of our evils, *inward* as well as *outward*, the love of the Lord above all obtains the most elevated throne in our hearts, to whom all other loves and principles are willingly subordinate.”

Speaking of a fourth particular, involved in the Divine Benediction pronounced in his text, which is conjunction with the Lord our God, the preacher goes on to observe—

“We must have our eye of love fixed on him in Divine *human form*. It is impossible to be conjoined by love and faith to a person of whom our mind can form no conception; that we might, therefore, have a fixed and stable foundation for our love and faith, that we might have our God ever in our mind’s eye, Jehovah was pleased, under the Old Testament Dispensation, to manifest himself in a human form, appearing to the patriarchs and some of the holy men of old, as in the form of an angel; and at length to work out our redemption and salvation, came down personally upon our earth, in an assumed Humanity. God was manifest in flesh, and having become glorified therein, he took it up into, and therein ascended above the Heavens.

“The Lord and Saviour Jesus Christ, therefore, is the only God of Heaven and earth, with whom the Man of the Church can become conjoined by love and faith; because he is the visible Jehovah to the eye of the mind, in whom dwells the invisible, as a soul within a body. The true and faithful Christian will cheerfully make him his all in all, believing in the truth of that which the apostle Paul has declared, that in him dwelleth bodily all the fulness of the godhead.

“That he retained the Divine *human form* after his ascension to glory, we may learn from John’s Revelations; for he declares, that he appeared to him as the Son of Man, whose countenance was as the sun shineth in his strength, his head and his hair as wool as white as snow, clothed with linen down to his feet, and girt about the paps with a golden girdle, Saying, I am Alpha and Omega, the beginning and the ending, the first and the last; the first in his Divinity, the last in his Humanity; and in these united, the Who is, the Who was, and the Who is to come, the Almighty.

“ This is the God whom the angels adore, whom they fix all their love upon, whom they place all their confidence in, who makes all their Heaven, and to whom they unceasingly ascribe, as is most justly due, all the power, glory, praise, and dominion for ever. And did the man of the Church below determine to know, to love, to worship, and obey no other God, save Jesus Jehovah only, the happiness and joys of angels might, in some small degree, be experienced on earth; because in this case, the angels of Heaven and the men of the Church would form one in heart and soul, whence reciprocal benefits would be derived, and the whole conjoined to the Lord. The Church below with the Church above, would, together, form the Lord's body. She would experience, ever new, all the joys of the Bride, the Lamb's wife, whilst he showered down and dispensed from his ever loving hand, all the blessings which a Heavenly, yea, a Divine Bridegroom can bestow.

“ Thus have we endeavored, briefly, as our time would admit, to illustrate the nature of real blessings, which, once given from the Lord, last through time into eternity. In general, it is, in giving to love him above all things, and our neighbor as ourselves: in particular, it is to be enriched with spiritual and Heavenly good—to be made fruitful from the affection of spiritual truth—to be arranged and disposed from head to foot into Heavenly order; and, lastly, to be conjoined to the Lord himself. These blessings are never-fading, substantial, and eternal. These are the good things which the Lord invariably gives to all of his faithful sons and daughters who walk uprightly, far preferable to all natural blessings, the utmost mortals can boast; but, which enumerated Divine blessings, when received, will cause the natural good things to be enjoyed in a more comfortable manner; because whatever is possessed thereof, whether little or much, will be received and enjoyed by the faithful, with a contented mind, and a heart filled with submission, gratitude, and humility, ever considering, that they are under the guidance and immediate care of him, who can withhold no real blessing from those that love him and keep his commandments.”

OF THE HOLY SUPPER IN THE ROMISH CHURCH.

The worship of Roman Catholics, considered as a Church, is in many respects similar to the worship of the Jews, being merely *external*, without any thing of *spiritual* life in the *internal*. But in one respect the Catholics have committed a greater enormity than the Jews ever did; that is, in depriving the laity, or common people, of the privilege of reading the holy Word, whereby they might become acquainted with the *interior* things of the Church, and of religion. This circumstance, however, notwithstanding the wickedness of the priests in thus endeavoring to establish their dominion over souls, by keeping the people in gross ignorance, was permitted to take place by the Divine Providence of the Lord, for several wise purposes, the prin-

cpal of which is, that the people might not be capable of profanation; for without a knowledge of, and belief in the *internals* of the Word, of the Church, and of religion, profanation cannot take place, seeing that no one can profane that of which he is ignorant. For the same reason it is said in Scripture, of the Jews, that "the Lord blinded their eyes, and hardened their hearts, that they might not see, and be converted, and healed."

It is of the Divine Providence of the Lord, that in the celebration of the Holy Supper in the Romish Church, the bread and the wine should be divided; and the bread, which is representative of the Lord's flesh, be given to the people; while the wine, which is representative of his blood, is drunk by the priest alone; when yet it is the blood that gives life to the flesh, just as wine does to the bread. For as bread without wine yields no nourishment to the body, so neither does the good of love, signified by bread, without the truth of faith, signified by wine and blood, yield any nourishment to the soul.

It is also of the Divine Providence of the Lord, that the priest should drink the wine; for thereby is signified the nourishment of the soul by Divine Truth alone, without the good of love; and yet this affords no true *spiritual* nourishment, but is only productive of *external* sanctity without that which is *internal*. In this case the wine, separate from the bread, signifies truth falsified; and its being drunk by the priests alone, denotes that the truths of the Word are perverted by them, and applied in confirmation of their wicked lusts: whereas its being refused to the people, implies that they are kept in ignorance of the truth; while the bread that is given them, separate from the wine, denotes that they are principled merely in *natural* good, and not at the same time in that which is *spiritual*. That this is actually the state of the Romish Church, generally speaking, both in respect to priests and people, will appear plain to any person who has light sufficient to discern the difference between the pomp of *external* ceremonies and the simplicity and purity of *internal spiritual* worship. But we trust there are many individuals of that persuasion, who begin now to have the eyes of their understanding open to the light of truth, and will not long submit to have the bread and wine divided in the Holy Supper; but will judge and act for themselves, in this, and in other concerns, as every rational and free agent ought to do.

TO THE EDITORS.

GENTLEMEN,

I was much pleased with the anecdote in the last number of your Magazine, concerning the existence of seven primary planets in our solar system, so plainly asserted by SWEDENBORG in his Treatise on the Origin of the Earth, published in the year 1745. A few evenings since, conversing with a friend on the same subject, we were led to examine into some other of the writings of this extraordinary man; and in the first volume of his philosophical works, part 3, where he treats of the universal chaos, it afforded us additional pleasure to find that *seven primary planets* were there likewise mentioned, and actually delineated. This important and valuable work, in 3 volumes folio, was printed under the author's own inspection, part at Leipsic, part at Dresden, *as early as the year 1734*; and is replete with solid reasoning, deep investigation, and unaffected piety. The wittlings and superficial observers of the present age have hitherto been pleased to consider this astonishing author as an enthusiast and a madman; and even grave divines have not hesitated to pronounce his wonderful discoveries to be no other than waking dreams, or the reveries of a disordered imagination. But, Sirs, it must afford pleasure to sincere lovers of truth, to perceive the time arrived, when wisdom is justified of her children. For my own part, I am firmly persuaded, with many others, that the *philosophical*, as well as the *theological* principles of this illuminated author, stand unrivalled, and will bear the test of the strictest examination. I regard him also as a divinely-inspired herald and messenger, commissioned to proclaim the most important truths to mankind; and doubt not but his works will be the delight and admiration of succeeding ages.

AMICUS.

We have also received a letter to the same effect, as the above, from another Correspondent, B. C. accompanied with the following remark:

"A French author of some fame, the late Mr. De Buffon, had himself taken notice of the same seventh planet much before Mr. Herschel; but then it was in a work which he took almost word for word from SWEDENBORG, without mentioning his name; so that SWEDENBORG has, in all respects, the honor to be the true discoverer of that number of primary planets."

TO THE EDITORS.

GENTLEMEN,

Having seen, in your publication, several explanations of Scripture passages, which I thought very just and reasonable, I am induced to request that you will give, in your next number, the *internal* or spiritual sense of the following verses in the sixteenth chapter of St. John: "And in that day ye shall ask me nothing, verily; verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father. At that day ye shall ask in my name; and I say not unto you, that I will pray the Father for you."

CALVIN.

TO THE EDITORS.

GENTLEMEN,

Your general invitation to correspondents inclines me to hope, your next number will account for the difference in the first and second editions of the translations of Swedenborg's True Christian Religion, or Universal Theology, respecting the Decalogue. In the second edition, the first and second commandments are united, and the tenth divided in two; but otherwise in the first edition. It is also observable in your Liturgy, that the two first make one, and the tenth two; but whether this difference is owing to the author, translator, or editors, I know not; therefore should be glad to have some reason assigned for such alterations in so Divine an Institution, as the Decalogue certainly is. Your attention to this hint will oblige an admirer of the Baron's writings, and a constant reader of your useful Magazine, although yet

A MEMBER OF THE OLD CHURCH.

ANSWER.

We are happy to embrace the first opportunity of complying with the request of the above correspondent, in making answer to the question which he has, with so much propriety, put to us. The following information, we hope, will prove satisfactory to him.

The division of the Ten Commandments, as they stand in the second edition of Swedenborg's True Christian Religion, and in the

Liturgy of the New Church, is the proper division agreeable to the author's original Latin, as well as the *ancient* usage of the Christian Church. The reason why it was not so divided in the first edition of the True Christian Religion, we understand, was, because the translator of that work was apprehensive it might give offence to some English readers, who had been so long accustomed to the other division, as even to conceive a veneration for it. But when the writings of Baron Swedenborg began to be a little more generally known, and in consequence thereof men's prejudices in favor of established customs, *merely as such*, were considerably abated, it was thought proper, on printing the second edition of the work abovementioned, to make the same division of the Decalogue, as the author himself had done in the original: and this more especially as it was considered to be the *true* and *proper* division.

That the division of the Decalogue, as printed in the Liturgy of the New Church, both in regard to the two tables, and the ten Commands, is the true and proper division, will appear evident on examining their nature, end, and contents. It is universally admitted that the Ten Commandments were written upon two tables, and that on the first table were written four commandments, having respect to man's duty towards God, and on the second table the remaining six, which regard man's duty towards his neighbor. Accordingly, the Christian Church, prior to the time of the Reformation, made the fourth or last commandment of the first table to be that beginning with these words, *Honor thy Father and thy Mother, etc.* agreeable to the order in which it stands in the New Church. But among the many enormous abuses which had crept into the Church, this also was one, namely, that the Roman Catholics interpreted the fourth commandment as not only licensing, but even enforcing the worship of the Virgin Mary, whom they impiously and idolatrously supposed to be the Mother there meant. When the Reformation took place, the Protestants with great propriety rejected this abuse of the commandment, as most dangerous and fatal to the Church: but being ignorant of the *internal* sense of the Holy Scriptures, or who and what were meant, in that sense, by the Father and Mother which are to be honored; and consequently not knowing the true *spiritual* reason why that commandment was written on the first table, they ventured to shift it to the second, which regards our duty to our neighbor; hoping thus to be entirely clear of the Popish abuse. But in this, as in many other points, by endeavoring to avoid one evil, they fell into another; for, having removed one

commandment from its proper table, in order that they might still preserve the due number in each, they split the first commandment into two, and ran the ninth and tenth into one.

The *external* Conduct of a Church has always carried with it something singularly expressive of its *internal* faith, and the peculiarity of its worship. Thus as the distinguishing feature of the Protestant Churches has been *faith alone*, so they were naturally led to select that doctrine of the Popish Church which was most favorable to their new scheme of salvation, and thereon to erect a superstructure which should most effectually distinguish them. This doctrine was that of a Trinity of Persons in the Godhead, equally maintained by Roman Catholics and Protestants. But as the prevailing evil in the Romish Church was the lust of dominion over the holy things of the Word, and over the souls of men, therefore they raised a system of idolatry, congenial to that love of self, on the perversion of such passages as in the letter *seemed* capable of countenancing the worship of dead men; to the honors of which worship many of them expected to arrive by canonization after death. Protestants, on the other hand, seemed to be influenced by different motives; and accordingly, the doctrine of justification by faith alone being their grand topic, and this owing its very birth, life, and support, to a division of God into Three Persons, they only acted in conformity to these acknowledged principles, when they divided the first and great commandment, (which, like its *Divine Author*, should be but *One*) into two distinct commandments, as if there were two distinct Gods whom we are commanded to worship.

Having said thus much in regard to the conduct of Protestants in first altering the division of the Commandments, we shall now in a few words give a further reason, than what has been already advanced, why the New Church in her Liturgy has restored the true division, as well as given the *literal* translation from the original Hebrew.

By the *internal* sense of the fourth commandment we are taught that the Lord is our Father, and the Holy Word, or the New Church, our Mother. And this is the reason why that commandment properly belongs to the first table; for the Word being from the Lord, is Divine, and as such it is also the Lord himself, according to John i. 1. The same is also true of the Church, for it is the Divinity proceeding from the Lord as received by the members of the Church, and by no means any thing belonging to man, which constitutes the Church.

As the first sentence in the Decalogue is, in a general point of view, the life and soul of all that follows; so in a more particular sense

is it the life and soul of the first table. And so again, the fifth commandment, being the first of the second table, viz. *Thou shalt not kill* is also, in subserviency to the former more universal sense, the very life and soul of all the following; for as *murder* includes every species of ill-v. ill to our neighbor, so the *internal shunning of murder* includes every species of mutual love and charity. Such, and a thousand times greater, is the wonderful perfection of these heavenly commandments.

The circumstance of the terms *Father* and *Mother* being applicable in the *literal* sense, to the parents and guardians of children, does not properly rank that fourth commandment in the second table; for the duty which children, by virtue thereof, owe to their parents and guardians, is not so much a part of *neighborly love*, (the true characteristic of the second table) as a *kind of worship* (peculiar to the first table) paid by them to those, who stand as it were *in the place of the Lord* during the time of their minority; in all which term, as the innocence of ignorance prevails, the Lord permits such *worship*, (if we may call it) or rather *honor*, to be paid by children to their parents. From which consideration it is evident, that the fourth commandment, viz. *Honor thy Father and thy Mother, etc.* properly belongs to the first table; and that there is nothing even in its *literal* sense, which requires such arrangement.

But the great reason why the New Church makes only one commandment of what the Protestants make two, is, because the whole substance and design of *their two* is evidently but *one thing*, namely the worshipping no other God than the Lord alone. And as this is the sole and simple end of both, we see no necessity for dividing what God himself has joined; but rather consider the *external* division of the first and great commandment, as a strong presumptive proof of the mental acknowledgment of more Gods than one.

Other reasons might be advanced in opposition to the Protestant division of the Ten Commandments, and in favor of that which is adopted by the New Church; but we trust the foregoing observations will be found sufficient to justify the conduct of the members of that Church, in having so rigidly adhered to what they humbly conceive to be the truth, independent of all prejudices either for or against any party whatsoever, whether they be of the Popish or Protestant persuasion.

M. K.

CHILDREN, as soon as they die, are taken up into Heaven, and delivered to such of the female angels as, when in this world, were more particularly fond of children, and who also loved God; where they are instructed by the most exquisitely delicate representation adequate to their tender capacities.

H. H. 335, 336.

TO THE EDITORS.

GENTLEMEN,

Your "*Theological Repository*" for February, 1813, has just arrived, and is now before me; and it is with great sincerity I add, that its very interesting contents, both original and selected, have afforded me a degree of pleasure utterly inexpressible in human language. Hence I feel it my duty to renew my humble offerings towards enriching this valuable and singular medium of disseminating *genuine truths*; and thereby contributing in establishing its character as a "*Luminary*" indeed.

Among the various passages of Scripture there requested to be opened and explained, in their true and *spiritual* sense, that proposed by "*A Constant Reader*," from the xxiii^d chap. of Deut. 15th and 16th verses, has particularly attracted my attention and consideration, and if no other essay on the subject, from a more enlightened correspondent, should be offered, and you think the following cursory remarks worthy a place in your next number, they are entirely at your service, and that of your liberal readers.

In the common translation of the Scriptures, now before me, the text runs thus:

Thou shalt not deliver unto his master, the servant which is escaped from his master unto thee.

He shall dwell with thee, even among you, in that place which he shall choose, in one of thy gates, where it liketh him best!!?"

Without any previous remarks on the objections offered by your "*Constant Reader*," respecting the fraud, disorder, and profligate consequences, of attending to, and resting in, the mere literal injunction in the text; and approving of his previous remark, that if this precept be, indeed, the *Word of God*, (as I fully believe it to be) "*Heaven and earth may pass away*," before one jot or tittle of the law or *WORD* of God shall fail, I shall proceed to make a few remarks, on the true and *spiritual* sense of this singular passage, in order to show in what light, or point of view, it *ought*, and *will* be considered by the future Church of God. At the same time remarking that the Jews, for certain wise purposes of Providence, were taught to observe it in its mere literal sense, and never understood its more interior, recondite, and truly Christian explication.

MASTER, in the *spiritual* sense, has a reference to a *teacher* in the Church, and abstractedly to the *doctrine* which he teacheth; and SERVANT has respect to such as receive instruction from, and are under a kind of *bondage* to, these *Masters*, or teachers, in consequence of their

state of ignorance, and also a kind of external *humility* in some. Among the Jews of old there were two distinct classes of servants, viz. *Hebrew* servants who were entitled to their freedom at the expiration of the *seventh* year, and *Heathen* servants whom the Jews were permitted to retain in bondage during life, and to bequeath them to their posterity, as an inheritance for ever.

Now these two classes of servants had a very striking *correspondence* to the two principles in the mere *natural* man, which are held in a state of *subjection* to error and to evil, during man's unregenerate state, namely, the *rational*, and the *sensual* faculties. The *sensual* principle, during this state, being held in bondage to man's hereditary evil lusts, and the *rational* principle to the popular errors which then prevail.

The *rational* principle, in this perverted and degraded state, may also be represented by the *Hebrew* servant, who was to be free in the *seventh* year, that is, after it had passed through a full and holy state of temptation combats, and thereby obtained spiritual illumination and consequent liberation from previous fallacies and errors; while the *sensual* principle must, or ought to be, kept under, or in bondage, for ever, by every true Israelite.

That *Master*, in various passages of the Word, refers to such as teach others, appears very evident. Hence St. James says, "*My brethren, be not many MASTERS, knowing that, (if unfaithful in that station) we shall receive the greater condemnation,*" etc. In which case, as well as in the passage now to be explained, *Masters* have reference to *false teachers*. And indeed, it is to be feared there are now too many of these false teachers; whose chief object is "*to teach for hire and to divine for money.*" Verily I say, that all such Masters as these, shall hereafter receive the greater condemnation.

That *Servant*, also, refers to such as are in an inferior state of illumination, and also to such as are in bondage to their hereditary evil lusts, is equally clear from the holy Scriptures: Hence St. Paul remarks, that "*He that committeth sin is the servant of sin.*" And Solomon, that great mystic writer, speaking of the perverted state of the Church in his time, cries out, "*I have seen servants on horseback, and princes walking on foot.*" And to add but one or two passages more, our Lord, when congratulating his chosen and enlightened disciples, on their happy illumination over the Jews, says, "*Henceforth I call you not SERVANTS, for the servant knoweth not what his Lord doth; but I have called you friends, for all things that I have heard of my Father, I have made known unto you.*" And again, "*Ye shall know the truth, and the truth shall make you free.*" With these passages, and their evident allusion and application before us, we have a key to open the most interior and evangelical sense of the text.

Whenever we discover a person under bondage to religious errors, nobly exercising his rational faculty, in judging, condemning, and receding from those errors, into a state of impartial and free inquiry, on all the articles which formed his former creed, Then we may behold, (as *spiritual* men) the Hebrew servant escaping from his former master: and when, again, we happily behold any person formerly under the dominion of his own hereditary evil lusts, or the sinful practices of ungodly men, *escaping* from their former evils, to which they were held in bondage: when we behold such, I say, escaping from such states, into the marvellous light of the gospel, (in its *spiritual* sense) and *escaping* also from prevalence of those lusts, which once warred in their members, and kept them in a state of "*captivity to sin and death*," we ought not, by any means, to aid in *delivering*, or bringing back such persons to their *former masters*—to their past state of subjection to errors and to evils. O, no! God forbid! Rather let us encourage them to "*dwell with us, even in one of our gates, wheresoever it liketh them best.*"

The *gates* of a city (in the *spiritual* sense) signify those grand introductory truths or doctrines, by which there is an entrance into the Lord's true Church; or by which the man of the Church, from his former alien state, is admitted into the interior knowledge of the holy Scriptures: such, for instance, as a right knowledge of the adorable object of Christian worship; the true knowledge of salvation; and the true knowledge of the holy Scriptures. Here, I say, let the servant above described, who has happily escaped from his former errors, and evil lusts, "*dwell: even in that place which he shall choose, wheresoever it liketh him best.*" That is, let him not be forced out of the state of illumination and reception of truth which best accords with his interior state of affection; much less, driven away from us, because he cannot feel willing, or is not capacitated to advance more interiorly into the *Holy City*, the *New-Jerusalem*, the last best Church of God. No! let him rather "*choose (for himself) in what place he will dwell among us,*" as he is accountable to God alone, and not to man, for his motives, and his actions, as a rational free agent.

Thus have I endeavored, with all possible brevity, to condense my views of this singular passage of the holy Scriptures. I could enlarge thereon much more, but other, and unavoidable, avocations, will not permit me now. If what I have said will be of any use, in aiding some of the *Servants* above alluded to, to escape from their cruel masters, and to dwell in some of the *gates* of the *New-Jerusalem*, it will amply recompense and greatly gratify their very humble servant, in all Christian duty,

JNO. HARGROVE.

Baltimore, 20th February, 1813.

ON THE LORD'S PRAYER.

It is a most certain truth, that the full meaning of those words contained in the Lord's Prayer, can never be comprehended to eternity, because they have respect to the Lord, who is infinite; but yet, by the divine mercy of the Lord, we may see (even in this life) a spark of that glory that will be emanating and expanding its beams, with increasing beatitudes, to infinity.

I was led to the above, by the consideration of one phrase in that prayer, so properly adopted by the New-Jerusalem Church; I mean, *Forgive us our DEBTS*, in contradistinction to the Old Church, which says, *Forgive us our TRESPASSES*.

I think, by making use of the word *trespasses*, this idea is implied, *That evil has a positive being*; whereas it is a *not-being*, if I may be allowed such an expression. Now the word *debt* evidently supposes this; for what is a debt? a non-payment of that which is due to the creditor: the Lord is that creditor; he has given us an infinite credit of love and wisdom; all that we have, all that we are, is the Lord's due, and who can repay! Nay, the most exalted celestial angel will never be able to strike off the least iota of this divine credit to all eternity.

It appears to me that evil is a negative, not a positive quality; a coming short of the glory of God; a deficiency producing irregularity in the divine order, like a river that, having burst its bounds by a breach in its banks, forsakes its proper channel, which, though small at first, carries increasing ruin and devastation with it; the more the spring supplies, the more it perverts that stream, and the breach grows wider. It is a privation; for as darkness is a privation of light, so is evil a privation of good. In some degree it may be compared to a clock; stop the pendulum, it ceases to go. Now this non-action cannot be said to be a positive quality, but a negative one; it is a privation of that order proposed by the workman; and though he might *foresee* that by stopping the pendulum the clock would cease to go, yet his intention, his joy, his delight is, that it should go; neither could his mechanism be said to go freely, if there was not a possibility of stopping it. The artist wills not its stopping, though he foresaw it; but willed its going; therefore the idea of its stopping was not in him a positive, but a negative. And in this manner, I presume, it may be said, that the foreknowledge of evil is in the Divine Mind negatively; for as all things that ever were, are, or will be, exist in the Divine Mind, so also does a foreknowledge of evil—but as a negative, not as a positive; neither could the Lord prevent evil, and at the same time

have man his freedom; for freedom of the will consequently implies a possibility of evil.

I presume in this mode, an answer may be given to those who say, How can the foreknowledge of evil exist in the Lord, without his willing it?

Evil being, therefore, a negative, or a non-payment of that debt of love which demands the whole of our will and understanding, with all its constituents and derivatives, and we having not, of our own, one single grain of love to repay the mighty debt, it is for that reason the Lord teaches us to say, *Forgive us our DEBTS.* M. K.

TO THE EDITORS.

GENTLEMEN,

As you have invited the world to taste of your new publication, in so candid a manner, I could not refrain sipping, at different times, small portions thereof; and must as candidly admit, that my palate judged it the *essence of reason*. I do not wish, gentlemen, to inquire by what process you extract such *nectar*; I only wish to be permitted to drink therefrom, requesting, at the same time, you will make the following potion in your next useful Magazine, more agreeable to my palate than it is at present, by informing me what I am to understand by "*The sins of the fathers being visited on the children, unto the third and fourth generation.*" PHILO.

ANSWER.

The following is Baron SWEDENBORG'S explanation of the words above quoted. By *visiting the iniquity of the fathers upon the sons*, is signified the proliferation of falshood from evil. In this passage the term *fathers* denotes evils, and *sons* falses: *visiting* means proliferation. In the proximate sense, (which is the spiritual-natural sense) by *visiting the iniquity of the fathers upon the sons*, is not meant that the children shall suffer the punishment due to their fathers' iniquity, for this is contrary to the divine law, Deut. xxiv. 16; but that the evil which is in the fathers, increases, and thus is propagated in the children, and successively accumulated. But in the purely spiritual sense, by fathers are not meant fathers, but evils; neither by sons are meant sons, but falses. Whence it follows, that the above words denote the proliferation of what is false from evil continually.

By the words, *Unto the third and fourth generation*, or rather, according to the Hebrew, *upon the third and fourth*, (viz. sons) is sig-

nified in a long series, and conjunctively. The term *three* denotes something full and complete from the beginning to the end, consequently in a long series: hence the *third sons* signify falses in a long series. The number *four* denotes conjunction, the same as *two*: hence the *fourth sons* signify falses in a long conjoined series.

Such is the *spiritual* signification of the above words, which, however, are only predicated of those who *hate Jehorah*, that is, of those who are in evils and thence in falses, and who deny the Divinity of the Lord's Humanity: while, on the contrary, to those who love the Lord, and keep his commandments, the most abundant mercy is shown, and after death they are gifted with all the blessedness of eternal life.

M. K.

For the Halcyon Luminary.

SERIOUS REMARKS ON HEAD-KNOWLEDGE.

As many essays and speeches have appeared for years past, on subjects which have employed men's minds, without large benefit, the writer of the following lines, in a measure concerned for his country's good, was willing, in his turn, to offer some sentiments to be pondered by those whom the subject may concern, without wishing to press them impertinently.

Sentences of valuable men who have lived before us, may be revived at times without harm, when they seem applicable. I have lately taken notice of some lines in Dr. Young's Night Thoughts, which perhaps I might now be justified in reciting, [with the eighth line somewhat varied] as they have occurred on the present occasion. viz.

Heart-merit wanting, mount we ne'er so high;
 Our height is but the gibbet of our name.
 Let genius then despair to make thee great,
 Nor flatter Station; what is Station high?
 'Tis a proud mendicant; it boasts, and begs.
 It begs an alms of homage from the throng—
 And oft the throng denies its charity.
 Can Station [a mean person] aggrandize?
 Pigmies are pigmies still, tho' perch'd on Alps,
 And pyramids are pyramids in vales:
 Each man makes his own stature; builds himself:
 Virtue alone outbuilds the pyramids, etc.

On taking a serious view of that part of the world called Christendom, and of that denomination of men therein, who are termed the literati,

(or learned) frequent occasions offer to serious minds, to wonder, pity, and lament. 1. To wonder why men, favored with large talents, and permitted to acquire much literary knowledge, should, in so many instances, forget what they are, and for what purpose created; and thus fall under the temptation of our grand enemy, so as to become puffed up with a knowledge not of the purest kind, or not superior to what an inspired writer calls "earthly, sensual," etc. 2. To pity them, and lament on account of the injury the poor soul receives in that situation, unless timely rescued from the danger.

The wise in heart may observe in our day, as was formerly observed, that outward school-learning, where it lays much in head-knowledge, not guarded with humility, is apt to puff up those who have valuable talents. It is not so, where the heart becomes sincerely devoted to love and serve our great Creator. This preserves us in daily fear before him, remembering we are altogether dependant on him, and unto him finally accountable. King Solomon early saw the value of such an humble state, and therefore hath left a lesson instructive to all generations, viz. that "the fear of the Lord is the beginning of wisdom."

Not coming under this proper guard and regulator, so indispensibly necessary, (men, like trees, being known by their fruits) it is observable that too many fellow-men become "vain in their imaginations, their foolish hearts darkened, and their minds thus deprived of true judgment even in temporal matters. Also, not being disciplined by the fear of the Lord, the tongue of the eloquent orator is but an "unruly member," and perhaps may at times be instrumental in circulating that which is comparable to deadly poison; and, if not counteracted by the prudent efforts of wiser persons, and the kind interposition of Divine Providence, such poison may prove pernicious; affecting the health of nations, commonwealths, and public constitutions; as well as be of dangerous consequence to the foolish individuals, who, being vainly puffed up, have thus dared to use a sinful liberty.

When we give way to serious reflections of this kind, how much is it to be desired, by every true lover of his country, that the inhabitants generally, and those chosen into high stations especially, would endeavor to seek after and cherish that humble state of mind in which true wisdom is only received; and wherein, feeling the necessity thereof to guide them in a proper conduct, as acting under Almighty God, the Maker, and awful Governor of the world, they might sincerely petition him to afford such wisdom. His great lovingkindness encourageth men of all ranks to ask for it, and the sincere he assisteth to approach him with suitable reverence in asking. For encouragement to all these it is left on record, "If any of you lack wis-

dom, let him ask of God, that giveth to all men liberally, and upbraideth not," etc.

Is it not indeed to be deeply lamented, respecting the extensive continent of North America! In the various parts thereof much hath been said of liberty, liberty, etc. Therein also there hath been not a little of extolling learning, universities, colleges, sciences, etc. etc. A land of rapid, or uncommon population, in the last and present century! Numerous inhabitants, learned and unlearned, under the name of Christians! That, nevertheless, under this name and high character, there should be so extensive an appearance of a soaring or puffed up disposition! A temper and spirit too lofty, and seemingly self-sufficient, to stoop so low, as to learn and receive true wisdom, through humble obedience to his spirit and precepts, whose dignified name they assume! an unaltered part of whose doctrine to all professing Christians is, "Learn of me, for I am meek and lowly in heart." Surely, if we believe the undiminished truths of the gospel, it is from this pure source, no less now than in the days of the first Christians, that which truly merits the name of wisdom, is to be obtained; which ever was, and still remains to be, *very distinguishable* in its effects among men, and in their councils and conclusions, both of Church and state, from that fallacious wisdom which "is from beneath," or rising out of that region, where Lucifer, the puffing, ensnaring spirit, predominates.

Let every wise and serious person judge concerning the difference; if that knowledge and wisdom, truly substantial, which is learned in humility instead of head-knowledge, or that which is floating and unsubstantial, were to become the principal object of pursuit in acquisition, in the families and all the seminaries of learning, amongst men bearing the Christian name, and the image of a *Creator, beneficent beyond the description of words!* in diffusing his blessings among the humble in all situations! yet resisting the proud, the high-minded, and those puffed up, or not truly mindful of their own transient state, and the proper end of their being here on earth, without respect to name or character; leaving these (unless they learn humility) to perish in their own deceivings: yet still giving wisdom, grace, and stability to the meek and lowly-minded Christian, learned and unlearned, in all stations of life, according to his unsearchable goodness.

Surely, if this noble pursuit of best wisdom in the Lord's fear, with becoming humility, had proper place among us, and with those of upper rank; and such especially who are advocates for large school-learning; let it be considered, whether true knowledge and understanding, prudence, benevolence, peace, and uprightness of conduct, would not more eminently take place and prevail in North America?

Thus men in each superior station, becoming humbled, enlightened, and directed by substantial wisdom. Their brethren also, of inferior rank, and lower capacity, humbling themselves, and turning sincerely to seek the same guide; instructed and encouraged herein by bright examples of those above them, and allured thereto by the savor of their conduct; whether we might not, in the nineteenth century, mutually witness a diffusion of the consoling and happy effects of best wisdom in general! as the prime ancient characteristic of the Christian religion? And would not this be a stronger and more effectual barrier, in a country, against supposed enemies, than all the rattling of military pride and parade? or than all the combined force of men and ships for defence, which earthly wisdom could ever plan or devise? And would not this superior wisdom, if taken as a counsellor, lead to the total suppression of strife, discord and bloodshed, because this wisdom was anciently described, and remains to be, "Pure, and peaceable, gentle, and easy to be intreated, full of mercy and good fruits?" Would it not prevent and subdue the bitter effects of animosity and party spirit amongst Christian professors—guiding and presiding in the councils of men? Would it not, in a wonderful manner, assist amongst the rulers, judges, magistrates, and legislative bodies in every department; preserving them under the fear of him who is Lord over all; dictating their acts and decrees; guarding their speeches, resolves, and declarations; and helping men *substantially* in the proper discharge of duty in every needful function and station?

In fine, under a general influence of best wisdom amongst professing Christians, each one being thereby instructed to know himself, that being the first knowledge necessary, and very material towards making wise men; as it teaches us that the greatest, and most knowing among mankind, are but as poor weak bubbles; whether there would not from hence be seen, a great diminution of outward ostentation, pomp and splendor, in show and appearance, many ways? Yea, of vocal and written productions of eloquence, which, when tried at the true standard, would not, perhaps, amount to more than multiplied words lacking the savor of true knowledge, and therefore tending to darken counsel, and mislead men from wisdom's path, even in temporal concerns, as well as otherwise? And, are not great numbers of incautious persons, now-a-days, tempted to spend much precious time in reading and hearing of nugatory bubbles, blown up by that knowledge that is from beneath, or from Lucifer's region, which only puffeth?

Lastly : relative to persons of bright natural parts, not unlearned, yet in lower rank, and intended, no doubt, by the Great Author of their Being, (if humility was abode in) for real usefulness in some proper station. Whether numbers of this class, by coming under wisdom's discipline, would not be instructed in Christian modesty, to lessen their improper scribbling; and to seek preservation from the sin of giving the undue liberty to the pen which too many have done, or to that unruly member, the tongue, in private discourse, and more publicly; even some with a kind of low-lived eloquence, not only to rail at and revile their equals, and perhaps superiors, or to abuse right reason; but at times, by wantonly uttering speeches, or writing in a way disgraceful to human nature, derogatory to the Christian religion, and almost invasive of the prerogative of Almighty God.

Surely, these are not mindful of that modesty which they should observe, because of their own weak, fallible, and transient state, nor of God's awful judgment, which awaiteth the guilty, haughty, and presumptuous, and his marvellous benignity and Providential care over all, both high and low, who humbly love and fear him, throughout the earth, his foostool.

RUSTICUS.

THE BOUQUET.....N^o. III.

EASTERN LITERATURE.

It must be highly gratifying to every lover of the belles-lettres, to behold the gradual dispersion of that cloud of darkness which has so long hung over the literature of the East. The dawn is past—the gates of light are thrown open, and those treasures of antiquity which have been for ages buried in mysterious darkness, are now rising, to add a new lustre to the world of letters.

Among the men of talents and industry who have signalized themselves in the useful employment of bringing the effusions of Oriental genius to our view, Sir William Jones holds a high rank. To him the antiquary is indebted for the recovery of many monuments of the labors of past ages; rescued from the tomb of oblivion, where they were mingling with the ashes of the mouldering hand that raised them. In him, Science beheld one of the noblest of her votaries—Religion, one of her brightest ornaments. “*Huic Musa indulgent omnes, hunc poscit Apollo.*”*

* To him every Muse is propitious, and Apollo claims him for his own.

"To him, familiar every legal doom,
 The court of Athens, or the halls of Rome,
 Or Hindoo vedas taught; for him the muse
 Distilled from every flower Hyblæan dew.
 Firm when exalted, in demeanor grave,
 Mercy and Truth were his, he loved to save.
 His mind collected, at Opinion's shock,
 Jones stood unmoved, and, from the Christian's rock,
 Celestial brightness beaming from his breast,
 He saw the *Star*, and worshipp'd in the East."

Nothing from his pen can be uninteresting or unprofitable; but as his works are very little known in this country, it will, no doubt, be pleasing to some of the readers of the *Halcyon Luminary* to be introduced to a part of them, through that medium; we shall, therefore, make our readers acquainted with such pieces as will be most likely to give pleasure, as well as comport with the limits of our department.

The following elegy was composed by a learned *Arabic* philosopher and scholar, Mir Muhammed Husain. As the Arabs are a roving people, without any fixed habitations, it is customary among them to have the attachments, formed between the young of different tribes, broken off by the sudden departure of the tribe of one of the parties. On these occasions, the lover does not fail to celebrate his passion by a poetical effusion; in which he paints the object of his love in the most beautiful colors of which his mind is susceptible. The following will serve as a specimen, as well as show the affinity of their style and manner with that of the Jewish writers.

ELEGY.

Never, oh! never shall I forget the fair one, who came to my tent with timid circumspection:

Sleep sat heavy on her eyelids, and her heart fluttered with fear.

She had marked the dragons* of her tribe, and had dismissed all dread of danger from them:

She had laid aside the rings which used to grace her ancles; lest the sound of them should expose her to calamity:

She deplored the darkness of the way, which hid from her the morning star.

It was a night when the *eyelashes of the moon* were tinged with the black powder of the gloom:

* The sentinels.

A night in which thou mightest have seen the clouds, like camels,
eagerly grazing on the stars ;

While the eyes of Heaven wept on the bright borders of the sky ;
The lightning displayed his shining teeth, with wonder, at this change
in the firmament ;

And the thunder almost split the ears of the deafened rocks.

She was desirous of embracing me, but, through modesty, declined
my embrace.

Tears bedewed her cheeks, and, to my eyes, watered a bower of
roses.

When she spake, her panting sighs blew flames into my heart.

She continued expostulating with me on my excessive desire of
travel.

Thou hast melted my heart, she said, and made it feel inexpressi-
ble anguish ;

Thou art perverse in thy conduct to her who loves thee, and obse-
quious to thy guileful advisers.

Thou goest round from country to country, and art never pleased
with a fixed residence.

One while the seas roll with thee ; and another while, thou art agi-
tated on the shore.

What fruit, but painful fatigue, can arise from rambling over foreign
regions ?

Hast thou associated thyself with the wild antelopes of the desert,
and forgotten the tame deer ?

Art thou weary then of our neighborhood ? O woe unto him that
flees from his beloved !

Have pity at length on my afflicted heart, which seeks relief, and
cannot obtain it.

I have never perused the foregoing elegy without coupling, "in
my mind's eye," with the lovely fair-one's "*timid circumspection*," the
most *modest attire* and chaste demeanor : and have thought it a pity
that modern Fashion does not oftener unite them ; especially in a cli-
mate like ours. The following anecdote on this subject I offer as

A HINT TO THE LADIES.

A gentleman, at a late fashionable assembly, being asked which of
the ladies of the company he thought the most beautiful, replied—
"Why, madam, they are *all* beautiful, but that lady, I think, (pointing
to Miss ———, who was dressed in the extreme of fashion) *outstrips*
them all."

The following verses, accompanied with a beautiful and appropriate air, possess attractions not easily resisted, except by those whose natural sympathies have not been blunted by ignorance or smothered by vice.

THE TWIN ROSES.

On one parent stock two white roses were growing,
From buds just expanding and lovely to view;
Together they bloom'd with the same sun-beams glowing,
And anointed at night by the same balmy dew.

A spoiler beheld the fair twins—and unsparing,
Pluck'd one from its stock, like a gay victim drest;
Then left its companion, his prize proudly bearing,
To blush for an hour, ere it died on his breast.

But, ah! for the widow'd one—shrivell'd and yellow,
Its bright silver leaves lost their delicate hue,
It sickened in thought—pined to death for its fellow,
Rejected the sun-beam, and shrunk from the dew.

Then, where, ruthless spoiler! ah, where is thy glory!
Two flowers strewn in dust, that might sweetly have bloom'd!
A tomb is the record, which tells thy proud story,
Where beauty and love are untimely consumed!

ORIENTAL POETRY.

I cannot close this number of the Bouquet, without again reverting to Sir William Jones. Love, the theme of poets in all ages, it seems, produces the same effects in all countries, on those who suffer their understandings to become the abject vassals of their wills—I say suffer, for every human being possesses the power (from his Maker) of subduing his passions. “The following story, in modern Persian, was given me, says Sir W. J. by Mirza Abduloahhim, of Isfahan: it seems extracted from the many poems on the loves of Mejnun and Laili, the *Romeo and Juliet* of the East.”

The man who had inebriated himself with milk from the nipple of Anguish, who had been nourished in the lap of Affliction, Mejnun, mad with the bright hue and fair face of Laili, himself a dark mole on the cheek of the desert, having found the way to the mansion of Love, became fixed like the threshold at the door of Love's palace.

Over his head the form of Madness had cast her shadow: the tale of his passion was loudly celebrated.

Among the Arabs a tumult arose on all sides: the relation of his adventures was a desert in their assemblies.

A powerful prince reigned in Arabia, possessing worldly magnificence and riches:

He had seen the depredations of grief through absence from a beloved object:

He had plucked many a black-spotted flower from the garden of Love.

Even in his infancy he had felt the pain of separation: the bitter taste of that passion remained on his palate.

When he learned the story of that afflicted lover, he instantly gave an order to a slave, saying,

"Make thy head like thy foot in running towards Najd; go with celerity like a violent wind: bring speedily with thee to my presence Her who has stolen the heart of Mejnun with a glance."

The stripling ran, and soon brought Laili, that empress in the dominion of beauty.

To another slave the prince gave this order: "Run thou also into the desert. Go to that ornament of frantic lovers, Mejnun, the illuminated taper of love, bring quickly before me that inflamed youth, that heart-consumed, anguish-pierced lover."

When the prince looked at him, he beheld a wretch in bondage to the misery of desire.

Madness had fixed her abode on his head: he was clothed, as with a vest, with the wounds of separation.

His locks flowed, like a mantle, over his body: his only sandal was the callous of his feet.

In his hair stuck a comb of Arabian thorns; a robe of sand from the desert covered his back.

"O thou, said the prince, who hast been lost in the valley of sorrow; dost thou not wish me to give thee the object of thy passion, to exalt thee with dignity and power, to bring Laili before thee, gratifying thy soul?"

"No, no; answered he, far, far is it from my wish that an *atom* should be seen together with the *Sun*."

"Speak truly, replied the prince, art thou not willing to recreate thyself on the smooth plain of that beautiful cheek?"

"Or hast thou no inclination to enjoy her charms?"

"I adjure thee, by the soul of Laili, to declare the truth?"

He rejoined, "O chief of men, with generous hearts, a particle of dust from thy gate is a diadem on my head."

"The pain of my love for Laili is sufficient for my heart; a wish to enjoy her presence thus, would be injustice."

"To gratify this contemptible soul of mine, a single ray from that bright luminary would be enough."

He spake, and ran towards the desert, his eye weeping, and his eyelashes raining tears.

INVOCATION TO RETURNING PEACE.

Sweet Peace, return! thy wonted bliss restore,
 Bid war's insatiate scourge prevail no more;
 Sheathe the dread sword that deals destruction round,
 And ev'ry ear salute with tranquil sound!
 Oh! bid oppression from each land retire,
 And Freedom's sons with halcyon bliss inspire!
 Remove the misery of domestic woes,
 And hush the tumult of contending foes!
 Let each, with patriot zeal, *all* strife disown;
 Be one their wishes, and their motives *one*!
 The widow's tears, her sad corroding care,
 The orphan's sighs, assist this ardent prayer:
 May he on whom propitious Fortune smiles,
 Relieve that breast which adverse fate beguiles!
 May virtue's impulse every purpose move,
 To acts of goodness, UNIVERSAL LOVE!

THE CALUMET.

This is a symbolical instrument of great importance among the American Indians. It is a pipe, whose bowl is generally made of a soft red marble: the tube of a very long reed, ornamented with the wings and feathers of birds. No affair of consequence is transacted without the calumet. It appears in meetings of commerce or exchanges; in congresses for determining peace or war; and even in the very fury of a battle. The acceptance of the calumet is a mark of concurrence with the terms proposed; as the refusal is a certain mark of rejection. Even in the rage of a conflict this pipe is sometimes offered; and if accepted, the weapons of destruction instantly drop from their hands, and a truce ensues. The calumet seems

the sacrament of the savages; for no compact is ever violated which is confirmed by a whiff from this holy reed. When they treat of war, the pipe, and all its ornaments, are usually red, or sometimes red only on one side. The size and decorations of the calumet are for the most part proportioned to the quality of the person to whom it is presented, and to the importance of the occasion. The calumet of peace is different from that of war. They make use of the former to seal their alliances and treaties, to travel with safety, and to receive strangers; but of the latter to proclaim war. It consists of a red stone like marble, formed into a cavity resembling the head of a tobacco pipe, and fixed to a hollow reed. They adorn it with feathers of various colours; and name it the calumet of the sun, to which luminary they present it, in expectation of hereby obtaining a change of weather as often as they desire. From the winged ornaments of the calumet, and its conciliating uses, writers compare it to the caduceus of Mercury, which was carried, by the caduceatores of peace, with terms, to the hostile states. It is singular, that the most remote nations, and the most opposite in their other customs and manners, should in some things have, as it were, a certain consent of thought. The Greeks and the Americans had the same idea, in the invention of the caduceus and the calumet.

IMPORTANT DISCOVERY.

We understand a gentleman of this city has lately discovered an entire new process for manufacturing *Acetate of Copper or Verdigris*, for which he has obtained a patent from the president of the United States. The simplicity of the process is such that the most ignorant laborer may perfect the article in a very short period. It is not yet known whether the article made by this process possesses all the properties, or that it will serve *all* the purposes for which the Verdigris of Commerce is now used; but it is ascertained to be of equal value to the three great consumers of the article—the painter, the hatter, and the dyer. For these purposes alone, it is a subject of congratulation to our country to be, by this discovery, rendered independent of France for supplies of so important an article.

COMPARISON. Seneca observes, that the good things which belong to prosperity are to be wished, but the good things belonging to adversity are to be admired; but prosperity is not without many fears, and adversity is not without comforts and hopes.

MONITORY.

"That Power Supreme, whose uncontested sway
Myriads of suns, and countless worlds obey,
Ordains that error's hapless victim stand
A warning beacon on the fatal strand;
That every woe which springs from vice, shall be
A flaming sword to guard the death-fraught tree."

MS. POEM.

Two cases, tried in the Court of General Sessions in this city, January term, were of an aggravating nature—to wit, that of Thomas Brown, alias Gonsolve, for grand larceny, and Isaac Stevens, for a riot; and, we trust, the following admonitory lessons, given by alderman Vanderbilt to those young men, will have the desired effect—not only on those, but others who too often are guilty of similar crimes.

"*Thomas Brown, alias Thomas Gondsolve*, you have been indicted for stealing the property of capt. Wheeler; you have been arraigned at the bar of this court and plead guilty. You stand here as an awful spectacle of human depravity and baseness—guilty of repeated crimes, which ought to put the crimson blush on the most abandoned profligate.

"You were tried last week before this court, for a crime of a similar nature. You were ably defended by your counsel; and as there was some shadow of doubt on the minds of the merciful jury, you were acquitted on account of the probability of your innocence, and your tender years. But, alas! how grossly have they been mistaken, and with what black ingratitude have you requited the court and jury for your acquittal! Instead of obeying their commands, that you should return to your parents like a repenting prodigal, you, in the face of open day, yea, even the next day, added sin to sin; broke open a chest, the property of another man, and stole therefrom the sum of forty-five dollars.

"Is it possible human nature can be so base! Young man, you have trampled under foot with impunity, laws human and divine; and like a hardened wretch, set at open defiance the precept of God's law, delivered in awful thunders from Sinai's holy Mount—'Thou shalt not steal!'

"Before an earthly judge you have nothing more to answer, but to submit with humble resignation to receive the solemn sentence. And it is with pain the court has to pronounce, that you be confined in the state-prison for fourteen years at hard labor. And had you been convicted in any other country or under our old code of laws, your sentence would have been to be hung by the neck till you were dead! dead! dead!

"The justice of the law is thus far satisfied. But what have you to answer to the Judge of quick and dead? You stand here a sinner by nature and practice, a rebel against God and his government. Well may you tremble at your situation; and in the solitary place of confinement you are going to, let the court intreat you, by the mercies of the ever living God, to implore his forgiveness, and to make your peace with your offended Maker, and with tears and with supplica-

tions of penitence and repentance, return to him, and he will have mercy on you. Although an outcast in society, (coming to him in such a manner) he will in no wise cast you out."

"*Isaac Stevens*, you have been indicted for a riot. You have traversed your indictment; you have put yourself upon a jury of your country, which jury have found you guilty. It is a painful task to the court to pronounce the sentence awaiting your offence, when they consider a young man of your tender years, trampling inadvertently upon the laws of his country, which the court by every sacred principle of duty is compelled to enforce.

"The nature of the offence, trifling as it may have been in your opinion when committed, calls loudly for our judicial interference.

"The court might with propriety have laid a heavier fine; but considering your age and the situation of your father's family, have only laid a fine of 25 dollars, which you are to pay or stand committed to the county prison till paid, and to be bound in the sum of five hundred dollars, with two sureties, to keep the peace for twelve months.

"Let this sentence be a lesson for you to guide you in your future conduct, that instead of approaching the house of God as a rioter, you may approach it as a follower of the blessed Redeemer.

"Whatever may be the tenets of Mr Broad; or whatever doctrine he preaches, the court or you have nothing to do with. The constitution and the laws of our country have allowed every citizen the privilege to worship God in his own way. Your attorneys have ably defended your case, and learnedly expounded the scriptures and exemplified the duties of a minister of the gospel; and plead that the doctrine of Mr. Broad had an immoral tendency, and that through your interference this establishment might be broken up. But let the court remind you and those gentlemen, that if the preaching of Mr. Broad is a public nuisance, it is not the province of a riotous mob to suppress it, but the civil authority.

"The court would think more favorable of the offence (although unlawful in its principle) if this had been done from pure motives, to destroy any establishment where christianity was not preached in its purity. But the court is bold to say, that you and others, instead of supporting the gospel of Jesus Christ, were instigated by the works and spirit of the devil, forming a riot unguardedly, disturbing the peace of the community, and trampling under feet the precepts of law both human and divine.

"My young friend, whilst I, as a father, feel for your situation, let me intreat you to keep out of such kind of company; and, instead of making a riot before (or in) the house of worship, let their tenets be what they may, enter it with fervency and zeal; and pray that God may, through his grace, enable you to receive edification; and if the preacher's doctrine is not correct, search for those who preach it in its purity, that your soul may be benefitted, and you led the way of truth, even as it is in Christ Jesus our Lord.

"The court, therefore, not only remind you but others also, that they are determined with vigilance to make public examples of every offence of this nature."

AMERICAN MANUFACTURES.

Dr. Mitchill has compiled from the returns made to the Treasury Department by the marshals, deputy-marshals and other persons, pursuant to the third census law, the following interesting view of certain valuable manufactures in the United States :

"Some most valuable information is derived from these returns, incomplete as they are. Under the head of sheep, we learn that Vermont contains a stock of 450,000 sheep: Massachusetts, 399,182; Connecticut, 400,000; and Pennsylvania, 1,466,916. These papers contain a more distinct and interesting exhibition than we ever had before of the salt-petre manufactured in the United States. Thus Virginia prepares 59,175 pounds; Kentucky, 201,937; Massachusetts, 33,600; Tennessee, 162,420—making nearly half a million pounds of home-made nitre, as good as that usually brought from foreign ports. It is alledged, the quantity may be increased to any desirable amount. The connexion of this with numerous manufactories of gunpowder, puts us quite at ease as to the nitre or potash, and to the means we possess of compounding it.

"The manufacture of straw is eminently worthy of notice. In Massachusetts, where the forming of bonnets from that material seems to have first begun, the yearly amount of the sale is not less than 551,918 dollars. The manufacture of straw bonnets has been since undertaken in Connecticut, and produces the yearly value of 27,100 dollars; and it is worthy of remark, that the labors of two women in New Jersey, in the same way, yielded them 140 dollars, amounting to the sum of 469,228 dollars for the single article of straw bonnets.

"Nor is the preparation of sugar from the juice of the maple tree unimportant. Of this domestic sweet, Ohio produces in a twelve-month, 3,033,806 lbs.; Kentucky, 2,471,647; Vermont, 1,200,000; and East Tennessee, 162,340; making a quantity of nearly seven millions of pounds in these States only, wherein the returns may be conceived to be greatly within the truth.

"Works in horn, ivory and shell, have made a progress that is worthy of notice. The combs, for instance, which Connecticut prepares annually for market, are estimated at 80,000 dollars; Massachusetts 10,624; and Pennsylvania 6,240—equalling a sum of 156,861 dollars.

"I may mention too the abundance of copperas which West Tennessee and Vermont afford. The quantity per annum from the former, is stated at 56,000 pounds; and from the latter at 3,000. The quality of these sulphates of iron is declared to be very fine, and that druggists and dyers may be supplied to any demand they may make.

"The quantity of ardent spirits annually distilled appears, by the returns, to be equal to the prodigious amount of 24,720,000 gallons! The extraction of Brandy from peaches, of an alcoholic liquid from elder, and of a whiskey from rye, and even maize, is carried to this alarming excess. The products of the distilleries are chiefly consumed among ourselves, though a portion of the latter is converted to gin before it reaches the human stomach. While, therefore, we

observe the increase of these home-made fluids, we must reflect on their inebriating effects. It cannot be disguised that their intoxicating quality recommends them to such general employment. Nor ought it to be concealed, that in a country where a gallon of this maddening stimulus can be bought for half a dollar, a gill may be obtained at retail for three cents, and the seller at the same time double his money. The fondness for this bewitching beverage, and the repugnancy to an excise upon it, raise in the mind a curious association between the free use of it and of political freedom; and it deserves the consideration of all the thinking part of society, how far disease, idleness, immorality, and other miseries incidental to strong potations, may not degrade freedom to rudeness, and something worse.

“The number of water and horse mills employed in spinning cotton on this exhibition, amounted to 330, in the month of August, 1810, and working 100,000 spindles. These on an average will spin annually between 4 and 500,000 lbs. of yarn; and the yarn would be sufficient to weave 18,000,000 yards of cotton cloth, three quarters of a yard wide; and this is wholly independent of what may be spun in private families, although it makes a part of what is wove there.

“The fulling mills returned, amount to 1630; and the wool carding machines, going by water, to 1835.

“The number of looms returned exceeds 330,000, and the total number of yards of cloth made of wool, cotton and flax, returned, exceeds 75,000,000.

“Gun-powder mills are enumerated to the number of 207, and though some of them are small, they prepare yearly 1,450,000 pounds of gun-powder—530 furnaces, forges and bloomerics, are enumerated.

“The paper-mills amount to 290.”

Connected with this analysis of valuable manufactures in the United States, we may with propriety add the immense progress made in printing of books, which in many instances, such as bibles, testaments, some of the classics, and other elementary books of instruction, has nearly superseded the necessity of importation. We wish it were in our power to estimate the capital employed in this department of essential industry; it would far exceed, if ascertained, the most extravagant calculation. Subservient to *book printing* is the trade of *book binding*, which has rapidly increased within the last ten years, and which, with the consumption of leather employed in this branch, must save great sums to the nation. Independent of the more common binding of school books, the United States can produce specimens of elegant binding which might vie with London or Paris. We cannot refrain giving our humble meed of praise in favor of Mr. WILLIAM SWAIM, of New-York, who received the gold medal awarded by the American Literary Association, as a token of his excelling in this branch. We have seen patterns of his work, which evince the taste and skill of the artist.

NOTICE. *The Assistant New-York Missionary Society will meet on Monday evening next, precisely at 7 o'clock, at the usual place.*

DANIEL S. LYON, *Secretary.*

6th March, 1818.

THE HALCYON LUMINARY,
AND
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BY A SOCIETY OF GENTLEMEN.

DEVOTED TO RELIGION AND POLITE LITERATURE.

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No. 4.

[BY EMANUEL SWEDENBORG.]

THE HEAVENLY DOCTRINE OF THE NEW-JERUSALEM.

(In continuation from page 71.)

IV.....ON THE NATURE OF LOVE IN GENERAL

27. Love constitutes the very essence of man's life, forming, according to its nature, both the quality of his life, also the general character of the man. This, however, is to be understood of that Love only which hath the rule and government in man, and which, therefore, keepeth in subordination all the varieties of other love that are derived from it. These varieties of subordinate Love appear, indeed, of different complexions, but they all center in the governing Love, as their common parent, and constitute together one kingdom. The governing love is, as it were, their king and chief, influencing all their motions, and making them subservient, both directly and indirectly, to its own principal ends and purposes. The object of the governing Love is what a man loveth above all things.

28. The ruling object of the Love, or what a man loveth above all other things, is continually present in all his thoughts and affections, and constituteth the very essence of his life: as, for example, if he loveth riches above all other things, his mind is then continually employed about the ways and means of accumulating money and a great estate; success herein causeth his greatest joy, and disappointment his greatest misery; riches, in short, take possession of his whole heart, and his heart knoweth no other satisfaction. So again, if a man loveth himself above all other things, then self is the ruling object of his attention and regard; his thoughts, his words, his actions do all center in himself; in short, his life is a life of selfishness, because self-love is its only end and object.

29. The ultimate aim and end of every man's life is directed by his governing love, and hath no other object but the object of such love ; therein are centered all his most particular thoughts and designs ; it influenceth his will like a river's stream, bending into its direction, and carrying along with it whatever cometh in its way ; even whilst he seemeth intent upon other concerns, he is under the secret influence of this ruling passion, which gives life and action to his whole man. It is this governing love which one man seeks to discover in another ; when he hath found it, he directeth thereby all his dealings with him.

30. Every man's particular quality and character is derived entirely from his governing Love ; this is what distinguishes the tempers and complexions of mankind, and makes them differ from each other ; the Heaven of good men, and the hell of evil men, take each of them from hence their respective qualities and degrees ; it is, in short, this ruling principle which constituteth the will, the self-hood (*proprium*) and the nature of man ; for it is the very essence of his life. This principle cannot be changed after death, because it then formeth the whole man.

31. All a man's pleasures, satisfactions, and happiness, take their rise from this governing Love, and are of a quality agreeable thereto ; for what he loveth, that he calleth pleasant and satisfactory, because it affecteth him with sensible delight ; but if it be the object only of his thoughts, and not of his Love also, whatever name he may give it, yet it is not the true happiness of his life. Whatsoever is pleasant and agreeable to a man's Love, that he calleth good ; but whatsoever is unpleasant or disagreeable thereto, that he calleth evil.

32. There are two kinds of Love, from which, as from their proper fountains, all the varieties of goodness and truth derive their existence ; and there are two kinds of Love, from which all the varieties of evil and falsehood derive their existence. The two kinds of Love which give birth to all the varieties of goodness and truth, are Love towards the Lord, and Love towards our neighbor ; and the two kinds of Love which give birth to all the varieties of evil and falsehood, are self-love, and the Love of the world. These two latter kinds of Love are in direct opposition to the former.

33. The two kinds of Love, which give birth to all the varieties of goodness and truth, and which we said are Love towards the Lord and towards our neighbor, form the kingdom of Heaven in the soul of man ; wherefore they are the two kinds of Love which prevail and rule in Heaven ; and inasmuch as they constitute the kingdom of Heaven in the soul, they also constitute therein the true Church of Christ.

But the two kinds of Love, which give birth to all the varieties of evil and falsehood, and which we said are self-love and the Love of the world, form the kingdom of hell in the soul of man; wherefore they are the two kinds of Love which prevail and rule in hell.

34. The two kinds of Love which prevail in Heaven, and which give birth to all the varieties of goodness and truth, do open and form the *internal spiritual* man, inasmuch as they have their residence therein; but the two kinds of Love, from whence all the varieties of evil and falsehood are derived, do shut up, and destroy the *internal spiritual* man, according to the nature and extent of their influence, and do immerse the soul in sin and sensuality.

V.—ON THE NATURE OF SELF-LOVE, AND THE LOVE OF THE WORLD.

35. Self-love consisteth in wishing well to ourselves alone, without any concern for the welfare of others, but so far as it is connected with our own; even to a disregard of the interests of the Church, of the particular society to which we belong, and of our fellow-citizens. Self-love, however, when its own reputation, honor and credit are concerned, can bestow many benefits and obligations upon these several relations, but then, where its own credit and glory are out of the question, it is indifferent to the doing any sort of good offices, representing to itself the insignificancy of such things, when they promote no immediate interests of its own. Hence it appears, that whosoever is under the influence of Self-love, can have no Love either for the Church, or for his country, or for the society to which he belongeth, or for his fellow-citizens, or for goodness of any kind; but all his Love is centered in himself alone.

36. Man is under the influence of Self-love, when in his thoughts and actions he regardeth himself alone, and those persons with whom he is more immediately connected, without any respect to his neighbor, or the public good, or the Lord his God. To let his actions thus center in himself, or in his particular friends, relatives, and dependants, regarding his neighbor and the public good only when his credit and reputation are concerned, is a sure symptom of Self-love.

37. It is very consistent with Self-love for a man to respect his friends, relatives, and dependants, inasmuch as they make part of himself, and whosoever loveth himself, must of necessity love them also. In this view a man's children and descendants are to be considered more particularly, and in general all those with whom he is connected, and who fall within the circle of his acquaintance; to love these relatives, and to love himself, is one and the same thing, because he consi-

dereth them as making a part of himself. In this same class likewise are to be ranked all those who pay him honor and respect.

38. Another symptom of Self-love is, when a man thinks contemptuously of his neighbor in comparison with himself, and when he beareth ill-will towards his neighbor, because he doth not receive from him that favor, respect and veneration, which he thought himself entitled to. It is a symptom of still greater Self-love, when a man, from the same motives, hateth and persecuteth his neighbor; and of greater still, when he burneth with revenge towards him, and wisheth his ruin. The unbridled passions of such men end at last in the rage of savage cruelty.

39. The nature of Self-love may be plainly discovered by a comparison with Heavenly love. It is the nature and character of Heavenly love, to love, for their own sake, all those useful services, and profitable duties, which the good of the Church, of a man's country, of the society to which he belongeth, or of his fellow-citizens, requireth of him; but where a man loveth these things in Self-love, or for his own sake, he then loveth them from the same principle that he would love his servants and slaves, because they are in subjection to him. Hence it follows, that whosoever is under the influence of Self-love, would have the Church, his country, the society to which he belongeth, and his fellow-citizens, to be his servants, rather than that he should be their servant; he would exalt himself above them, and depress them beneath himself.

40. Moreover, in proportion as a man is under the influence of Heavenly love, which consisteth in loving good and useful services, and is attended with the perception of an *internal* satisfaction in the performance of them, so far he is led and governed by the Lord; inasmuch as it is this love in which the Lord hath his abode, and which proceedeth from him; but in proportion as a man is under the influence of Self-love, so far he is led and governed by himself, or his own self-will, (*proprium*) which is a fountain of all sin and evil; for it is that hereditary principle of corrupt nature in him, which loveth himself better than God, and the world better than Heaven.

41. Self-love is also of such a nature, that if liberty be given it by the removal of *external* restraints, such as the fear of the law and its punishments, the loss of honor, of reputation, of office, or of life, it will rage with such unlimited lust, as to grasp at an universal dominion, not only over this world, but over Heaven and the Throne of God. Its desires are without boundaries, and its ambition knoweth no end or termination. Yet such a lust lurketh in every man who is under the influence of Self-love, although perhaps it may not be ap-

parent to the world, where a temporary check is laid upon it by the *external* restraints before mentioned. Impossibilities alone can set boundaries to the desires of such Self-love, which only wait for the removal of such impossibilities to act again with recruited violence. Hence it is, that whosoever is governed by Self-love, hath no knowledge of the wild and unlimited desires which are concealed therein. That this however is the case with Self-love, must be obvious to every one who considers the lives of princes and the great men of the world, whose actions are not subject to the checks and restraints and impossibilities above mentioned. They over-run and lay waste whole provinces and kingdoms, so far as success attends their enterprizes, and grasp at an universal empire and dominion. This is still more apparent in those who aspire at sovereignty in the kingdom of Heaven, usurping and claiming as their own, the divine power of the Lord, without setting any boundaries to their desires.

42. There are two kinds of sovereignty or dominion; one arises from the love of our neighbor, and the other from the love of ourselves. These two kinds of sovereignty or dominion are, as to their essences, in direct opposition to each other. That which arises from love towards our neighbor, operates by a general goodness towards all mankind, so that a man under its influence has no greater delight than to serve others by doing all the good which lies in his power, (to serve others is to do them good from a real principle of good-will, and to yield all kinds of useful and profitable services) this is his chief desire, and the joy of his heart; so that the higher such a person is exalted in power and dignity, so much the more doth he rejoice; not indeed on account of his power and dignity, but because the sphere of his useful services is thereby extended, and the offices of his goodness enlarged; such are the sovereignty and dominion which prevail in Heaven. But the other kind which arises from Self-love, is unattended with a general benevolence, and confineth its respect and good-will to itself alone and its particular favorites; so that a man under its influence regardeth only his own honor and glory in the services which he performeth; these are the things which he accounteth most desirable and profitable; if he doeth any service to others, it is only with a view to his own service, power and authority, which he expecteth to aggrandize thereby; he seeketh an increase of power, not to extend his ability of doing good, but for the sake of greater glory and pre-eminence, which are the chief desire and delight of his heart.

43. The love of power and dominion never dies, but remaineth in every man when he cometh into another world; to such as have lived

in the exercise thereof from a principle of love towards their neighbors, and under its wise regulations, it is permitted to continue the exercise thereof in Heaven; but there the power and dominion are considered as belonging not unto them, but unto the uses and good services which they delight in, and thus unto the Lord, from whom every thing good and profitable is derived. Such, on the contrary, as have exercised power and dominion in Self-love, have their portion in the infernal kingdoms, when they leave this world, and there are employed in the vilest and most disgraceful drudgeries.

44. From what hath been already said, it is very plain to discover who are under the influence of Self-love; the *external* form or appearance is of little consideration herein, whether it be humble or elate; for the symptoms here noted exist in the inner man, which the generality of mankind study to conceal, whilst with the outer man they can artfully assume the appearances of a disinterested virtue and the love of their neighbor, and thus take a false character, which is the very reverse of their real one. In this also they are actuated by a regard for themselves; because they are well aware that a disinterested love of others, and a regard for the public good, are virtues which are held in high estimation, and which will therefore secure to them the good opinion of all who know them.

45. The evils which accompany Self-love are in general, a contempt of others, envy, aversion towards such as do not favor its designs, from whence arises hatred, enmity of various kinds, revenge, cunning, deceit, unmercifulness, and cruelty. These evils are attended also with a contempt of God and of all holy things, which the Church teacheth concerning truth and goodness; the respect which Self-love payeth to such things being a service of the lips only, and not of the heart. Corresponding to these evils are a variety of errors and falsities which accompany them; for falsities are derived from evils.

46. The love of the world consisteth in a desire of appropriating to ourselves, by any means whatever, that which belongeth to another; as also in placing our affections on riches, and in suffering the world to seduce our minds from *spiritual* love, which is love towards our neighbor, and thereby form the love of Heaven. All persons are under the influence of worldly love, who are desirous of appropriating to themselves the wealth and possessions of others, especially if they use any artifice and deceit to effect their purposes, sacrificing thereto all regard for their neighbor's good. They who are under the influence of this love, lust after the property of other people; and where the fear of law and the loss of reputation do not operate to restrain

their lusts, they make no scruple to commit all sorts of outrages and depredations.

47. But the love of the world is not in so great a degree of opposition to Heavenly love as the love of Self is, inasmuch as so many and so great evils are not concealed in it. In different persons it operates differently; in some, it is a love of riches for the sake of exaltation to dignity and honor; in others, it is a love of dignity and honor, with a view to the amassing of riches: in some, it is love of wealth for various purpose of worldly pleasure and satisfaction: in others it is a love of wealth for the sake of wealth, as is the case with covetous people; and thus its operations vary in other instances. The end regarded in the accumulation of wealth is called its use, and it is the end, or use, from which every kind of love taketh its complexion or quality; for the good or evil nature of all love is determined by the end or purpose whereunto it is directed; other things serve but a means to promote the end.

48. In short, Self-love and the love of the world are in direct opposition to the Love of the Lord and of our neighbor: wherefore, Self-love, and the love of the world, are of an infernal nature, having dominion in the kingdom of hell, and also establishing the kingdom of hell in the soul of man: but love towards the Lord and towards our neighbor are of a celestial nature, having their dominion in the kingdom of Heaven, and also establishing the kingdom of Heaven in the soul of man.

49. From what hath been already said, it plainly appears, that all kinds of evil are contained in, and derived from, these two sorts of love, viz. Self-love, and the love of the world: the evils enumerated above are of a general nature, which contain all other particular evils that are not enumerated. Hence it is plain that man by nature is under the dominion of all kinds of evil, inasmuch as by nature he is under the dominion of these two kinds of evil love.

50. To become acquainted with evil it is expedient to know its origin; and till a man knows what evil is, it is impossible he should know what good is, and therefore it is impossible he should know what himself is. This is the reason why we have here treated of these two original fountains of all evil.

(To be continued.)

Divine Love. Such is the nature of the Lord's *divine love*, that if it were possible, his love would desire all to be in the third Heaven, yea, with himself, and in himself.

A. C. 1798.

LIFE OF EMANUEL SWEDENBORG.

(Continued from page 107.)

Whoever reads the Sacred Scriptures with attention, may perceive, that the names of several persons have been changed in consequence of their *spiritual* regeneration, which our Lord spoke of in the conference he had with Nicodemus, who went, through fear of human judgment, to pay him a visit by night, and to the intent that he might not be taken notice of by the Pharisees, his associates, who were enemies to the light that came to enlighten, and to the truth it manifested to them. The Old Testament furnishes us with several instances of this changing of names. Abraham was first called Abram, which means *raised father* : but when God promised to make a covenant with him, and to make him a father of nations, whose offspring should be as numerous as the stars in the firmament, he said unto him, Thy name shall no more be called Abram, but Abraham, Gen. xvii. Jacob having wrestled with an angel of the Lord, who appeared to him as a palpable human being, he on leaving him said, Thou shalt no more be called Jacob, but Israel, Gen. xxxii. When Simon, son of Jonas, had openly confessed his belief, that Jesus Christ was the Son of God, the Lord called him *Cephas*, which signifies a stone, and he was afterwards called by no other name but Peter, which is derived from that word. Matt. xvi. John i. 42.

We have before observed, that EMANUEL SWEDENBORG was called Swedberg, after the name of his father Jesper Swedberg, bishop of Skara. Emanuel, agreeable to a general custom in Sweden, in which the greater part of the sons of bishops are styled gentlemen, and have a seat in the assembly of the states of the kingdom, having been raised to this rank, was named Swedenborg, the latter syllable of which name in the northern languages, means *protection* or *defence*, and he will undoubtedly be found a protector to all who are disposed for *spiritual* regeneration, by the acknowledgment and reception of those truths, which the Lord has deigned to reveal to him, to be made known to mankind; and as he is to be regarded as an instrument in the hand of the Lord, he may be considered as the tutelar angel not only of the Swedes, but of all Christendom.

Swedenborg was assessor of the Metallic College, and member of the academy of Sciences in Sweden. The little regard he had for titles of honor and human grandeur, made him determine to request his dismissal from the office of assessor. He had a house in the environs of Stockholm. It was built and arranged after his own taste; the apartments were rather small, but suitable to himself. Although

he was a man of most profound learning, no other books were seen in his study than the Hebrew and Greek Bible, together with his own indexes of his works, whereby he saved himself the trouble, when referring to different passages, of going through all which he had before written.

Adjoining to the house was a pretty large garden, in the midst of which he had a summer house or pavilion; there were four doors to the apartment which formed a square, which was occasionally turned in an instant into an octagon form, by the means of four other doors which belonged to it. One of these doors shut with a secret lock, which being opened, there appeared a glass door placed opposite a fine green hedge, where a bird was seen in a cage. This new spectacle produced an agreeable surprise of a second garden, to the person who opened the door, which Swedenborg related to be more agreeable than the first. At the entrance of the garden there was a parterre well covered with flowers, which he was very fond of. He derived no other advantage from the garden, for he gave the whole produce of it to the gardener, who waited on him; as also that of a very handsome green-house, in which he took much pleasure.

The gardener and his wife were the only servants he had; of the latter he never desired other service than that of making his bed, and of bringing a large kettle of water in his first apartment; he generally made his own coffee on the fire in his study, and took much of it well sweetened; and when at home his dinner consisted of a small loaf put into boiled milk, and at that time he neither drank wine nor any spirituous liquor, nor did he take any supper: though he was very sparing in his eating and drinking, yet he would sometimes, when in company, enjoy a moderate glass, but was always in one equal temper of mind, and cheerful.

He had a fire constantly kept up in his study, from autumn through the whole winter, until spring, but his bed-room was (contrary to the usual custom in Sweden) always cold; and according as the cold was more or less severe, he made use of three or four blankets. When he awoke he went into his study, where there were always live coals, on which he laid wood with birch rind, having a number of little bundles ready for convenience, and to make a quick fire before he set himself down to write.

In his parlor was a table of black marble, on which one would have supposed, at first sight, that a hand of cards had been carelessly thrown, it being so well imitated. He made a present of this table to the royal college of the mines, who preserve it with great care; this room was neat and genteel, but furnished in a plain style.

His wardrobe was simple, yet suitable to the season. He wore in winter a fur gown, and when at home in summer a morning robe. He usually spoke very distinctly; when he began to talk in company every one was silent, as well from the pleasure they had of hearing his discourse, as from a sense of his well known great erudition, which he did not show but on occasions in which he found himself forced to it to prove his assertions, or the little weight of argument of some whom he conversed with. Besides the learned languages, in which he was well versed, he understood the French, English, Dutch, German, and Italian, having often travelled in those countries.*

In general, he would not enter into dispute on matters of religion: if he was necessitated to defend himself, he did it with mildness and in few words; but if any one would not be convinced, and got into a warmth of argument, he retired saying, "Read my writings attentively and without prejudice; they will answer you in my stead, and will afford you reason to change your ideas and opinions on such things."

He used at first freely to speak of his visions and explications of the Scriptures; but as this displeased the clergy, who proclaimed him an heretic and madman, he resolved to be less communicative of his knowledge in company, or at least more cautious, lest the censorious should have room to blame what they could not comprehend like himself. Mr. Robsahm, one of the directors of the bank at Stockholm, to whom we are chiefly indebted for the memoirs of this extraordinary man, once addressed the rector of the parish where he lived, (an old and respectable clergyman) asking him what he should think of SWEDENBORG'S visions and explanation of the Bible? The venerable man answered, God alone can judge of this, but I cannot think him to be such a person as many do: I have myself conversed with him, and in companies where we have been together, I have found him to be a good and holy man.

It was remarkable, that SWEDENBORG never endeavored to persuade any person to receive his opinions; he was once asked, whether it might be possible for any one, but himself, to arrive at the same degree of spirituality; he replied, take good care, for the natural man lays himself open to temptations, when by his own speculations he tries to find out celestial things that transcend his understanding. He then declared, how the Lord has taught us in the Lord's prayer to

* His *Travels in Italy*, the only work we know him to have written in the Swedish language, containing wonderful observations, are preserved among the rest of his manuscripts, and when translated will show the world how accurate an observer he was of every thing curious, and deserving attention.

pray, *Lead us not into temptation* ; which means, that we ought not from our own power and knowledge to doubt of the divine truths revealed to us; "I never thought, added he, I should have come into the *spiritual* state I am in; but the Lord had prepared me for it, in order to reveal the *spiritual* sense of the Word, which He had promised in the prophets and the revelations."

Mr. Robsahm having also enquired of him, where and in what manner he first began to have his revelations—"I was at London, said Mr. SWEDENBORG, and dined late at my usual inn, where I had a room kept for me, that I might have the liberty to meditate in peace on *spiritual* things. I had felt myself pressed by hunger and was eating very heartily. Towards the end of the meal I perceived, as it were, a mist before my eyes, and I saw the floor of the room covered with frightful reptiles, such as serpents, toads, caterpillars, and the like; their number appeared to increase as the darkness did, but both soon passed away. After that, I saw clearly a man in the midst of a bright and shining light, sitting in a corner of the room. I was alone, and you may judge of the consternation I was in, when I heard him pronounce distinctly, and in a sound of voice capable of striking terror, *Eat not so much*. After these words my sight was again obscured, but the darkness was soon dissipated, and then I saw myself alone in the room. Such an unexpected surprise hastened my departure; I reflected seriously on what had happened to me, and could find no reason to suppose it to be an effect from chance or any physical cause.

"The following night the same person appeared to me in a strong shining light, and said, "I AM GOD THE LORD, THE CREATOR AND REDEEMER; I HAVE CHOSEN THEE TO EXPLAIN TO MEN THE INTERIOR AND SPIRITUAL SENSE OF THE SACRED WRITINGS: I WILL DICTATE UNTO THEE WHAT THOU OUGHTEST TO WRITE." I was not at all frightened now, and the light with which HE was encompassed, although very bright and resplendent, occasioned no painful impression on my eyes. He was clothed in purple, and the vision lasted a full quarter of an hour. That same night were the eyes of my spirit opened, and disposed so, that I might have a spiritual sight of Heaven, the world of spirits, and the hells; and I found every where many persons of my own acquaintance, some of them deceased a long, and others but a short time.

"From that day I relinquished all study of worldly sciences, and only occupied myself with spiritual concerns, in conformity to the command I had received.

"It happened often unto me after that period, that my spiritual sight was opened so far, that I could see in the most clear and distinct manner

what passed in the spiritual world, and when broad awake, converse with angels and spirits in the same manner as I speak with men."

SWEDENBORG has related the same to the doctors Beyer and Rosén, when he dined with the last, at his house at Gottenborg; he also once mentioned to Mr. Robsahm the reason, why the clergy at that time were so unwilling to receive his interpretations of the Scriptures: "it is, said he, because they confirm themselves in the doctrine of faith alone, from the schools, the colleges and the universities; and having confirmed themselves in some evil, do not see that evil, as evil; but find every day more pleasure in it, and vice versa. Besides, added he, although they see and find that I speak truth, their ambition to preserve their reputation in the world, will not suffer them publicly to profess what they are convinced to be irrefutable truths." This conversation passed just after SWEDENBORG had been visited by the famous clergyman, doctor Rutstrom, who died in his confinement in the palace of Stockholm, a little while after the revolution in 1772. SWEDENBORG said, that Mr. Rutstrom acknowledged it all, but his life and actions proved, that he held his own tenets dearest to him. The chaplain to the Russian embassy, Mr. Oronoskull, a monk of the order of Alexander Newsky, who was at Stockholm with the ambassador, (count Osterman) led a very orderly and decent life; (contrary to the usual custom of many other Russian priests) he borrowed SWEDENBORG's works, which he read with pleasure; he was likewise anxious to see and converse with such an extraordinary man. Mr. Robsahm fulfilled his desire, and invited him and SWEDENBORG to dinner, in company with the late president of the royal college of commerce, Mr. V. Carlsson, the counsellor of the chancery, Mr. Berck, and some other gentlemen. During dinner the priest, among other things, asked of SWEDENBORG, whether he had seen the empress Elizabeth—he replied, I have often seen her, and I know she is in a very happy state. These words occasioned the priest to shed tears of joy. "Her good sentiments towards her people, said SWEDENBORG, are, after her decease, known in the other life; for there it was declared, that she never went into the council without praying to God for advice and assistance to govern her country and people with wisdom and equity." This discourse so much affected the priest, that he indicated by his silence and tears his happy surprise.

Mr. Robsahm having asked of the wife of SWEDENBORG's gardener, if she had ever observed any change in the countenance of her master, soon after he had conversed with spirits; to this she replied: "Entering one day after dinner into his chamber, I saw his eyes like unto a most bright flame: I drew back, saying, in the name of God, sir

what has happened extraordinary to you, for you have a very particular kind of appearance? What kind of look have I, answered he? I then told him what had struck me. Well, well, replied he, (which was his favorite expression) don't be frightened, the Lord has so disposed my eyes, that by them spirits may see what is in our world. In a short time this appearance passed away, as he said it would. I know, said ~~she~~ when he has conversed with Heavenly spirits, for there is a pleasure and calm satisfaction in his countenance, which charms those who see it; but after he has conversed with evil spirits, he has a sorrowful look."

(To be continued.)

TO THE EDITORS.

GENTLEMEN,

Your second number of the "*Luminary*," for 1313, has just reached me, in which I perceive a few remarks by a writer under the signature of A*****, on the *apparent* disharmony of certain doctrines advanced in the second and tenth numbers of your first volume, to wit, The doctrine of "*Eternal Damnation*," with that of calling God "*the Regenerator to eternity*." •

The writer alluded to, concedes, that on the above article he is yet in the dark; "*not knowing whether there be an eternal succession of beings, under the disadvantages of hereditary evil;*" and adds, "*that he had concluded, that in successive stages, or forms of existence, each individual of the human family would be regenerated, in conformity to Rev. xxi. ch. 4, 5 v.—But that if evil is, after death, embodied in the soul, so as to become perpetual, it being one of the old things, he cannot see the necessity, (or propriety, as I presume he meant to say) of calling God the Regenerator to eternity—unless the position of successive existence be assumed.*"

Now as this writer modestly concludes, that on this article he is yet in the dark, I am happy to have it in my power, as a Minister of the New Jerusalem Verities, to throw some rays of light upon the subject; enough, at least, to show, that the most perfect harmony exists, (agreeably to the doctrines received by this *apparently* NEW CHURCH) between admitting the eternity of damnation, and considering God as "*the Regenerator to eternity*." I shall be as brief as possible on this subject.

That God is Love, *Immutable and Eternal Love*, no Christian, no rational being, can or will deny; now, on this grand and Heavenly idea of the Creator-God, the profound and illuminated herald of the

New Jerusalem dispensation, (a dispensation of truth, founded not on the *literal*, but on the *spiritual* and genuine sense of the Holy Scripture) draws the following liberal and rational conclusions, viz.

"THAT THE DIVINE LOVE, AND THE DIVINE WISDOM, CANNOT BUT BE, AND EXIST IN OTHERS, CREATED FROM ITSELF. "For that it is an essential principle of love, to love others, and to be joined to them by love; and that it is also an essential principle of love to wish to be loved by others, for thereby conjunction is effected."

And therefore he remarks, that *"Love consists in this, that what is hath may be another's, and that it may feel this other's delight as in itself."*

Fully convinced of the rationality of the above axioms, the men of the LORD'S *New Church*, (called Swedenborgians) cordially subscribe to the doctrine of *"successive existence,"* or an *"eternal succession of rational beings,"* in this and the other indefinite worlds in the creation; an idea which is certainly in perfect harmony with every attribute of the Deity; and with every past discovery of his providence.

Hence we cannot fully subscribe to the following lines of Dr. Watts: *"God can create, and HE DESTROY."* O! no. Destruction is the work of the Devil, not of GOD; and the Devil, or evil spirits, will never, we believe, be permitted to destroy any part of this fair fabric of creation; seeing that *"God's mercies are over all his works;"* and that it is also written, *"one generation passeth away and another cometh; but the earth abideth forever."*

It should also be remembered, that our LORD says, *"There is none good but God;"* (that is, absolutely and perfectly good) for all the goodness of the children of men, or of the angels of Heaven, is not only derivative, but also imperfect. Hence it is written, that *"The Heavens are not pure in his sight."* And hence it is also very probable and pleasing, that angels in Heaven, as well as men on earth, are privileged to *"grow in grace, and in the knowledge of Jesus Christ their God."* But then, how are either angels or men to *"grow in grace,"* but by successive advancements in the regenerative life and principle? Hence it is plain, that though evil may never be extirpated from the breast of a *"lost spirit in hell;"* yet God may still, with the greatest propriety, be considered and called *"The Regenerator to eternity."*

Should the above view of the subject satisfy your pious correspondent A*****, and bring his mind from *darkness* into the marvellous light that now shines from the New-Jerusalem, it will amply compensate and gratify his ready servant in all Christian duty.

JNO. HARGROVE.

Baltimore, 28th Feb. 1813.

FOR THE HALCYON LUMINARY.

N.'s compliments to A*****, (No. 2, page 80) assuring him that the doctrine he is desirous of knowing, as to eternal damnation, is amongst the most consoling of the New-Jerusalem to the mind of a true philanthropist. It is to be found at length in the treatise on Heaven and Hell, to which A***** is respectfully referred. Being of that class of the doctrines not to be apprehended by, and therefore not to be taught to the man of the Old Church, many have read the doctrines for years without obtaining the knowledge of this Arcanum. May the Almighty Regenerator give you all knowledge and understanding. "Seek and you shall find, knock and it shall be opened unto you."

FOR THE LUMINARY.

To "A CONSTANT READER."

My friend, I am happy to learn you have begun to believe; I doubt not you will continue to believe in part, if you should not even advance—for as there is no instance on record of a Jew returning into Egypt formerly, so there is none latterly.

The text you wish to have explained, is in its *literal* sense a truly mild and beneficent regulation, marking its Divine origin. With this sense, however, the New-Jerusalem has nothing to do; their higher principles giving light on all those matters, in practice. But, *spiritually*, is thus to be understood: That the *natural* principle of science, which flees by instinct from the dominions of those who are vicious and immoral, is to be cherished and provided for under good government, in due order, in the gate, or outward parts, so as not to give him an equality in our affection, with those principles that are from the Divine Being.

It may be observed, that when the New-Jerusalem was in potency, a servant preferring the moral control of a Jew, from affection to such an holy order as he would perceive in the family or household, would surely deserve a preference in employ, over another who had no such predilection.

N.

RAIN and SNOW, (Isa. 55. 10.) Rain signifies *spiritual* truth which is appropriated to man; and *snow*, *natural* truth, which is as *snow*, while only in the memory, but becomes *spiritual* by love, as *snow* melts into *rain-water* by the heat of the sun. *Ap. Ex. 644.*

FOR THE LUMINARY.

AN INQUIRY ANSWERED,

Respecting the Internal sense of the seven first verses of the 9th chapter of Zechariah.

Hadrach and Damascus, being places adjoining the land of Canaan, are *representative* of things of the *natural* man, as conjoined with those of the *spiritual* and *celestial* man; and being of Syria, lying geographically on the *east* of Canaan, they imply knowledges of Good. Tyre and Sidon are also mentioned; which, lying on the *north*, imply knowledges of Truth; but herein, they *represent* the opposite, that is, Goods and Truths of the *natural* man of the Church perverted and falsified; and by the strong hold of Tyrus, is meant the vain confidence in their false creed; in heaping up Gold and Silver, is the Goods and Truths of the Church put to evil uses, and by casting her out, and smiting her power in the sea, and burning her with fire, is the refutation and exposition to damnation of the Evil and False, composing her system of Faith. Gaza, Ashkelon, etc. which lay on the border of the sea, *represent* (being cities of the Philistines) principles of faith, separate from charity; "the King shall perish," implies the defect of strength, as opposed to the doctrines of Faith and Charity combined. "A bastard shall dwell in Ashdod," implies this illegitimate and spurious faith that the Church had adopted as true, and by "cutting off the pride of the Philistines," is signified the exposition of their errors who hold the *doctrines of salvation by faith alone*, through an imputation, in its nature, arbitrary and physical, and therefore *natural*, and not by an imputation by *spiritual* reception of Good and Truth into the Will and Understanding of man.

By "taking away his blood out of his mouth," means a deprivation of the principles of evil life, by removal and the destruction of *exterior* sensual evils, in order to the establishment of the Just and True. "As a governor in Judah," implies such regenerate principles as will serve for the guidance of the man who is in *natural* Good from the Lord; and "in Ekron as a Jebusite," implies the outermost corporeal principles being brought under lawful dominion, a Jebusite being a servant in Jerusalem.

J.

WORSHIP. All who come into another life, have at first a *worship* like what they practised in the world, but they are successively separated from it; the reason is, because all *worship* remains implanted in man's *interior* life, from which it cannot be removed and eradicated, but by degrees.

E. U. 142.

FOR THE HALCYON LUMINARY.

TO GAIUS,

Who requests an explanation of Romans viii. 20.

"For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected THE SAME in hope."

The apostle is contrasting, to the Romans, their present state of vanity or emptiness, with the state of fulness to be afterwards expected. Not that such was the *will* of the Redeemer, in his love, but (according to his *order* or *Truth*) by reason of the evils incorporated with the moral state of man, to which he was subjected, yet in hope of his ultimate regeneration.

The queries of Gaius, as to the passage in Jeremiah, is answered nearly, in the Essay on Gog and Magog, etc. T.

FOR THE HALCYON LUMINARY.

TO CALVIN,

Explaining the sixteenth and following verses of the 16th chapter of St. John.

This clause is prophetic, alluding to some change to take place in the state of the Church, thereafter. The disciples represent his truths, the Branches of HIM, the Vine. Those *external* principles of Evil and False, called the Devil, the World, the Flesh, and in Ezekiel, Gog and Magog, were to prevail for a period over HIM, the Goodness and Truth; the *external* Church being founded, from the necessity of the case, on those received opinions, expressions, and conceptions, through which it might be recognized by man. The reason of which is plain at this time, since the *spiritual* Revelation is rejected contemptuously by almost all, now that it is revealed. It is in allusion to this state of the Grave, represented also by his lying three days in the sepulchre, that he declares, "a little while and ye shall not see me," that His Goodness and Truth would not be apparent on the Earth. His second appearance, or advent, is promised, "because I go to the Father," signifies the conjunction of the Lord's Humanity with the Divine Esse, or Glorification, from which all power was derived. The state of absence, mentioned in the sixteenth verse, is also typified by a woman's travail, a term of nine months, which number *Nine*, in the *internal* sense, implies an intermediate space, or conjunctive period, herein the dark time between his first and second appearance. In the 23d verse we are informed that all the wishes of his disciples shall be

granted. For as the *spiritual* man obtains a knowledge of Divine Order, consequently knows what is profitable for both his body and soul, he requires nothing inconsistent therewith, and such is granted by the Lord, in the order of his Divine Providence. In the 27th verse, we are instructed, that his disciples were loved of the FATHER, because they loved Him; therein instructing, that the love of Truth, or the Son, is preparatory and necessary to, and the medium of, conjunction with Good, the Father. As in this case, the Father's Love to them is represented as a consequence of their love to Him, the Divine Truth. In the last verse, tribulation is predicted, from the carnal powers; but consolation from *spiritual* principles, flowing from the Divine Principle. J.

FOR THE LUMINARY.

TO THE READERS AND HEARERS OF THE NEW-JERUSALEM.

VERY DEAR FRIENDS,

"At midnight there was a great cry made." It hath pleased the Lord to show his strength in our weakness, and through the means of our folly, to show his wondrous ways to the children of men. On the first publication of this work, we saw, on looking abroad into the Christian world, a state of things calculated to excite our pity, and alarm all our sensibilities, for the Faith of our Lord and King. In some of those Churches, open war had been declared among its Clergymen, and the public were entertained with the horrible view of persons conjoined, apparently, in the bonds of Christ, waging mutual war under the influence of selfish passions. Some had brought the God of Heaven into an humble vassalage to some favorite political leader, and the Heavenly spirit of the Gospel, instead of aweing, controlling, and ruling the passions and prejudices of the *natural* man, were converted into an engine, whereby those passions were augmented, embodied, and sharpened, for the demolition of law and order, and the destruction of social happiness; in others, wherein hireling ministers have long been proscribed, as well as the choice gifts of science, and innocent amusement—the tender lambs were put down, whilst wolves, in sheep's clothing, devoured the sheep, and led them into barren, parched land. In the first of these instances, the small voice of the *spiritual* Church quickly excited the terrors of this erring brotherhood. In the second, this truant Philistia has been awakened, in some instances, to a sense of shame for her folly, and in others to a grosser hardihood: in

either case less harmful, than in her late undetected harlotry. The last case, being one of voluntary blindness, and a deplorable ignorance, is still more entitled to our compassion. We pray God that their sufferings may be in measure which they have to pass through before the Reign of Peace is permanently established. It has been our degrading, hateful, yet needful task, to be obliged to dwell on some of their grosser errors, in order that the attention might be awakened to the things that obstruct their private and the public peace, to allay the furious, rancorous, malignant spirit, abroad in society, by exposing the roots thereof, as springing from an infernal *spiritual* soil. We have borne testimony against war, without abandoning in an enthusiastic way, the *natural* means, permitted by the Supreme Being, for the defence of those who are *least in the wrong*, against those overbearing strides of ambition, the effect of which we see in miniature, on some of our southern plantations. It is true, you all know, dear friends, that that useful man, EMANUEL SWEDENBORG, has been represented, for a long time back, as a madman, and his readers little better, with many other opprobrious sentiments equally tending to injure the good cause of our Redeemer, the Holy One of Israel; it was in vain we pointed to the goodness of our doctrine—alas! it required a more harsh appeal to their darkened understandings—we were obliged to cast upon their wretched doctrines the light of the *spiritual* Sun, and the rottenness and dead men's bones within their whited sepulchres, were soon rendered conspicuous—thus was their darkness enlightened, their abominations made manifest—and we trust in the Lord Jesus Christ, that this breaking down of the carnal man, will be followed by the building up of the *spiritual* man. Thus have we rendered you a reason for our proceeding: and may the peace of Heaven abide with you all. Amen.

CONTRIBUTORS.

The LITERAL sense of the Word. Unless the word, in that sense, consisted of natural representatives corresponding with spiritual and celestial things, it would be like a house without a foundation.

A. C. 10559.

The LITERAL sense of the Word, must pass, as it were, into a shade, before the *internal sense* can appear, even as the earthly body must die, before man can clearly behold the spiritual things of Heaven.

A. C. 1408.

FOR THE HALCYON LUMINARY.

REMARKS ON THE GOG AND MAGOG OF SCRIPTURE.

Ezekiel, chap. xxxviii.

(*In continuation from page 101.*)

In the following attempt to instruct the reader in the *internal* sense of the text, it was quickly perceived, that to go into it technically, on the assumption that the reader was already acquainted with the elementary principles, by means of which we are enabled to unlock this depository of latent knowledge, would be sacrificing the *USE* to the *FORM*; there being but few into whose hands, at this day, our essay may fall, who are sufficiently initiated in those elements to peruse satisfactorily an explanation drawn up in the most scientific manner.

And the word of the Lord came unto me. The prophet here declares by what authority he comes to reveal what is foretold. This authority is "THE WORD," received by inspiration. This prophecy is one of those relating to the *spiritual* Church, veiled, heretofore, in correspondences, to be opened at the appointed time, "the time of the end." There has been no fulfilment of it in time past, nor can there be, in time to come, in a merely *natural* sense. It is one of those prophecies which are not intended to be applied in effects *literally*; as the style of the whole denotes. As the *internal sense* doth always descend, in divine order, into the lower corporeal objects of sense, and their expression, though no such corporeal objects, nor their expression, do exist in a reciprocal action, in a *natural spiritual* order, but merely by correspondence; spirit having influx into matter, but not matter into spirit, *externals* being naturally holy, but not spiritually holy. These ultimates of the WORD, then, are to be put off in his *spiritual* Church, as the Lord put off his linen clothes, in the sepulchre, on his resurrection: they being not a part of his *essential* Goodness and Truth, but merely things necessary to the discrimination between things more or less bad: whilst, in his new *spiritual* Church, the discriminating faculty will be exercised on things more or less good, or of more or less use.

Saying, Son of Man. This mode of address is similar to that used in the New Testament, the reason of which is, that the same person is addressed. In both cases the Divine Good, or Father, is operating by the Divine Truth in ultimates, or Son of Man, for the salvation of the human race, in his apparent human form, of which Ezekiel is here the type.

Set thy face against Gog, the land of Magog. In an essay, prefatory to this explanation, the sense of these Hebrew words are ex-

plained ; meaning things *external*, things that cover, or the outside, or rind of a thing : and also, of Meshech, signifying what is drawn by force ; and of Tubal, signifying things of the earth that are carried or led. These were the things against which the prophet was to set his face ; against which the Divine Power was to work and prevail. By its being foretold so long a time before this time, the time of its accomplishment ; the authority, truth, reasonableness, and Divinity of the Sacred Books are made manifest, and a pledge given for the future, to eternity, of the Omnipotence, Omniscience, and Omnipresence of their Author.

And say, thus saith the Lord God. This is a declaration of the eternal purpose, operating by providential agencies, now proclaimed.

Behold, I am against thee, O Gog ! Chief Prince of Meshech and Tubal. The world hath in time past been governed by *externals* ; those *externals* are of this *natural* world, and our Lord hath told us, that his kingdom is not of this (*natural*) world. Men have hitherto been moved by the operation of things temporary. In his *spiritual* kingdom, they are to be led in the freedom of will by eternal things. The former temporary and *external* causes of action, are of the *natural* world, and, therefore, conjoined in all and singular with Gog and Magog. These ideas may be illustrated thus : In the history of England we read of horrible wars, for the possession of power ; each leader had his infatuated followers, ready to die in his cause : we, at a distance, unbiassed by passion, prejudice, or self-interest, can perceive, that there was no public or general interest at stake in those contests between one Gog and another Gog ; and that the people, had they been wise, should have permitted the hero-devils of the drama to decide their own selfish disputes in single combat. In the wars of the revolution that expelled the Stewarts from the throne of England, we read of little but the contests between one cunning politician and another cunning politician, Gog against Gog ; it was soon found, that even among puritans, “ every man had his price ” in *current money*, not of the kingdom of Heaven, but of the realm of England. There was some popularity acquired by politicians in those days, by the *profession* of religion, and their judgment being much under the guidance of the *letter* of the Word, their civil laws, and parliamentary statutes, partook of the excellent quality of the Divine Law : but, in the contests between ME and THEE, the civil authority apart, this Divine Law was seldom appealed to : for those men were, in deed, subjects of Gog, dwellers in the land of Magog.

And I will turn thee back. As the bark encircles the tree, so have those worldly ends covered in the soul of man, so that no *spiritual*

principle is apparent or operative in him: but, this order is to be reversed, as there is to be a *turning back*.

And put hooks into thy jaws, and will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armor, even a great company with bucklers and shields, all of them handling swords. Hooks being of iron, one of the less valuable metals, this correspondence denotes that the rational faculty of man, when illuminated by Truth Divine, will give an effectual check to the noisy presumption of those sensual declaimers, betrayers, and deceivers, who speak of one thing and mean another. By bringing forth, is meant not only that those *external* and worldly principles will rush out and expose themselves, unguardedly and presumptuously, into view; but, that a NEW LIGHT being thrown upon them, from *spiritual* truth, they will be brought forth, as it were, from darkness, and rendered visible: and, all their army of falsities, civil, moral, intellectual, natural, sensual, corporeal principles, with all the theories and reasonings growing and derived therefrom; all of them well trained in “handling swords,” in the use and application of those *natural* knowledges and theories, resting only on the *natural* senses for conformation, unaided by *spiritual* light from the Divine Being, or Principle.

Persia, Ethiopia, and Lybia with them, all of them with shield and helmet. Persia, in Hebrew, stands for a horseman; therefore, it means here rational truth falsified. Ethiopia, is blackness, signifying the moral state of Gog’s allies. Lybia, is the heart of the sea, signifying the evils indwelling in those *external* doctrines: all of them now to appear in their *true shapes and colors*, by means of the light from the SUN of the *spiritual* world. The LORD in Glory: in judgment.

Gomer and all his bands; the house of Togarmah of the north quarters, and all his bands, and many people with thee. Gomer, is the last, finishing; and has, as nearly as can be understood, relation especially to the false of faith and most modern errors of avowed infidelity: and, Togarmah, that is, of bone, signifying evils of the will, the most wicked, base, and unfeeling, yet the most strenuous supporters of the *external* system of evils and falses.

As by Togarmah is represented things hard, harsh, unfeeling, uncharitable, gloomy, stiff-necked, so by those of the north quarters are represented those who are in faith but not in charity; for faith without charity is a cold thing, and, as it were, dead, like a tree in winter, which putteth out neither buds nor leaves, nor can it yield any fruits; it is therefore “a barren fig-tree,” only fit for the fire: but faith, conjoined with charity, is like a fig-tree in summer, putting forth leaves and yielding fruit: for the Lord is joined *only* to faith through charity

as a mediate ; from which it is evident, that the Lord cannot abide in a faith separate therefrom. Thus, we find, that those confederated falses, so long the pride, the glory, the boast of wretched man, are now to be laid low by the Lord at his second coming ; and with them their attendants, war, pestilence, famine, and every evil work.

Be thou prepared, etc. This verse conveys intimation to all of those already mentioned, to look for and expect the judgment denounced.

After many days thou shalt be visited, etc. That the judgments were to come at the consummation of the age or last state of the *external* Church, and in the conflict between the falses and evils of the *natural* and the truths and goods of the *spiritual* man.

Thou shalt ascend, etc. The manner of proceeding denoted to be stormy, vindictive, gloomy, ruinous in appearance, darkening all the rational things of man.

Thus saith the Lord God, etc. That the doctrines of the Old being contrary to those of the New-Church, will manifest opposition.

And thou shalt say, etc. The purpose of annihilation of the goods and truths of the New Church, because they appear without defence, by civil protection, or doctrinal formula ; the New Church acknowledging nothing as doctrinal but what the Lord hath revealed.

To take a spoil, etc. The evil intention of those who make prey of holy things, converting things good and true into evils and falses, by perversions. The doctrines of the New Church are at this day perused and preached by sundry itinerant and other preachers, who acknowledge not their source, thus make a prey and spoil of the cattle and goods of the land, and thus adjoin themselves to Gog.

Sheba, and Dedan, etc. Those who are in the knowledge of things good and true, in the scientifics of the Church, and in simple good only, will recognize the attempts of those who, for *external* worldly purposes, seek the truths of the New-Jerusalem, but not the goods thereof, such being of the army of Gog.

Therefore, Son of Man, etc. Those without the New-Jerusalem, are not in intelligence of the state of those within, the latter being in the good of charity, therefore under the protection of the Lord, which is to dwell safely.

And thou shalt come, etc. The overflowing of evils and falses, in the rational and intellectual powers of man.

And thou shalt come up, etc. The opposition of the evil and false to goodness and truth. In the warfare between good and true and evil and false, the latter will be destroyed, or put down ; thus the Lord will be sanctified, it being by his power alone that this can be effected.

Thus saith the Lord God, etc. The truths and faith from the Lord have always taught, that the fall of man was from things *spiritual* and celestial, to things *natural* and sensual, as now at length consummated.

And it shall come to pass, etc. The infant Church of the New-Jerusalem will be protected by the Lord, in a manifest way.

For in my jealousy, etc. From the acknowledgment of the Lord, the principles of the true and the false will be explored, in order to separation.

So that the fishes of the sea, etc. Falses, natural, scientific, doctrinal, and sensual, shall be moved, shaken, and fitted for removal. The mountains, towers, and walls, falling to the ground, are all those things created by the intelligence of man, in which he trusts for aid, for present and future happiness, to the exclusion of the Divine Being principle: such as all self-created societies, whose purpose is spread division, contention, malice, mischief, distraction, and uncharitableness, setting up a vague standard of duty unknown to the Lord, thereby confusing and disordering social intercourse, withdrawing men's attention from the government of the Lord, to which the actual lawfully existing authority can alone reciprocate, and the dividing the servants of God, by infidel men, into different parties, in things of minor importance, when they should be all engaged, under HIM, in the offices of his kingdom only.

And I shall call for a sword, etc. The means of the destruction of those evils and falses, is to be obtained from the goods and truths of the New-Jerusalem, and the intestine war between the evils of falses and falses of doctrine, upon each other.

And I will plead, etc. The overflowing of dreadful evils, will be pleadings, confirming the doctrines of the evil state of man. The *natural* man, who receives not the doctrines of goodness and truth, will be wasted and vastated in his understanding, by all manner of errors and concupiscences.

Thus will I magnify myself, etc. These things above recited will be as confirmation of all that the prophets had foretold of the restoration of the Church, and his power therein, and his care over it.

T.

War, in the Word, signifies *spiritual war*, which is of the false against truth, and of the truth against the false; but it is they who are falses, who fight against truths, but not so they who are in truths against falses, for the former are always the aggressors, but the latter only defend; with respect, however, to the Lord, he indeed never opposes but only defends truths.

Ap. Ex. 734. p. 98.

FOR THE HALCYON LUMINARY.

A FRAGMENT.

FELLOW-CITIZEN OF JERUSALEM—It is the morning of the Sabbath—let us walk abroad, and view the smiling plains towards the sea: the laughing hills of the olives, the flowering gardens of Zion, the green meadows, tufted with a velvet coat, its hues reflect the glorious variety of the Rainbow—the Hope-inspiring Bow. Here, runs in its meandering, murmuring course, the brook of Siloah, speaking awful recollections to the soul—But

*“ Chiefly thee, O Sion, and thy flowery banks beneath,
Nightly I visit.”*

How sweet is the breath of the morning! how joyous is the aspect of the rising sun! how melodious the songs of the feathered choristers! hark! how they echo from the groves of Lebanon; from the woodbine pavilions, where Pharaoh's daughter was formerly wont, in the ardors of love, the bloom of beauty, the fascinations of ornament, to meet her Royal Spouse, undisguised with courtly forms, when the rose and the lily contended for pre-eminence.

But ah! we approach to Calvary: see yonder the tomb where Joseph of Arimathea laid the body of the Christ! This was a strange incident in the history of our nation. What consequences may it not produce? Come hither; the keepers whom our brethren the Jews set over the sepulchre, are as if asleep. Methinks I am seized with a prophetic desire to tell you the future history of this solemn scene.

Yes, my dear friend! here will the parent, when instructing his blooming youth in the mysteries of Redemption, point his finger, saying, “there, my son, is the tomb wherein the Lord was laid: it was hewn out of stone, and covered with stone, emblematic of truths merely corporeal, or natural, in which the crucified, yet ever-living Lord, was interred, after crucifixion. This, my son, was the state of knowledge enjoyed by our ancestors, for nearly seventeen centuries. They beheld daily the tomb, and like his apostles, thought but little of his rising again. This time of death, this time of three days, represents in our *spiritual* theology, that space of time which intervened between the first and second advents. A time of preparation, a season of anguish, yet not without hope. The Redeemer had promised his followers a sign, the sign of the prophet Jonah, for he did not claim of them a vain belief, a belief without a reasonable evidence. See here, my son, here are the linen clothes, yet laying,

which were cast off. These were the *literal* expressions of that Word, which was God, which was with God, and which was made flesh, and dwelt among men. Lo! they are exchanged for Heavenly garments, suited to his risen state. Mark this, my son! he remained afterwards forty days; the term of long and full completion of state. Thus, my son, was the deluge of forty—the reign of Solomon of forty—the Israelites were in the wilderness forty—our Lord was in the desert in temptation forty—having, in all cases, reference to a complete term for the accomplishment of something. This forty days is now, my son, commencing with the eighteenth century; its duration is graciously hid from our view, as was the preceding period of three days from our forefathers. How wonderful the ways of the Almighty! how much beyond our finding out! It is thus he makes known his *spiritual* will, whilst the *natural* means are veiled, until completed. May the Almighty make us a willing people, in the day of his power.”

It is thus, my friend, that futurity may disclose more wonderful things of this extraordinary man, if a man he may be called, than any of our nation hath conceived. But see; yonder cometh your lovely Ruth, and your fair daughter, impatient of your delay; they are ready to chide your inadvertent ramble—yet one kiss will embalm your anxieties, for a contrast to your future pleasures. Adieu, my friend.

N.

SCRIPTURE MEANING OF THE TERM FATHER.

The true and genuine meaning of every part of the Word of God is only to be known from its *internal* sense, which treats of the Lord and his Church at the same time, and not of persons, but of their states of mind as to their reception of goodness and truth, or evil and falsity.

The term *Father*, in this view of the Word of God, wherever it is mentioned, in a good sense, signifies the essential Divine Good or Love of the Lord, and at the same time the reception and operation of Divine Good or Love in the will and life of man; and the term *Son* means his essential Divine Truth or Wisdom, and at the same time the reception and operation of Divine Truth or Wisdom, in the understanding and life of man; not that Divine Love and Wisdom, or Good and Truth, are two; but one essence, like flame and its light, or the heat and light of the sun; or like intention and action, or thought and speech; or like essence and form, or soul and body. Such is the union subsisting between the Divinity and Humanity of Jehovah, in Jesus Christ.

Now it is possible for man to know many truths from the Word of God in his understanding, whilst his will and life may be influenced by evil; and the state of man's life being determined by the quality of his will and understanding together, and not by his understanding separate from his will, therefore the Lord saith, it is the Father who giveth and prepareth the kingdom, because man's state hereafter will be such as his will and life has been in this world, and not such as his understanding has been separate from his will and life.

It is for the same reason said by the Lord, when speaking of the state of the Church at his second coming, That it is the Father alone who knoweth of that day and that hour; which state is determined by the good, or love, or charity, that is in it, and not by its truth separate from these.

We are not to suppose that the Divine Good or Love meant by the word Father, was a person or being distinct from Jesus Christ; but that it was his own essential nature or quality of which he was conceived, that he called Father, and to which he successively or by degrees joined the Humanity he assumed, by the power of his truth, and the temptations which he suffered, to the end that he might be Jehovah Father in the human nature, as well as in his Divine nature: or in other words, that his Divinity might be Human, and his Humanity Divine; and that he might thereby become a Redeemer and Saviour to eternity. The Divine nature in itself is infinite, and far above finite thought and affection, except adapted to finite capacity by proper mediums. Hence the mediatorship of Jesus Christ is an accommodation of Divinity to the *spiritual* diseases of fallen man, whereby all our wants and sicknesses may be approached, supplied, and healed, and without whom we must have been forever lost.

It is because the word Father, in the Word of God, in its *spiritual* sense, meaneth Divine Love or Good, and the reception thereof in the will of man, and because his state is determined thereby, that we are enjoined to "pray to our Father in secret, and that our Father who seeth in secret will reward us openly," Matt. vi. 6; inasmuch as those prayers alone will be acceptable to him, which come from the will or heart; and hence too the Lord's Prayer begins with the words, "Our Father," etc. Matt. vi. 9: not that we are to address any other but Jesus Christ in this prayer, for "He is the Everlasting Father, and the Prince of Peace," Isaiah ix. 6; the manifested Jehovah and Saviour, who alone can hear and help us. Moreover, the word Father teacheth us, that all our works of charity and piety are to proceed from the will or heart, as well as from the hand and lips; for this worship

cometh from the Lord, and is alone acceptable to him, and productive of eternal life and salvation.

One reason why many cannot apprehend the Divinity of the Lord's Humanity, is, because they affix earthly or corporeal ideas to the human nature of all men, and hence cannot see how the Lord, who had human flesh, can be divine; not knowing that the human nature consisteth in free-will and understanding, or liberty and rationality, which are *spiritual* principles, and derived from God continually, as the distinguishing properties of our nature, giving to the body its life, quality, and form. Now when the Lord assumed our nature of the virgin, it was the Divine Love and Wisdom, which by degrees, from infancy to the time of his ascension into Heaven, united the *external* humanity to himself, so that he became the fountain and the stream of life and light, the medium of communicating, as well as the life itself, even as to his human essence. "For as the Father hath life in himself, so hath he given to the Son to have life in himself," John v. 26. "He whom God hath sent, speaketh the words of God, for God giveth not the spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him," John iii. 36. "God hath given to us eternal life, and this life is in his Son. He that hath the Son, hath life; he that hath not the Son of God, hath not life," 1 Epis. John v. 11, 12.

In confirmation of the above doctrine, see also what is said in the *Arc. Cæl.* n. 1616; and *Univ. Theol.* n. 137, M. K.

TO THE EDITORS.

GENTLEMEN,

Before I was favored with the perusal of Baron SWEDENBORG's writings, I entertained the same blind opinion which thousands (for want of the *genuine* light of truth) do, respecting our Almighty Father being an *angry, vindictive, wrathful Being*, on account of the sin of our first parents, as well as the sins of his posterity; being led into this error by various publications on the subject, as well as attending to the Scriptures in their *literal sense only*. On these accounts, I also as madly believed it was necessary that a second Person in the Godhead should make an atonement or satisfaction, in order to appease the wrath of his incensed Father towards his poor sinful creatures; both of which ideas tended to set the Almighty before my eyes in a most dreadful point of view.

But since I have read the works of the most illuminated SWEDENBORG, that true servant of the Lord, and thereby have been enlightened to see the fallacy of my former views, I am quite ashamed that I should harbor such *unkind, unjust, and unscriptural* ideas of the *Divine Being*, whose very nature and essence is, I am now fully convinced, nothing but LOVE and WISDOM, as is plainly set forth in the sacred Scriptures, and as plainly discernible to all who are *humble and wise enough* to read the same, under the influence of the Lord Jesus Christ, *who is the only true Light of the world, the alone God of Heaven and earth, and who always opens Heaven and the true spiritual sense of his own most holy WORD, to all who sincerely practise the work of repentance, and humbly approach him in his Glorified Humanity.*

Now, gentlemen, as so many people mistakenly believe, in these days, that our God is an *angry, wrathful, vindictive Being*, and of consequence casts his creatures into hell, it might probably tend to place the ALMIGHTY, *our most merciful Lord and Saviour*, in an amiable and true light before thousands, and also to show how man damns his own soul, and casts himself into hell, if you would annex to this letter that most excellent chapter from Baron SWEDENBORG'S Treatise on Heaven and hell, (n. 545, etc.) namely, "*That the Lord casts none into hell, but that the spirits cast themselves into it.*"

Having received great light and comfort in times past, by means of that sacred chapter, and always finding my mind influenced with peculiar love to the most merciful and gracious Lord, whensoever I read the same, I am the more desirous to see it handed to the public by means of your useful Magazine. VERITAS.

The chapter recommended by our Correspondent, is as follows :
That the Lord casts none into hell, but that the spirits cast themselves into it.

It is a prevailing opinion with many, that God turns away his face from man, rejects and casts him into hell; in a word, that he is angry with him for sin, and inflicts vindictive punishment upon him on that account; and they confirm themselves in this belief from like expressions in the Scriptures, not considering, that the *spiritual* sense of the WORD, which is the true interpreter of the *letter*, is very different. Now the genuine doctrines of the Christian Church, as founded on the *spiritual* sense of the WORD, teach us, that God is not inexorable, nor implacable, neither hath any vindictive wrath, nor casts any one into hell: and this all may plainly know, that read the Scriptures with any degree of divine light in their understandings, as he is there represented as the fountain of all good, love, and mercy; and consequently, that

it is contrary to his nature and essence to reject and cast away any : but contrariwise, that he willeth the good and happiness of all men, and dealeth with them according to his infinite love and mercy. They that so read the Word of God, will not fail to discern therein that hidden, *spiritual* sense, which gives light and life to the *letter*, which is written in a sense accommodated to our *natural* capacities, and first rudiments of knowledge.

Men of an enlightened understanding, moreover, see good and evil in the same fulness of contrariety and opposition that Heaven and hell stand in to each other, and how all good comes from the former, and all evil from the latter, and consequently, that man is continually drawn to good by the Lord of Heaven, as well as to evil by the attraction of hell ; and that unless man stood between these two contrary attractions, he would neither have thought, will, nor liberty, these being the effects of his equilibrium betwixt good and evil ; consequently, were the Lord so to turn away from man, as to leave him wholly to the power of evil, he would immediately cease to be human. This divine influence extends to every man, both bad and good, only with this difference, that in respect to the former, its operation consists in withdrawing from evil ; in respect to the latter, in attracting to all good ; and the cause of the difference is the quality or will of the recipient.

It has here been showed, that the evil which a man does, is by influx from hell ; and that the good which he does, is by influx from the Lord ; but by believing [and consenting to it as such] that the evil which he does, is from himself, he makes it his proper own, and therefore is the cause of his own evil. Evil in man [as his choice] is hell within him ; for whether we call it evil or hell, it amounts to the same. Now, as far as man is the cause of his own evil, so far he is his own leader to hell ; and so far is the Lord from being chargeable with his destruction, that he does all that Divine Goodness can do to deliver him from it, as far as can consist with his choice and free will. All that becomes essential in a man's will and love, remains with him after death ; he that wills and loves evil in this world, wills and loves the same after death, and then it is no longer separable from him ; and therefore it is, that he who by choice continues in evil here, binds him to hell, and is actually in it in spirit, even in this life, and after death desires nothing more than to be where his own beloved evil may be in its proper province and exercise ; consequently, such a one is cast into hell by himself, and not by the Lord.

How the above is effected shall here be mentioned : when any one first enters the other world, he is received by angels, who do him all

kind offices, enter into conversation with him concerning the Lord, Heaven, and the angelic life, and instruct him in various kinds and relations of good and truth: but if the person (now become a spirit) be one that was acquainted with the like things in this world, but in his heart had rejected and despised them; in this case, after some short conference with the angels, he desires his dismissal: upon which they leave him. He then, after some conferences with others, associates with spirits like unto himself; which done, he turns away from the Lord, and sets his face towards that particular hell which he had fellowship with in this world, and where the infernals are of the same evil affections with himself. By this we may learn, that the Lord strives with every spirit to draw him to himself, by the ministry of angels, and by an influx from Heaven; but that such as are under the dominion of sin are reluctant to all his gracious means for good to them, being drawn away from them as by a rope by their evil propensities, and so voluntarily cast themselves into hell. This will seem incredible to most in this world, from the general idea conceived of hell; nor do those miserable wretches think that they so precipitate themselves, but only that they enter in of their own accord, though such of them as enter their dismal prisons under ardent propensities to evil, appear to the good spirits as if they were cast headlong thither; and from this appearance of precipitation comes the notion of the Lord's casting them into hell by his almighty power. Let thus much suffice to show, that the sinner's destruction and casting into hell, is not from the Lord, but from himself, both in this world and the other.

That the Lord, who is the essential good, love, and mercy, cannot exercise them towards all alike, is because of the hindrances which evil and false lay in the way, and so weaken or repel the divine emanations. Evils and falses are as so many black clouds, which, by their interposition between the sun and the human eye, intercept its lovely light and cheering influences, whilst the sun continues the same, all glorious, and strives to dissipate the obstructing medium; nay, transmits, though fainter, a light through the intermediate vail. The case is similar in the *spiritual* world; the Lord and his divine love are there represented by the *spiritual* sun, and the light thereof is divine truth; the black clouds are the only falses from evil; and the eye signifies the understanding; and as far as any one there is in falses from evil, in the same degree of darkness and thickness is the cloud that surrounds him. This comparison may represent to us how the Lord is present to every man, but differently according to his reciprocity.

Severe punishments are appointed for the evil spirits in the *spiritual* world, to deter them from the commission of evil; and the inflic-

tion of them appears as if from the Lord ; but in reality it all proceeds from the evil that is in them ; for evil and its punishment are inseparable companions. Infernal spirits wish and delight in nothing more than to do mischief, and torment others that are not under the divine protection ; and as all that offend through malicious wickedness withdraw themselves from that protection, on such they rush and exert their cruelty. This may be illustrated from the administrations in this world, where the punishment also follows its evil. Thus human laws have provided a penalty for every crime, and which the delinquent brings upon himself, only with this difference, that offences may be concealed here, but not in the other life. Thus the Lord can no more be said to be the author of the sinner's misery, than the king, the judge or the law, to be the cause of the criminal's punishment, as having nothing to do with the guilt that entails it upon him.

TO THE EDITORS.

GENTLEMEN,

We are told in Genesis, chap. i. 26, "God said, Let us make man in our image," which seems, as some think, to imply a *plurality*. Your explanation will greatly oblige me, and, I doubt not, but the public likewise.

ANSWER.

The reason why it is said in the *plural* number, "*Let us make man in our image*," is because it means the regeneration of man which is effected by the Lord through the *ministry of angels*. It is that yet this is done by the *Lord alone*, who is God in *One Person* plain from the words that follow, verse 27, and which are expressed in the *singular* number thus, "*So God created man in his image*."

What the most ancient Church understood by an image of the Lord is too comprehensive a subject to admit of a full and perfect explanation. Man is altogether ignorant that he is governed by angels and spirits from the Lord, and that with every particular person there are at least two spirits, and two angels ; by spirits man hath communication with the world of spirits, and by angels he hath communication with Heaven without communication by spirits with the world of spirits, and by angels with Heaven, it would be utterly impossible for man to live ; his life dependeth entirely on such conjunction, so that supposing spirits and angels to depart from him, he would instantly perish. Whilst

remaineth unregenerate, he is governed in a manner altogether different from what taketh place when he is regenerate ; for whilst he is unregenerate, evil spirits are with him, who rule over him in such a sort, that the angels, notwithstanding they are present, can effect nothing to any purpose, but merely to prevent his plunging himself into the lowest depths of mischief, and to incline him to some sort of goodness, which they contrive, by making his lusts, in some degree, subservient to good, and the fallacies of the senses to truth ; in this state he hath communication with the world of spirits by means of the spirits that are attendant on him, but he hath not the like communication with Heaven, inasmuch as the evil spirits have the dominion over him, and the angels only endeavor to avert their influences. But when he is regenerate, then the angels have the dominion, and inspire him with whatever is good and true, infusing at the same time a dread and fear of what is evil and false. The angels, indeed, guide man, but herein they only minister to the Lord, who alone governeth him by angels and spirits ; and whereas such government is effected by the ministry of angels, therefore it is here at first said in the plural, *Let us make man in our image* ; but inasmuch as the Lord alone governeth and disposeth, in the following verse it is said in the singular, *God created man in his own image* ; which also the Lord plainly declareth in Isaiah, " Thus saith Jehovah thy Redeemer, and he that formed thee from the womb ; I Jehovah make all things, stretching forth the *Heavens* alone, and spreading abroad the *earth* by myself," xliv. 24. The angels likewise confess that they have no power of their own, but that they act from the Lord alone.

M. K.

 TO THE EDITORS.

GENTLEMEN,

After being so often enlightened and delighted with your expositions of Scripture passages, I have no hesitation in submitting another enquiry to your consideration. " I was *hungry*, and ye gave me meat ;" repeat your charitable kindness, for you appear to be *rich* in spiritual truths, and I am but a blind mendicant. " *Inasmuch as ye did it unto me*"—you may find the consequence in the fortieth verse of the twenty-fourth chapter of St. Matthew's Gospel.

I have often perused, with much attention, and no small degree of perplexity, the fourteenth chapter of Zechariah. It contains some of those *dark* prophecies, that put *natural* reason at defiance, and which must be fulfilled *spiritually* if there be any fulfilment intended. The verses in this chapter which strike me the most forcibly, are the *twelfth*, the *sixteenth*, and the *seventeenth*, which, in our common version of the Bible, read as follows :

"12. *And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem: Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.*

"16. *And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles.*

"17. *And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain."*

Here, gentlemen, you will please to observe that the prophecy in the *twelfth* verse was not fulfilled at the subsequent fighting against and sacking of Jerusalem; and, also, that (in the nature of things) the prophecy in the *sixteenth* and *seventeenth* verses, CAN NEVER BE FULFILLED, in the *literal* sense. What I wish, then, is, that you would explain the *spiritual* sense of these verses; in doing which, you will, perhaps, enlighten many others, besides
AMICUS.

DICTIONARY OF CORRESPONDENCES.

(Continued from page 74.)

ALTAR, the horns of, represented the power of Divine Truth, as derived from Divine Good.

The souls seen by John under the *altar*, Rev. vi. 9, were those who had been principled in Divine Good or Charity, but were not sufficiently fortified with Divine Truth to resist the seductions of the dragon; wherefore they were preserved by the Lord under the *altar*, that is, in the lower earth of the *spiritual* world, till the accomplishment of the last judgment, when their enemies were removed, and they themselves elevated into Heaven.

ALTERCATION, a contention about truths between those who are within the Church, and not yet admitted into the *internal* sense of the Word. Of such a nature is the *altercation* between the two Hebrews, Exod. ii. 13. See also chap. xxi. 18. 22. etc.

ALTERNATE reciprocation, by which conjunction is effected, differs from *mutual* reciprocation in this, that the former is like the conjunction of the heart with the lungs, and the lungs with the heart; whereas the latter or *mutual* reciprocation is like the conjunction of the soul with the body, of the will with action, and of the thought with speech. The conjunction of the Lord with man is of this latter or *mutual* kind, and not of the former or alternate kind. See *True Christ. Ret.* n. 371.

EMANUEL SWEDENBORG was an *alternate* man, being at one time in the light of the *spiritual* world, and at another time in its shade, that is, when he was in *natural* light. When he let his spirit out from the body, by withdrawing his intellectual part more particularly from it, then he was visible to spirits in the *spiritual* world; but when he

let his spirits more fully into the body, then he became invisible to the inhabitants of that world. Thus he was an *alternate* man, as he calls himself in his *True Christian Religion*, n. 280; which peculiarity of character was of the Lord's appointment, that he might be enabled to communicate to men on earth the difference between the *spiritual* and *natural* worlds.

ALTERNATION, denotes those changes of state which every person undergoes during regeneration, as cold and heat, darkness and light, etc. While man is under the influence of corporeal and worldly things, he is in a state of cold and darkness; but when he is under the influence of things celestial and *spiritual*, then he is in a state of heat and light, or charity and faith. And as these changes or *alternations* of state are experienced by every one, in whom regeneration has commenced, therefore it is said in Gen viii. 22, that "all the days of the earth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease."

ALTITUDE, in the *spiritual* sense, denotes the degrees of Good and Truth. In an opposite sense, it signifies the evil of self-love, or pride of mind.

Degrees are of two kinds, the one having respect to longitude and latitude, and the other to *altitude* and depth. Degrees of this latter kind differ exceedingly from those of the former kind. Degrees of longitude and latitude are what succeed from the middle to the peripheries; but degrees of *altitude* proceed from things *interior* to things *exterior*. The former degrees, namely, of longitude and latitude, are degrees which decrease gradually from the middle to the peripheries, by way of *continuity*, just as light decreases from the flame until it is lost in obscurity, or as the sight of the eye, which is clear and full while directed to objects that are near at hand, loses itself in the view of distant objects; but degrees of *altitude*, which proceed from what is inmost to what is outermost, or from what is highest to what is lowest, are not continuous, but *discrete*; being like the inmost parts of a seed in respect to its *exterior* parts, or like the inmost things of a man in respect to his extreme parts, or like the inmost of the Angelic Heaven in respect to its external. These degrees are distinct like the cause producing, and the thing produced; and whatever is in the *interior* degree, is more perfect than that in the *exterior* degree, having no other likeness unto it than what is effected by correspondences. Hence it is, that they who are in the inmost Heaven, are more perfect than those in the middle Heaven; and those again are more perfect than the angels in the lowest Heaven. The case is the same with a man, in whom the kingdom of Heaven is established; what is inmost in him is in a more perfect state, than what is mediate; and this again is in a more perfect state than his ultimates or *externals*; and in such a man his intimates,* mediates, and ultimates, are consociated and conjoined solely by correspondences.

* We are under the necessity of adopting such expressions as *intimates*, *mediates*, and *ultimates*, in order that the idea of their relative significations may be more strictly conveyed; although we are sensible, that to some readers such terms may appear rather new.

They who have no perception of these degrees, cannot possibly understand the difference between one Heaven and another, nor between the *interior* and *exterior* faculties of man, nor consequently between the soul and the body. Neither can they at all comprehend what is meant by the *internal* sense of the Word, and how it differs from its *external* sense; nor yet the difference between the *spiritual* and the *natural* world; nor, indeed, can they understand what is meant by correspondences and representations, or whence they take their origin; and scarce do they know the meaning of influx. Sensual men do not comprehend these distinctions and differences, for they suppose, that all increase and decrease is according to degrees of continuity; and therefore some ignorantly imagine, that the soul is nothing more than matter highly purified and refined: thus they stand as it were out of doors, and at a great distance from true wisdom.

Wherever mention is made in the Word of *altitude*, or height, something more or less *interior* is thereby signified, and consequently something more or less perfect. Hence it is, that the Lord in the Word is called the *Most High*, he being essential perfection, essential intelligence and wisdom, and essential good and truth; and hence it is, that Heaven is said to be on *high*, because it is in perfection, intelligence, wisdom, good, and truth, from the Lord. For the same reason also it is said, that Hell is in the *depth*, or *below*, because in it there is no perfection, no intelligence, or wisdom, and no good or truth.

(To be continued.)

OBJECTIONS ANSWERED.

[In continuation from page 103.]

The second objection urged, by A MEMBER OF THE OLD CHURCH, [page 101] against the writings of EMANUEL SWEDENBORG, is the following:

“I object to his *spiritual* sense of the Scriptures, because it seems to set aside the *letter*, which I have always been taught to understand in its plain and obvious sense.”

This objection we will now endeavor to remove, by considering the subject in the following order: 1. It will be proper to state what is meant by the *spiritual* sense, which is asserted to be in every part of the Word. 2. Show that it is by virtue of that sense, that the Word is of divine inspiration, and holy in every single expression. And, 3dly. We will adduce a few examples to prove, that without an *internal* or *spiritual* sense, the Word, in many parts, would be trifling, whimsical, and unworthy its Divine Author.

I. We are first to show, *what is meant by the spiritual sense*. The *spiritual* sense is not that which arises from a learned and labored investigation of any particular part of the Word, either in reference to historical facts, or moral duties, for this is only the *literal* sense. But the *spiritual* sense is something within the sense of the *letter*, just as the soul is in the body, or as the mind of a man is in his countenance; and it is this sense in which the angels understand the Word, while man perceives only the *letter*.

Whatever proceeds from the Lord descends through three degrees, which are termed *celestial*, *spiritual*, and *natural*: the first is called *celestial*, because it has reference to divine good; the second *spiritual*, because it relates to divine truth; and the third *natural*, because it is derived from both the others, and contains them within it. Thus the divine proceeding, when it is in its last degree, is in its fulness. Such is the nature and quality of the Word; in its last sense it is *natural*, in its interior sense it is *spiritual*, and in its inmost sense it is *celestial*, and in each sense it is divine. The distinction, however, between these degrees, can only be known by the science of correspondences, for the *natural* degree corresponds with both the *spiritual* and *celestial*.

II. We are now to show, *that it is by virtue of the spiritual sense, that the Word is of divine inspiration, and holy in every expression.* This, in some measure, appears from what has been already advanced; but let us pursue the subject a little further. In the Word mention is made sometimes of Egypt, sometimes of Ashur, sometimes of Edom, of Moab, of the sons of Ammon, of Tyre and Sidon, and of Gog; now, if it be not known that by those names are signified the things of Heaven and of the Church, a reader may be easily led erroneously to suppose, that the Word treateth much of nations and of people, and but little of Heaven and the Church, consequently much of earthly things, and little of Heavenly things; but when he is acquainted what is signified by those nations and people, and by their names, it is possible he may then come out of error into truth. So, in like manner, when a reader observeth that so frequent mention is made in the Word of gardens, groves, forests, and also of the trees thereof, as the olive, the vine, the cedar, the poplar, and the oak; and also of lambs, sheep, goats, calves, and oxen; and further, of mountains, hills, vallies, fountains, rivers, and several other things of a like nature; if he be not acquainted with the *spiritual* sense of the Word, he must needs believe that such things have merely a *literal* signification: for he doth not know that by a garden, a grove, and a forest, are meant wisdom, intelligence, and science; that by an olive-tree, a vine, a cedar, a poplar, and an oak, are meant the goodness and truth of the Church, under their different characters of *celestial*, *spiritual*, *rational*, *natural*, and *sensual*; that by a lamb, a sheep, a goat, a calf, and an ox, are meant innocence, charity, and *natural* affection; that by mountains, hills, and vallies, are meant things appertaining to the Church, in their several degrees of superior, inferior, and lowest; also, that by Egypt is signified science, by Ashur reason, by Edom what is natural, by Moab the adulteration of good, by the sons of Ammon the adulteration of truth, by Tyre and Sidon the knowledges of truth and good, by Gog external worship without internal; but when he knoweth these things, he may then think, that the Word treateth only of things celestial, and that those terrestrial things are merely the subjects that contain them.

From what has been said it may plainly enough appear, that there is not a single expression in the Word, but what has a *spiritual* signification distinct from the *letter*.

III. In corroboration of the foregoing observations, we will now adduce a few examples to prove, *that without an internal or spiritual*

sense, the WORD, in many parts, would be trifling, whimsical, and unworthy its Divine Author. Jeremiah the prophet was commanded "to buy himself a girdle, and put it on his loins, and not to draw it through the waters, but to go to Euphrates, and hide it there in a hole of the rock," Jer. xiii. 1 to 7. Isaiah the prophet was commanded "to loose the sackcloth from off his loins, and to put off his shoe from off his foot, and to go naked and barefoot three years," Isaiah xx. 2, 3. Ezekiel the prophet was commanded "to make a razor pass upon his head and upon his beard, and afterwards to divide them, and to burn a third part in the midst of the city, and to smite a third part with the sword, and to scatter a third part in the wind, and to bind a little of them in wings, and at last to cast them into the midst of the fire," v. 1 to 4. The same prophet was commanded "to lie upon his right side and his left three hundred and ninety, and forty days, and to make himself a cake of wheat, and barley, and millet, and fitches, with cow's dung, and eat it; and in the mean time to raise a rampart and a mound against Jerusalem, and besiege it," Ezek. iv. 1 to 15. Hosea the prophet was twice commanded "to take to himself a whore to wife," Hosea i. 2 to 9. chap. iii. 2, 3; with several other things of a like nature.

Many more passages might be quoted, particularly from the Levitical law, of a nature so singular and extraordinary, that we judge it next to an impossibility for any person to attach a rational sense to them if he confines himself to the *letter* alone, distinct from a *spiritual* meaning. But we trust the above are sufficient to convince every reflecting mind, that, if the WORD be indeed holy and divine, (as most assuredly it is) it must be possessed of an *interior* signification, widely different from what appears in the *literal* sense, in order to be worthy of its Divine Author. The truth is, that nothing was enjoined, be it ever so minute or apparently strange, but what was significative of somewhat appertaining to the Lord, to Heaven, and to the Church.

We hope no reader will think, that by giving the WORD an *internal* sense, we derogate in the smallest degree from the *letter*. On the contrary, is it not very evident, that hereby the *letter* is rather honored and exalted? If we suppose, that to a man's body is united a spirit, which gives life and animation unto it, surely this can be no disparagement to his body, since without such union it would be no better than a mere lump of corrupted clay. The case is just the same with the holy WORD; without a *spiritual* or *internal* sense it would be no other than a dead letter, possessing no more virtue than any other book: whereas, with that sense it contains every thing conducive to the wisdom and happiness both of angels and men; for our Lord says, "The words that I speak unto you, they are *spirit*, and they are *life*." John vi. 36.

(To be continued.)

The next objections which we have to answer, concerning the *non-resurrection of the material body*, and the assertion that *all the angels and devils were once men*, being of equal importance with the foregoing, we must therefore defer entering upon them till the next number.

M. K.

THE BOUQUET....N^o. IV.

The following is offered as an instance of the sublime, falling far short of an *hyperbole* ; for, as St. John observes, "even the world itself could not contain the books that should be written," on the subject of *Infinite Love*, displayed in the redemption of man.

Could we with ink the ocean fill,
 Were the whole earth of parchment made;
 Were every single stick a quill,
 And every man a scribe by trade;
 To write the Love of God to man,
 'Twould drain the ocean dry;
 Nor could the scroll contain the plan,
 Tho' stretched from sky to sky.

FEMALE LOQUACITY.

Among the numerous subjects of what is generally considered fashionable and polite ridicule, that of female loquacity has not been the least severely handled by the upstart wits and would-be philosophers of the age. "I know not what other men may think, but for my single self," no instrument on earth can impart such exquisite melody to my ear, as the tongue of a pretty woman, when moved by the impulses of a generous heart, *modulated* by sensibility, governed by the *stops* of modesty, and directed by a polished religious education. But as this side of the question has also had very powerful supporters among the poets, we shall at present say no more about it. A wit of some celebrity has jocosely said, that "*women would talk had they no tongues*." Few, however, will believe this assertion, although it is literally true, as can be made to appear by the following fact.

In the tenth number of our first volume, [page 470] are given some extraordinary anecdotes relative to speech. Among others, the case of Miss MARGARET CUTTING is there mentioned, "who had her tongue entirely cut out by reason of an incurable canker; but who, twenty years after, could speak, and read, as fluently as other persons." This story has since been treated as fabulous, ridiculous, and impossible, until we ourselves began to doubt its reality. But the following extract from the *Philosophical Transactions* of the Royal Society, has convinced us of its truth, as, we doubt not, it will every candid reader of the *Halcyon Luminary*. It is to be found in No. 464, of that publication, page 148, and was communicated by HENRY BAKER, F. R. S.

"This extraordinary woman [Margaret Cutting] was born at Turnstall, a village four miles from Wickham market, in Suffolk, where she lost her tongue by a cancer, being then about four years old. It appeared first like a small black speck, on the upper superficies of the tongue, and soon eat its way quite to the root of it. She was under the care of Mr. Scotchmore, a surgeon of Saxmundham, who soon pronounced the case incurable. One day when he was syringing it, the tongue dropped out, and they received it into a plate; the girl, to their astonishment, saying to her mother, 'Don't be frightened, mamma; it will grow again.' It was near a quarter of a year after, before it was quite cured. The mouth was afterwards examined, with the greatest exactness, by Mr. Hammond, apothecary, a gentleman who perfectly understood anatomy; the Rev. Mr. William Notcutt, and Mr. Benja-

min Boddington, a Turkey merchant ; but they found not the least appearance of any remaining part of a tongue, nor was there any uvula. These gentlemen say, in one of the papers on this case transmitted to the Royal Society, " We observed a fleshy excrescence on the under left jaw, extending itself almost to the place where the uvula should be, about a finger broad ; this excrescence, she said, did not begin to grow till some years after the cure ; it is by no means moveable, but quite fixed to the parts adjacent. The passage down the throat, at the place where the uvula should be, or a little to the right of it, is a circular open hole, large enough to admit a small nutmeg. Notwithstanding the want of so necessary an organ as the tongue was generally supposed to be, to form a great part of our speech, and likewise to be assisting in deglutition, to our great admiration she performed the office of deglutition, both in swallowing solids and fluids, as well as we could, and in the same manner ; and, as to speech, she discoursed as fluently and well as other persons do ; though we observed a small sound, like what is usually called speaking through the nose ; but, she said, she had then a great cold, and she believed that occasioned it.

She read to us a book very distinctly and plain : only, we observed, that sometimes she pronounced some words ending in *eth* as *et*, *end* as *emb*, *ad* as *cib* ; but it required a nice and strict attention to observe even this difference of sound. She sings very prettily, and pronounced her words in singing as in common. What is still very wonderful, notwithstanding the loss of this useful organ the tongue, which is generally allowed by anatomists, and natural philosophers, to be the chief, if not the sole organ of taste, she distinguishes all tastes and smells very nicely."

"AH ! WHAT IS THE BOSOM'S COMMOTION."

This highly and very justly admired song has met a deserved reception on our stage. It is performed by Mr. Darley, with the exquisite effect which ever accompanies that gentleman's execution of the vocal tasks assigned to his profession.

Ah ! what is the bosom's commotion,
 In a sea of suspense while 'tis tost !
 While the heart in our passion's wild ocean,
 Feels even hope's anchor is lost.
 Morgiana, ah ! thou art my dearest,
 For thee I have languished and grieved,
 And when hope to my bosom was nearest,
 How oft has that hope been deceived !
 Morgiana, my hope was deceived !

The storm of despair is blown over ;
 No more by its vapor depress'd,
 I laugh at the clouds of a lover,
 With the sunshine of joy in my breast.
 Love, made by a parent my duty,
 To the wish of my heart now arrived,
 I bend to the power of beauty,
 And every fond hope is revived ;
 Morgiana, my hope is revived.

Modern Poets borrow most of their ideas and images from those who have gone before them. Even Moore, the elegant and voluptuous Moore, is not original, except in the exquisite coloring and captivating softness which he has given to the haggard looks of Vice. The following lines are undoubtedly copied :

“ Come, twine the wreath, thy brows to shade,
 These flowers were cull'd at noon ;
Like roman's love, the rose will fade,
But, ah, not half so soon !
For though the flower's decayed,
The fragrance is not o'er ;
 But once when love's betrayed,
 'The heart can bloom no more.”

Beautiful as these lines are, they are surpassed by the original, ascribed to Dr. Dodd.

A ROSE ADDRESSES ELIZA.

“ Extol not, fair maiden, thy beauties are mine ;
They too are short-lived, and they too must decline ;
 And small, in conclusion, the difference appears,
 In the bloom of few days, or the bloom of few years !
 But remember, a virtue the rose hath to boast,
Its fragrance remains, when its beauties are lost.”

A SINGULAR IMPOSTOR.

It might almost have been admitted as a proverb, that whatever else a man might have assumed as his character, that of a person born deaf and dumb could never have been worth his while to have persevered in ; but Paris has lately seen an instance of this imposture, and as the history may be *useful*, as it certainly is *curious*, we shall give it at some length. It is from the Literary Panorama.

L'Abbe Sicard had received, in the course of last year, so many letters, from different parts of France, in behalf of a young man who described himself as one of his pupils, and who professed to be traveling from province to province, in search of his father, and to ascertain his family, that he thought proper to insert in the public papers a note, dated July 12th, 1806, denying any knowledge of such an individual, and cautioning the public against deception. The party was accordingly seized and imprisoned at La Rochelle. This produced a letter from *M. Victor Laro*, officer of the 66th regiment, dated Rochelle, October, 1806 ; in which the writer describes himself as doing garrison duty in that city, part of which duty consisted in visiting the prisons. He says he had seen this young man, who was about twenty-five or twenty-six years of age : his figure mild and expressive, his address noble and modest, his look downcast, his cheeks not ruddy, all his features, as all his attitudes witnessing his misfortune. He wept, and deeply affected all beholders, who amounted to upwards of one-hundred. He won every heart. His father emigrated in 1792 : his mother was legally assassinated in the same year : a German, named *Vere*, took him and taught him the French language as well as he could. He died in 1802. Such was his story. He called himself *Victor de*

Travanail. The writer then very solemnly attests his conviction that this youth was born deaf and dumb. This letter being signed, etc. by the mayor, notary, etc. as authentic, the matter was submitted to the Counsellor of State, and after some delay, the young man was ordered up to Paris, to be examined at the Institution of the Deaf and Dumb. As he could write, the Abbe naturally endeavored, in the first instance, to judge, by his written answers to questions, whether he really was what he pretended to be. His manner of spelling words convinced the Abbe at once that he was an impostor: but in spite of all his attempts to render this palpable, the youth eluded his design, and he obtained no decisive proofs in the first examination. A second trial was not attended with greater conviction; the young man conducted himself so correctly as perfectly to counteract suspicion. Several days afterwards the youth was put to a third trial: at which the Abbe tried him by the easy syllables which the deaf and dumb are taught *first* to pronounce, such as PA; Victor pronounced the vowel A, but not the consonant P. He also acknowledged that he had been taught by *signs*; but he did not understand a single sign that was made to him. Convinced now that he was not really deaf and dumb, the Abbe threatened to confront him with those persons by whom he said he had been taught, and other friends whom he had mentioned; exposing to him at the same time the numerous contradictions of which he had been guilty. He denied all, and kept his countenance, but desired the examination might close. The next morning *Victor*, by writing, desired that his examination might not be so public; the company accordingly being selected, *Victor* drew from his pocket a paper, which he read *with a loud and intelligible voice*—"These are the first words which have issued from my mouth during four years." He said that he would have preferred death to this confession, that M. Sicard was chosen to obtain the truth; that he had been vanquished; that no other person should have vanquished him. "In many cities I have been subjected to different cruel experiments: but never has the smallest symptoms of surprise been seen in my countenance. At La Rochelle, the warder was directed to sleep with me: but even my dreams were never expressed by any thing more than guttural sounds. Several times have I been purposely awaked out of a sound sleep: my alarm, however, was marked by nothing more than a plaintive croaking. The hundred prisoners who were with me did all which were ordered them in order to surprise me. In Switzerland, a young, rich, and beautiful woman, offered to marry me if I would speak. I resisted every thing. Often have I had the intention of roaming into some wood and living like a beast. At first I did so: I passed a whole month living on roots, potatoes and wild fruits, without once tasting bread. I am not *Victor Travanail*, but *Victor Foy*, of Lausarcche, six leagues from Paris."

It will readily be supposed, that this declaration from a mouth which had been four years closed, produced a great sensation among the auditory. It produced no less sensation among the public, and on February 24th, 1807, the meeting of the Institution was full, and over-full, of persons anxious to see and hear what would pass. The Abbe Sicard was obliged to give a second sitting, after the first was over; and to announce that he would give a third, and a fourth, if

necessary, in order that no individual might depart without a full conviction. Silence was obtained with great difficulty, in such an immense crowd. After which M. Sicard caused several of his deaf and dumb pupils to speak. *Victor* spoke with much timidity and difficulty, having so long lost the use of his speech: he read with pain and great hesitation, in a book which was procured for the purpose. He broke off: observing that his feelings were too strong to suffer him to proceed. When the Abbe observed that the Prefect of the police had given one of his shirts to the young man, who was absolutely naked, and other clothing also, he being in great distress, a collection was made in his favor. This had a great effect on him. Victor observed to the Abbe that he had so entirely accustomed himself to illusions of his part, that he had *unlearned his hearing*. He described as one of the most powerful proofs to which his constancy had been put, an experiment passed on him in Switzerland. "I was in a room under interrogation," said he, "where had been previously suspended, unknown to me, and immediately behind me, a great vase full of copper money; suddenly the cord was cut, and the whole came tumbling down with a prodigious clatter. Yet not the slightest indication of any emotion was discoverable in my countenance." Such was the termination of a deception which had imposed on parts of Germany, Italy, Switzerland, France, and Spain!

The pens of Paris are preparing memoirs of this singular young man; he has furnished the materials during his long detention. It is reported that they will contain uncommon ideas, and very interesting adventures.

PERPETUAL MOTION.

In two former numbers we have made mention of this celebrated machine, and promised to furnish the readers of the *Halcyon Luminary* with further particulars. Since our last, Mr. Readheffer, the ingenious inventor, has appealed to the public, in an essay of considerable length, accompanied with the depositions of several respectable persons, solemnly supporting his former assertions respecting the reality and genuineness of his invention. He has also, in a well written memorial, prayed the legislature of Pennsylvania, (his native state) for an attested copy of their committee's report, which he undertakes to prove to be "an infamous piece of calumny." "It is the committee," continues he, "who have unpardonably descended to state an absolute falsehood, who have been guilty of deception; but as your memorialist's bare assertion may be questioned respecting the truth and reality of his statement, he begs leave herewith to subjoin copies of the affidavits of Woodbridge Grafton, Mathias Smith, Jacob Maylan, Robert Pennick, Martin Ludie, Andrew Arkman, Andrew Bitting, Hiram Plows, Henry Cress, and Erasmus Thomas, which your memorialist believes will incontrovertibly establish, not only that the committee have most scandalously deceived the legislature, but that there is neither fraud nor imposition in your memorialist or his machine, and the original depositions in his hands may be seen and examined at any time.

“ When your memorialist has taken the proper steps for the security of his discovery, he will then submit his machine to the examination of any number of impartial, disinterested and upright men, and he believes that no sensible man can blame him for wishing to reap the fruits of his labor, and that they may not be pirated and robbed from him, and further believes that this explanation will be satisfactory to the Legislature.”

Without risking an opinion on this long-debated question, we deem it our duty, (as journalists professedly devoted to the encouragement of the arts) to give the reader a plan of the machine, accompanied with such references as may enable him to comprehend the manner of its construction, and the principle of its *momentum*. The annexed plate was copied from a correct drawing, taken on the spot, by a gentleman every way competent to the task.

REFERENCES TO FIGURE I.

- A the upright shaft.
- B the round fixed to the shaft from which the fly-wheel C is suspended by the chains *d d d d*.
- C the fly-wheel, loose upon the shaft, and supporting the inclined planes D D.
- D D the inclined planes connected with the upright shaft by the lever *a* (vide *e e* Fig. II.)
- E E the carriages, containing weight, resting on the inclined planes, and connected to the bar
- F by the crooked levers
- G G which prevent them from descending on the inclined planes D D.
- H the horizontal wheel fixed to the upright shaft, and communicating motion to
- I the first vertical wheel fixed upon the horizontal shaft L.
- K the second vertical wheel fixed on the same shaft, and regulating the motion of the fly-wheel C.
- L the horizontal shaft carrying the two vertical wheels, and communicating motion to the grindstone
- O by the whirls M and N.

REFERENCES TO THE PLAN OF FIGURE II,

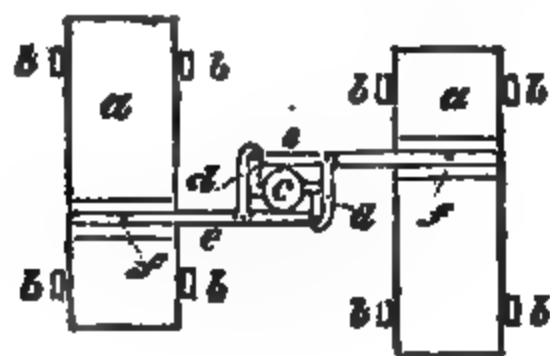
Explaining the connection between the upright shaft and the inclined planes.

- a a* the bottom of the inclined planes resting on *b b b b*, etc. brass rollers.
- c* section of the upright shaft.
- d* the iron-bar fixed in the shaft, and bent rectangularly in opposite directions. To its extremities are connected
- e e* the iron levers passing from the shaft *c* to the bottom of the inclined planes, and retained in their situation by the pins *f f*.

Figure I.



Figure II.



CURIOUS DISCOVERY.

A person was digging after saltpetre, in the summer of 1811, on the banks of Duck river, Smith county, state of Tennessee; he discovered a large stone set against the mouth of a cave; curiosity led him to overturn the stone. On entering the cave, which appeared natural, of lime-stone rock, something resembling a vault, or ancient sepulchre, he discovered deposited in the cave, the bodies of two human beings, a male and a female, each in a curious wrought basket, made of splits of cane. The bodies were in a sitting posture. Around each body was wrapped a kind of large shroud or plaid, seemingly wrought with the fingers, made of lint of something resembling wild nettles or an hemp. Both bodies and shrouds were entire. The bodies were consolidated. A number of doctors, and the curious from several states, visited the cave. The body of the male was dissected into hundreds of pieces, every person being desirous of having a small piece of both body and shroud. In dissecting the flesh as consolidated, it cut resembling seal leather. The man appeared old and gray-headed. The female appeared a child about seven years old; she was transported entire with her shroud, to Peal's museum, Philadelphia. The baskets still remain in the cave with their bottoms consolidated fast to the rock. Some of the oldest Cherokee Indians were present, but could give no account of ever hearing of the cave or the persons interred. Conjectured by most that have heard of, or seen the bodies, that they must have been Indians, and the attraction of limestone, or perhaps mixed with mineral substances, preserved the bodies in that consolidated state, perhaps for some hundreds of years. The gentleman that relates the narrative is a man of veracity, known to judge Drennan of this county. He procured a piece of shroud and left it with the judge, which piece we have seen.

Western Cabinet.

NATURAL HISTORY OF THE BEAR.

The form of the bear is rude and unshapely. His unwieldy body is covered with a coarse and shaggy hide; his legs are thick and muscular; and the long flat soles of his paws, though they enable him to tread with peculiar firmness, render his pace, at the same time, very awkward and heavy. Yet though thus unseemly in his appearance, his senses are extremely acute, and his form combines many advantages which few other animals enjoy. Though his eye is small, and his ear short, in proportion to his size, he possesses in great perfection the senses of hearing and seeing. In no animal is the sense of smell so exquisite; for the internal surface of his nose is not only very extensive, but of the texture best calculated to receive impressions from odoriferous bodies. His feet, armed with sharp claws, and capable of rasping, somewhat in the manner of a hand, enable him to climb with great facility the most lofty trees: With his fore paws he can deal a dreadful blow: he can rear himself at pleasure on his hinder legs, and seizing his adversary in his embrace, can easily squeeze the strongest man to death. The bear delights in solitude, and chooses his den in the precipices of lonely mountains, or in the deep recesses of some gloomy forest. Here he passes the greater part of the winter,

without ever stirring abroad. He is not deprived of sensation, like the dormouse or marmot; nor has he, like the ant or the bee, laid up any hoard of provisions for the season. But being excessively fat when he retires in autumn, he seems to subsist chiefly on his own exuberance; the under part of his paws, too, is composed of glands, which are at that time full of a white milky juice, and during his retirement he is said to derive considerable nourishment from sucking them. When he first crawls abroad again in spring, he is extremely lean and feeble, and his feet are so tender that he moves with difficulty. These animals copulate in autumn; the period of gestation is about four months; and only one or two are produced at a birth. It was long believed that the cub, when first brought forth, was a mere unformed lump, until it was licked into shape by the dam; but the truth is, that the fœtus of the bear is as completely formed before parturition as that of any other animal. The young bear is very slow of growth, and follows the dam for at least a year; during all which time she displays uncommon tenderness for her offspring, and will encounter any danger in its defence.

The bear is in many respects so serviceable to man, that he has at all times been a favorite object of chase, and many ingenious methods have been devised for catching or destroying him. The most simple and common method is to attack him with deadly weapons, such as spears, clubs, or fire-arms. In many parts of Siberia the hunters erect a scaffold of several heavy balks piled on each other, under which is placed a trap, which the bear no sooner touches, than he brings down the whole scaffold upon himself, and is crushed beneath its weight. Sometimes pits are dug, in which are fixed smooth, solid, and sharp-pointed posts, rising about a foot from the bottom. The mouth of the pit is carefully covered over with sods, and across the bear's track is placed an elastic bugbear, connected with a thin rope. As soon as he touches the rope, the bugbear starts loose, and the terrified animal, flying with precipitation, falls violently into the pit, and is pierced by the pointed stake. Should he escape this snare, caltrops, and other annoying instruments, await him at a small distance. Amongst them is a similar frightful log; and the persecuted beast, in striving to get free, only fixes himself faster to the spot, where the hunter lies in ambush ready to take his aim. Nor is it only upon the ground that the bear is exposed to danger from the cruel invention of man. In some parts of America it is common to set fire to the trees on which they take refuge, and they are easily dispatched as they descend. The Koriaks attach a noose to the summit of a crooked tree, hanging something along with it of which the bear is fond. Lured by this bait, he eagerly climbs the tree: in attempting to seize the bait, his neck is introduced into the noose, and the tree, springing violently back into its former direction, keeps the animal suspended in the air. The plan adopted by the mountaineers of Siberia to make the bear kill himself, is yet more singular and ingenious. They fasten a very heavy block to a rope, terminating at the other end with a loop. This block they lay near a steep precipice, in the wonted path of the bear. Finding his neck in the noose, and unable to proceed for the clog, he takes it up in a rage, and, to disencumber himself, throws it down the precipice; he is naturally pulled after it, and is generally killed by the fall.

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[BY EMANUEL SWEDENBORG.]

THE HEAVENLY DOCTRINE OF THE NEW JERUSALEM.

(In continuation from page 151.)

VII.—ON THE NATURE OF CHARITY OR NEIGHBORLY LOVE.

51. Before we speak of the nature of Love and Charity, it will be proper to explain whom we are to understand by our Neighbor, who is declared to be the object of our love and charity; for unless we know who is our Neighbor, we may exercise our Charity indiscriminately, and in the same manner, both towards good and bad men, whereby our Charity will become uncharitableness; for bad men, by their acts of Charity, do their Neighbor mischief, in the same degree that good men, by their Charity, do him service.

52. It is a common opinion which now prevails, that every individual man is alike our Neighbor, and that we are to exercise our Charity without distinction, towards every one who standeth in need of it; but it surely concerneth christian prudence to examine well into the nature and quality of the objects whereon it exerciseth its Charity, and to regulate the exercise thereof according to such an examination. The spiritual and interior christian maketh proper distinctions in his Charity according to the dictates of wisdom; but the exterior and natural christian, for want of attending to the dictates of wisdom, maketh no such distinction.

53. The different degrees of relationship comprehended under the word Neighbor, and which every christian ought to be acquainted with, are regulated according to the different degrees of goodness which distinguish them; and inasmuch as all goodness is derived from the Lord, therefore the Lord, as the fountain of all goodness, is our Neighbor in the highest and most eminent degree. Hence it follows that the degree, in which every person is related to us as our Neighbor, dependeth upon the degree of goodness which he receiveth from the Lord; and because no two persons stand equally connected with us in the relationship of Neighbor. For all the inhabitants of heaven, and all good men upon earth, differ in their kinds and degrees of goodness; no two are precisely alike; and the variety in each is necessary for

the distinct and separate subsistence of each. But all these varieties, with all the distinct relationships of Neighbor, which are regulated according to the reception of the Lord, that is, of goodness from him, can never be discerned, except under a very general idea, by either man or angel. The Lord, however, requireth no more from any man, than to live according to his knowledge which he hath attained.

54. Inasmuch as the kinds and degrees of goodness in every particular person are different, therefore the kind and degree of goodness in each must alone determine in what sort, and in what degree he is our Neighbor. This appears from the parable of our Lord concerning the traveller who fell among thieves; the priest and the Levite passed by on the other side; but the good Samaritan, when he had bound up his wounds, and poured in oil and wine, set him on his own beast, and brought him to an inn, and took care of him: Here the Samaritan is declared to be Neighbor to him who fell among thieves, by reason of the kind offices of charity which he exercised towards him.* By this parable then we learn, that goodness determines the degrees of Neighborhood. The oil and wine, which the good Samaritan poured into the wound of the poor traveller, represent, in a *spiritual* sense, all kinds of goodness, and its attendant, truth.

55. It is plain from what hath been said, that in a general and universal signification, GOODNESS itself is our Neighbor, inasmuch as every individual man is our Neighbor only according to that kind and degree of goodness which he possesses from the Lord. And inasmuch as goodness is our Neighbor, therefore Love is so too; for all goodness is the offspring of Love; of course it follows that every individual man is our Neighbor, according to the kind and degree of Love which he hath for and from the Lord.

56. That Love constitutes the relationship of Neighbor, and that this relationship is determined by the quality and degree of every person's Love, is very evident from the case of those who are under the influence of self-love: Whosoever treateth them with the greatest Love and respect, is accounted their nearest Neighbor; he is their favorite, their friend, and the particular object of their kindness; moreover, by reason of the evil affections which prevent their judgment, such a person is held in the nearest relationship, of brother and of Neighbor, whilst other persons are rated in the scale of this relationship only according to the degree of that Love and favor which they bear towards them. Forasmuch then as Love constitutes and determines the relationships of Neighbor, therefore lovers of themselves derive these relationships, in all their several degrees, from themselves, as the first source. But on the contrary, such persons as are not influenced by self-love to value themselves above other people, which is the case with all those who belong to the kingdom of the Lord, these will derive the various relationships of Neighbor from the Lord, whom they ought to love above all other things; and they will account every one to be connected with them in this relationship, according to the kind and degree of Love which they have for and from the Lord. Hence it is plain from what source a true christian will derive the relationships of Neighbor, and that he will place every person

* See St. Luke, chap. x ver. 29. to 37.

in the scale of this relationship, in proportion to the degrees of goodness which such a person receiveth from the Lord.

57. The truth of this distinction is taught us in the gospel, where the king says unto the righteous—"I was an hungred and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; sick, and ye visited me; I was in prison and ye came unto me; for inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Under the six distinctions of the righteous, here mentioned, are comprehended, in a *spiritual* sense, all the different relationships of Neighbor. Hence likewise it is evident, that whensoever goodness is loved, the Lord is loved; because all goodness cometh from the Lord, is his habitation and his essence.

58. But the relationship of Neighbor is not confined to men as individuals only, but it extendeth also to men as considered in a collective state, in which sense all societies of greater and lesser orders, our country, the church and kingdom of the Lord, and above all, the Lord himself, may be considered as our Neighbors, to whom we are bound to do service, and to show kindness from the purest principles of Love and Charity. The relationships of Neighbor therefore may be considered as an ascending scale, wherein a society, consisting of many persons, is in a higher degree than a single individual person; a man's country, as consisting of many societies, is in a still higher degree; above that is the church of the Lord; still higher is his kingdom; and in the highest degree of all is the Lord himself. These degrees of ascent may be compared to the steps of a ladder, at the top whereof the Lord standeth.

59. Every society, as consisting of a number of individuals, is in a nearer relationship of Neighbor to us than a single individual; we are bound therefore to exercise our Charity towards a society of men by the same laws, and under the same regulations, as towards a single man; that is, according to the kind and degree of goodness which prevaleth therein: and of consequence in a different manner towards a society of good people, and a society of evil people. Love towards a society consisteth in providing for the good thereof out of a pure love for goodness.

60. A man's country is still nearer united to him in the relationship of Neighbor than a single society, inasmuch as it includeth in it many societies, and is like a parent from whom he receiveth birth, nourishment, support, and security from injuries. We are obliged in love to provide for the good of our country according to its necessities, which regard particularly the food and raiment, the civil and spiritual life of its inhabitants. Whosoever loveth his country, and provideth for its good from a pure love of goodness, he in another life loveth the kingdom of the Lord; for there the kingdom of the Lord is to him as his country: And whosoever loveth the kingdom of the Lord, he also loveth the Lord himself, because the Lord is all, and in all, in his kingdom.

61. The church of the Lord is a nearer Neighbor than our country, because in providing for the good of the church, we provide for the good of souls, and the eternal life of that society of persons who constitute our country. Whosoever, therefore, from a pure principle of

Love, provideth for the good of the church, he exerciseth a superior degree of Love toward his Neighbor, inasmuch as he wisheth, and endeavoreth to secure to others the possession of heaven and eternal happiness.

62. The kingdom of the Lord is our Neighbor in a still higher degree of relationship, inasmuch as the kingdom of the Lord consisteth of all persons whatsoever, who are under the influence of his goodness, whether they be on earth, or in heaven. The kingdom of the Lord therefore comprehendeth all kinds and degrees of goodness in the most universal sense; and of consequence, whosoever loveth the kingdom of the Lord, loveth also every particular person who is under the influence of goodness.

63. These are the several degrees which distinguish the relationships of Neighbor, and it is by these degrees that the love of our Neighbor ought to be regulated. But there is a succession of order in these degrees, which requireth that the first or superior degree should have the preference to the last or inferior degree; and inasmuch as the Lord is in the highest degree, and is to be regarded in all other degrees as the end or centre to which they refer, therefore he is to be loved above all other persons, and all other things. Hence it is plain to see how Love towards the Lord is united with Love towards our Neighbor.

64. It is a common saying that a man's nearest Neighbor is himself, and that therefore Charity should first begin at home; but the law of Charity teacheth in what sense this is to be understood. Every man is bound to provide for himself the necessaries of life, as food, raiment, a house to dwell in, and many other things which the necessities of civil life and his particular calling require; and he is further bound to provide such things, not only for himself, but also for his family; and not only for the time present, but also for the time to come; for otherwise he could be in no state or capacity of exercising his Charity, being in want of all things necessary for its exercise.

(To be continued.)

LIFE OF EMANUEL SWEDENBORG.

(Continued from page 157.)

That a person of so extraordinary and apostolical a character as SWEDENBORG, who solemnly declared himself to be a messenger from the Lord, should have been branded with the imputation of madness and enthusiasm, is not surprising; the prophets of old experienced precisely the same kind of treatment from a corrupted and degenerate world; and were an angel from Heaven to come and dwell incarnate amongst us, may we not suppose that his conversation, discoveries, and conduct of life, would in many things be so contrary to the errors and prejudices, the ways and fashions of this world, that many would say, with one consent, he is beside himself; and where any of our brethren, through the divine favor, attains to any high degree of angelical illumination and communications, may he not expect the like reception? The precepts and lectures of one of the ancient philoso-

phers were so repugnant to the dissolute manners of the Athenians, that they sent to Hippocrates to come and cure him of his madness; to which message that great physician returned this answer, that it was not the philosopher, but the Athenians were mad. In like manner, the wise in every city and country are the smaller part, and therefore must be content to suffer the reproachful name that in truth belongs to the majority. This has been the case of all extraordinary messengers for good to mankind, and the world is not altered in this respect. But it may be said, that though it be thus with the ignorant and profane, yet men of education and learning will form a more righteous judgment, and determine impartially according to the nature of the evidence; but in general it is far otherwise. Human learning, considered merely in itself, neither makes a man a believer, nor an unbeliever, but confirms him in truth or error, according to his prejudices, inclinations, or interests; at least, it is commonly so; and therefore we find, that in all ages, such among the learned as devoted themselves to support the credit and interests of their particular professions, were always the most violent persecutors of the truth; for though truth has its conveyance through the intellectual part in man, yet it never gains its effect, or operates as a principle, till it be received into the affection and will; and so man is said in Scripture to be of an understanding heart. So that knowledge is productive of the greatest good or the greatest evil, according to the ground or disposition in which it resides; when joined with piety and humility, it adds both lustre and force to truth; when joined with the corrupt passions of our nature, it is the most violent persecutor of it: and this was the case with the scribes and pharisees and doctors of the law; no greater enemies to Christ than they; the pride of reputation for learning, and the authority of public teachers, unfitted them for becoming learners at the feet of the lowly Jesus: and therefore to them were directed those words of our Lord: "How can ye believe, who receive honor one of another, and seek not the honor that cometh of God only?" John v. 44. Giving us hereby to understand, that the dominion of any wrong passion over the mind, will prove a certain hindrance in our way to divine truth.

It is hoped the candid reader will not be displeased at our having premised thus far, before we resume the life of the most extraordinary messenger from God to man, that has appeared on earth since the apostolic age.

Although SWEDENBORG openly avowed and maintained the most profound veneration for the sacred Scriptures: although he never supported one principle contrary to the decalogue, or good manners; although his conduct was exemplary, and that he never spoke either against the government or particular persons, he was not exempted from persecutions; he found enemies so set on to do him mischief, that he deemed it necessary to leave the capital that he might not fall into their hands. A young man in particular went even to his own house, with a design to assassinate him; the gardener's wife told him that Mr. SWEDENBORG was not at home, lest mischief should follow. But he would not believe her, and ran to the garden, thinking to find him. God, who kept him under his especial protection, encompassed him on this occasion; for the young man being in haste to get in a nail that was in the lock fastened so to the cloak he was covered with,

that he could not disentangle himself, and his naked sword fell from beneath the cloak out of his hands: thus, greatly embarrassed, the fear of being discovered seized him, and he retired with all possible haste. This same person was afterwards killed in a duel.

His writings raised him many enemies among the clergy, who found various pretences to persecute him: at the time of the meeting of the four houses, (called the Diet) which was held in the year 1769 at Norkjoping, SWEDENBORG had a box sent from England, containing some of his printed works; these were stopped for examination, according to the laws which prohibit the introduction of all books reputed contrary to the Protestant religion: SWEDENBORG desired therefore the favor of bishop Filenius, his nephew, and member in the house of the clergy, to get this box returned him, as he intended to make presents of these books to the several members of the houses: notwithstanding the bishop cordially promised it, and at the same time embraced and kissed SWEDENBORG, yet this very man did every thing in his power to get these works confiscated. SWEDENBORG used afterwards to call him Judas Iscariot, because he had deceived him with kissing, when he would have been satisfied with a blunt refusal, and therefore could not help expressing his displeasure at such deceitful behavior, being conscious that every person who knew him and his works, must allow, that he always insisted on a good life, with integrity in all our dealings; that charity must be united with faith; and that charity consists not only in thinking no ill and speaking no ill of our neighbor, even in doubtful cases, where the intention is not evidently bad, but that we must primarily keep in view the necessity of promoting good uses, peace, love, and true knowledge. God being truth and sincerity itself, cannot but abhor all falsehood and deceit, because they spring from impure motives, such as worldly fear, self-interest, vanity, and no trust in Providence: and, as God is love itself, he cannot but abominate every thing that tends to destroy the true peace and happiness of mankind.

That very year, at the same assembly, some members of the house of the clergy, had artfully laid a scheme that our author should be examined, and after examination be declared as a man out of his senses, whom it was dangerous to leave at liberty, but that he ought to be imprisoned as a lunatic. A certain senator and friend to SWEDENBORG disclosed to him the whole plot, and advised him to leave the kingdom: * at this news SWEDENBORG appeared much afflicted, and going into his garden, fell on his knees and prayed to the Lord to direct him what to do. After this prayer he received this consolatory answer, *that no evil should touch him*. This really happened, as his enemies were afraid to execute their persecution, when they considered his being a member in the house of nobles, and related to many of the nobility and dignified clergy; however, he soon after undertook another voyage, but being informed, on his return, of the evil intentions and malice of his persecutors, and being instructed by experience of what they were capable, he addressed himself to the king in the following terms, drawn up in the form of a letter.

* The senator count Hopken.

“SIRE,

“I find myself necessitated at this period to have recourse to your majesty’s protection, having met with usage of such a nature, as no other person has experienced since the establishment of Christianity in Sweden, and much less since there has been liberty of conscience. The following is an abridgment of the particulars that are the occasion of my requesting your majesty’s interference.

“On my arrival in Sweden from foreign parts, I was informed that bishop Filenius had suppressed and seized the copies of my treatise *De Amore Conjugiali*, that I had printed in Holland, and which were sent to Norkjoping. Having inquired of some bishops, whether bishop F. had acted in this manner from his own authority, or that of the clerical body, they replied, that they had heard of the affair, but that none of them had been consulted about it, or had given his consent thereunto; and that there was not one word set down in the journal of the ecclesiastical court concerning it. Some ecclesiastics at Gottenburg being emboldened by this inconsiderate and violent conduct of the bishops, began to speak and declaim loudly against my writings, and so far succeeded as to have an assembly appointed for their examination, consisting of some bishops and professors in divinity. This assembly continued sitting for the space of some months, and at length made a favorable report, which stopped the mouths of those accusers at once;* their attempts were then thought to cease, and the affair to have an end. To prevent all thought of its being rekindled, it was concluded, that a petition should be presented to your majesty, to issue orders to the chancellor of justice, to give an information of the authors who had raised the disturbance at Gottenburg. The bishop and deacon of that place, who were the principal movers in this affair, seeing the little success of their project to engage the body of the clergy, to light up the fire for which they had made ready the materials, had recourse to calumnies and injuries, and filled twenty printed leaves with invectives, which they circulated among the public. I was farther informed, that your majesty, hearing of this dispute, took it under your own consideration, decided it in the senate, and ordered the chancellor to forward letters relative thereto to the consistory at Gottenburg.

“I had no notice sent me of all these proceedings; my person, writings, and sentiments on the worship of my Lord our Saviour, were attacked and persecuted, and I have neither been called to make my defence, nor been heard respecting it: but truth itself has answered for me. The accounts that were published at Gottenburg upon this matter, did not touch the substance of the cause, and were filled with invectives and gross injuries. The first account I had of these papers was from a general commissary of war, at Elsinour,† and a friend at Stockholm, who lent them to me for a day; and I found therein two letters of bishop F. wherein it is said that he should meddle no more in it. I am desirous to convince the world, that all these proceedings, from their beginning to their end, have been

* This interesting report will be communicated in some future number.

† General Tuxen, a nobleman of very distinguished merit and erudition.

carried on without my ever having been heard. A rumor has nevertheless spread throughout Stockholm, that the chancellor of justice has declared in writing to the consistory at Gottenburg, that my writings are prohibited from being brought into that place, under the penalty of fifty dollars; and that my revelations have been declared false, and not truth. I have already informed your majesty and beseech you to recal it to mind, that the Lord our Saviour manifested himself to me in a sensible personal appearance; that he has commanded me to write what has been already done, and what I have still to do: that he was afterwards graciously pleased to endow me with the privilege of conversing with angels and spirits, and to be in fellowship with them. I have already declared this more than once to your majesty, in the presence of all the royal family, when they were graciously pleased to invite me to their table, with five senators, and several other persons; this was the only subject discoursed of during the repast. Of this I also spoke afterwards to several other senators; and more openly to their excellencies count de Tessin, count Bonde, and count Hopken, who are still alive, and were satisfied with the truth of it. I have declared the same in England, Holland, Germany, Denmark, Spain, and at Paris, to kings, princes, and other particular persons, as well as to those in this kingdom. If the common report is believed, the chancellor has declared, that what I have been reciting are untruths, although the very truth. To say that they cannot believe and give credit to such things, therein will I excuse them, for it is not in my power to place others in the same state that God has placed me, so as to be able to convince them by their own eyes and ears of the truth of those deeds and things I have made publicly known. I have no ability to capacitate them to converse with angels and spirits, neither to work miracles to dispose or force their understandings to comprehend what I say. When my writings are read with attention and cool reflection, (in which many things are to be met with as hitherto unknown) it is easy enough to conclude, that I could not come by such knowledge, but by a real vision, and converse with those who are in the spiritual world. As a farther proof, I beseech* their excellencies to peruse what is contained in my treatise on Conjugal Love, page 314 to 316. This book is in the hands of count D'Ekeblad, and count de Bjelke. If any doubt shall still remain, I am ready to testify with the most solemn oath that can be offered in this matter, that I have said nothing but essential and real truth, without any mixture of deception. This knowledge is given to me from our Saviour, not for any particular merit of mine, but for the great concern of all Christians' salvation and happiness; and as such, how can any venture to assert it as false? That these things may appear such as many have had no conception of, and of consequence, that they cannot from thence credit, has nothing remarkable in it, for scarce any thing is known respecting them.

"If it is true that the chancellor has written to the consistory at Gottenburg, in the terms which I have related from the public ru-

* At that time the king only presided in the senate, to which body at large he therefore addressed this letter.

mor, it will give occasion to conclude that my writings contain errors, and that what I have declared to be revealed to me, are falsities, which can in no wise be proved, unless construed to a sense I never intended. In such a case, according to the laws on that head, I might be arrested and shut up in prison, and all this without being heard in my own defence. This is the motive of my having recourse to your majesty for protection; for since the establishment of Christianity and liberty in our country, it is a thing altogether unheard of, that any person has been proceeded against in the manner they have against me.

“On this interesting affair, which concerns not only my writings, but also my person and reputation, I humbly request your majesty, that the reverend clergy may deliver their opinion to yourself on that matter, likewise the minutes of the council that examined the writings, and the letter said to be forwarded by the chancellor of justice to the Consistory at Gottenburg, to the intent, that I may be informed thereof, and, as well as others of your majesty’s subjects, be enabled to make a suitable reply, and heard in my own defence, possessing the like right and privileges to require it.

“As to what relates to the Doctors Beyer and Rosén of Gottenburg, I advised them to nothing, but to address themselves to our Lord and Saviour Jesus Christ, as a means of attaining to Heavenly good and blessedness, for he only has power in Heaven and Earth, as declared in Matthew xxviii. 18. As far as I have been able to learn, they have said no more. This is conformable to the Augsburg confession, the *Formula Concordiæ*, and the whole of Sacred Writ. Yet these gentlemen have become no less objects of the most cruel persecutions than myself, arising from the enmity of the bishop and dean of that town. I can say the same of my writings, which I regard as another self; and that all that this dean has laid to my charge, is mere scandal and lies. I have farther to intreat, that the two letters adjoined to this, which I wrote to Dr. Beyer concerning this business, may be read.

“EMANUEL SWEDENBORG.”

(*To be continued.*)

OBJECTIONS ANSWERED.

(*In continuation from page 182.*)

THAT HEAVEN AND HELL ARE FROM MANKIND.

Having promised, in a preceding number, to point out the true nature of man’s resurrection, immediately after the death of the material body; and likewise to prove that both angels and devils were once men living in the *natural* world, in answer to objections urged against the doctrines of the New-Jerusalem; as both the questions are involved in each other, we shall take the liberty of replying to both at once, by laying before the public the following interesting account of the origin of angels and devils: to which will be added, a relation of many wonderful particulars concerning the state of man after the death of the body, from the writings of Emanuel Swedenborg.

It is altogether unknown in the Christian world, that Heaven and Hell are from mankind. for it is supposed that angels were created

such at the beginning, and that Heaven was formed of them; it is also the common opinion, that the Devil or Satan was an angel of light, but in consequence of his rebelling, he was cast down with his crew, and that hence came Hell. The angels are greatly astonished that such a faith obtains at this day among Christians, and still more, that they know nothing at all concerning Heaven, when yet it is a principal doctrine in the Church; and whereas such ignorance prevails, they are rejoiced in heart, that it has pleased the Lord at this time to reveal to men many things concerning Heaven, and also concerning Hell, and thereby, as much as possible, to dissipate the thick darkness, which daily increases, in consequence of the Church having come to its end: wherefore it is their desire that I would declare from them, that there is not in the universal Heaven a single angel that was created such at first, nor a single devil in all Hell that had been created an angel of light, and was afterwards cast out of Heaven, but that all both in Heaven and Hell are from the human race; in heaven such as had lived in the world in heavenly love and faith, and in Hell such as had lived in hellish love and faith; and that Hell in its whole complex, or collectively, is called the Devil and Satan. That the Christian world have embraced such a faith relative to those in Heaven and Hell, the angels further said, proceeds from certain passages in the Word taken according to their *literal* sense only, and not illustrated and explained by genuine doctrine from the Word; when nevertheless the *letter* of the Word, if not enlightened by the genuine doctrine of the Church, misleads the mind into various conceits, and gives rise to ignorance, heresies, and errors.

Another reason why the man of the Church entertains such a belief, is, because he imagines that no one goes to Heaven or Hell before the time of the Last Judgment, concerning which he is of opinion that all things which visibly appear will then perish, and be succeeded by a new creation, and that the soul will then be re-united to its body, and in that state live again as a man. This belief involves another concerning the angels, namely, that they were created such from the beginning; for it cannot be believed that Heaven and Hell are from mankind, when it is supposed that none go to either till the end of the world. But in order that man may be convinced of the contrary, it has been granted me to have fellowship with angels, and also to converse with those who are in Hell, and that now for several years together, sometimes from morning till evening without interruption, and so to receive information concerning Heaven and Hell; and all this to the end, that the man of the Church may no longer remain in his erroneous faith concerning the resurrection at the time of the Last Judgment, and concerning the state of souls in the mean time, and also concerning angels and concerning the devil! which faith, inasmuch as it is a faith in what is false, involves the mind in darkness; and with those who think concerning such things from self-derived intelligence, leads to doubt, and at length to a denial of them; for they say in their hearts, "How can so great a Heaven, and so many stars, together with the sun and moon, be destroyed and dissipated? and how can the stars fall from Heaven upon the earth, which yet are so much bigger than the earth? or how can bodies, which have been devoured by worms, destroyed by corruption, and dispersed by all the winds, be

collected together again for the use of their respective souls? what in the mean time becomes of the soul, and what sort of a being is it without the sensations which it enjoyed in the body?"—with many suggestions of a like kind, which being incomprehensible, fall not within the province of faith, but destroy in many the belief of man's eternal life, and of the existence of Heaven and Hell, and therewith all other articles of faith belonging to the Church. That this is actually the consequence, we have sufficient proof in those who say, "Whoever came from Heaven to tell us that there is such a place? What is Hell? Surely it is only a creature of the brain! What is the meaning of man's being tormented for ever with fire? And what is the day of judgment? Have not men been looking for it many ages in vain?" Not to mention a variety of other suggestions, which imply a denial of the whole. Lest therefore they who think thus (as is the case with many who from their knowledge in worldly matters are reputed wise and learned) should any longer disturb and seduce the simple in faith and heart, and bring on infernal darkness in relation to a belief of God, of Heaven, of eternal life, and of other things dependant thereon, the *interiors* of my spirit have been opened by the Lord, and thus I have been permitted to converse with all whom I knew in the life of the body, after their decease, with some for days, with some for months, and with some for a year together, and also with so many others, that I should come short if I reckoned them at an hundred thousand, many of whom were in the Heavens, and many in the Hells. I have also spoken with some two days after their decease, and told them that their friends were at that time preparing for their funeral; to which they replied, that they did well to remove out of the way that which had served them for a body, and its functions in the world; and they desired me to tell them, that they were not dead, but living men equally as before; that they had only passed out of one world into another, and did not know that they had lost any thing by the change, having a body and senses as before, with understanding and will as before, and also like thoughts and affections, like sensations, like pleasures, and like desires, as when they lived in this world. Most of those who were newly departed, on finding themselves living men as before, and in a similar state, (for after death the state of every one's life is at first the same as it had been in the world, but is successively changed either for Heaven or Hell) were affected with a new joy at their being alive, and said that they did not before believe it would be so; but greatly wondered at their former ignorance and blindness with respect to the state and condition of their life after death; and more particularly, that the men of the Church should be in such darkness as to these points, when nevertheless, above all persons in the whole world, they might be acquainted with them. They then for the first time, saw the cause of such blindness and ignorance, which is, that *external things*, such as relate to the world and the body, had so engaged and filled their minds, that they could not elevate them into the light of Heaven, and penetrate into the things of the Church any farther than as to some points of doctrine; for corporeal and worldly things, when they are so much loved as at this day, occasion more darkness in the mind, when man is desirous of thinking concerning the things of Heaven, beyond the limits prescribed in the doctrine of faith belonging to his church.

(To be continued.)

ON THE NATURE OF INFLUX.

As this subject is of deep consideration, so is it of high importance, whether we consider it in respect to natural or revealed religion. The ancient Atheists, as Anaximander, Democritus, &c. founded their impious tenets on the hypothesis of matter being the first and only principle, to the exclusion of all immaterial substances: Their followers in infidelity, down to the modern times, have done the same; nor indeed is there any other foundation, weak as it is, on which the odious system of Atheism can be raised. That the absurdities of a doctrine, which banished all wise designs and final causes from the creation and government of the world, might not, by plain unsupported assertions, shock the common sense of mankind, (who are prone to the belief and worship of a God, whilst untainted in their morals and education) the authors and abettors of this impiety employed their invention to form theories, whereby to account for effects without causes, at least without adequate causes; as by maintaining the eternity of the world in its present form; or, where this could not pass, by advancing at least an eternity of atoms, which, by the direction of chance and a *lucky jumble*, happened at last to form themselves into the present orderly mundane system. And as they were no less puzzled to account for life, consciousness, and intellect, upon their corpuscular plan, they found themselves reduced to the necessity of ascribing to matter, under particular modifications, certain active powers which are absolutely inconsistent with its known essential properties, affirming the soul to be nothing but a more delicate and refined configuration of atoms, and the mental operations to proceed from the mechanical motions of rarefied matter; thus making the principles of life and understanding to be only the modes of that which has nothing vital or intelligent in it, and so ascribing more to the effect than is in the cause to give. These complicated absurdities (which are to be considered as so many impudent insults on the understanding of mankind, as well as so many wicked efforts to destroy the peace and security of society, and the comfort of every individual in it) have been so thoroughly detected and confuted, that Atheism, as a system, no longer lifts up its head, but hides itself under false covers, and seeks to deceive in more specious forms; it does not present itself now as the open, but as the whited sepulchre; does not professedly declare war against the majesty and existence of Almighty God, but slyly endeavors so to undermine his attributes, as may lead to the disbelief of him; not directly opposing the immortality of the soul, but striving by false reasoning to invalidate the proofs on which it rests; hence an erroneous and corrupt philosophy, ascribing Influx to matter, as also a capacity, at least capability of thinking, and a self-active power of exciting sensations in man, and thence deriving ideas and intellection, according to that Atheistical maxim, *Nil est in intellectu, quod non prius fuit in sensu*; whereas it is the perceptive faculty of the mind alone, that gives to sense its name and nature; and therefore, after the separation of the soul from the body, the latter is destitute of sense; or, in other words, it is the soul through the mind, by the medium of rightly-dis-

posed organs, that reaches to the object, and not the object that impresses the mind by any influxile power therein. From a like delusion of error it is, that some have set up nature as a first principle, in the place of God, whereby to account for physical operations and productions ; whereas nature is nothing in itself, any more than chance, but a mere word without any meaning or idea belonging to it, if considered in any other view than as that system of laws whereby almighty God upholds this visible world, and produces the infinite variety of forms and effects in it, according to an established and regular course of subordinate causes and means ; and consequently, where the mind terminates its views in a supposed nature, as a self-moving agent or principle, it robs God of the honor due to his majesty, and transfers it to an idol of its own framing. As therefore a false philosophy tends to banish religion from the minds of men, so a *true philosophy* is subordinate and friendly to true theology : It is the former, such as was that of the epicureans and stoics, that the apostle joins with vain deceit, Col. ii. 8 ; whereas the true philosopher is he, that with an humble and religious attention considers the works of the Lord, and the operations of his hands, that so from the things that are made and do appear, he may attain to a more rational knowledge of the invisible things of God, even his eternal power and godhead, Rom. i. 20. So that to speak against *true philosophy*, is to speak against the knowledge of God's works and wonders, as manifested in the creation, and against the right use that such intellectual improvements lead to. It is to this right use, even to bring us to a nearer acquaintance with God, both as he is the God of Nature, and the God of our Salvation, that Baron Swedenborg has employed his philosophical talents throughout his voluminous writings, particularly in his short tract on the Nature of Influx.

The Doctrine of Influx, as ascribed to matter, and so making this the foundation of knowledge and of the affections in the soul, approaches nearer to corporeal Atheism than is generally imagined, as it assigns to matter priority and pre-eminence over spirit, whilst it represents the former as an active principle, and the latter but as a passive subject, deriving all its furniture of ideas and intellectual improvement therefrom ; and therefore the religious Theist is concerned, from principle, to oppose a doctrine that strikes at the root of natural religion, and that superior excellence of the soul above matter, which affords the best natural argument in support of its immortality. But the Christian is still more nearly interested in this subject, as the principles of his religion discover to him the dignity of his extraction as a son of God, and as exalted to a participation of the divine nature in Christ Jesus ; he is taught to consider the corruptible body, with which he is here invested, as a foul crust of mortality, a mere prison-house, standing as a partition-wall betwixt him and his perfection ; that his true and proper life, which is his love and wisdom, is in and from God by Influx and emanation ; and though he is at present tied and bound with this material form, as with the swaddling-cloths of his infant state, yet in proportion as he dies to the love of material objects, he advances in his spiritual growth, breaks his bands asunder, and rises into the liberty of the sons of God. But though the principles of our religion do teach us these truths, and though they are in

a sort assented to by Christians, yet they are not effectually believed in, or understood in the ground of a true theosophy, but by a few : 'Thus, for instance, that life is from God they readily own, and call him the author of it ; but then they conceive of it as a gift once given, and afterwards subsisting in them by itself, as a principle *detached from God*, and depending on other distinct causes for its continuation ; whereas it really proceeds from God by continual Influx, just as the light in our houses comes from the sun by a continuous emanation from it, and consequently, it does not so well answer by comparison to an arrow from his quiver, as to a stream from his fountain ; and we are more properly said to live *from* God than *by* him. It must be confessed, that this view of our derivative existence from God by Influx, adds greatly to the sense of our dependance on him, as knowing that " in him we live, and move, and have our being," Acts xvii. 28 ; and do hereby properly acknowledge the life of God in the soul of man, which, in his proper state, is a divine life ; and where it is otherwise, the cause lies in the abuse of free-will and misplaced affections in the recipient, according to that maxim, *Quicquid recipitur, recipitur ad modum recipientis*.

The proneuess of the human mind to confine itself to the objects of sense, joined to the inordinate love of them, and these strengthened by example and custom, do so familiarize material nature to the thoughts both of the learned and unlearned, that by degrees they become as it were chained down by it. Hence the theories of speculative and philosophic men have generally carried it far matter against spirit, whilst the few, of a more refined and disengaged understanding, have been treated by them as whimsical and enthusiastic.

From this prevailing propensity to materialism, proceeds sadducism in religion, denying all supernatural appearances and extraordinary communications with the spiritual world, though it is evident that such dispensations have been from the beginning, the scriptures being full of them, not only in the times of the patriarchs, but after the giving of the law : Nor do we any where read that the people of God pleaded the ordinary dispensations of the written Word, and settled ministry, against the utility or need of them ; (as is so much the custom at this day) but considered them as *special tokens of the Divine favor*, and high privileges of their church ; nay, lamented the withdrawing of them as sad and sorrowful signs : Thus it is said, on occasion of the extraordinary vocation of Samuel, " That the Word of the Lord was precious in those days, there was no open vision," 1. Sam. iii. 1. So in Psalm lxxiv. 10, " We see not our tokens, there is not one prophet more." And in Prov. xxix. 18, " Where there is no vision, the people perish." Nor was the higher dispensation of the gospel intended to supersede the occasional continuance of these extraordinary vouchsafements in the Church ; for we read in the Sacred Records of visions, angelical appearances, prophetic gifts, &c. after the ascension of our Lord and the day of pentecost ; and that we may not suppose them confined to those times, St. Peter quotes the prophecy of Joel, concerning the gifts both of prophecy and vision, to be dispensed in the last days, and concludes his exhortation to his hearers with telling them, that " the promise was to them and to their children, and to all that were afar off." Acts ii. 39. ; without excepting any of the extraordinary

gifts. Great pains have been taken, by certain pretenders to wisdom, to persuade the Church of Christ, that it is now cut off from all hopes of extraordinary favors, nay, to tell almost to a year when every thing supernatural departed from our Sion; and the belief of this has somehow or other strangely prevailed amongst us under the notion of a more rational religion; as if it were more rational to believe, that the Christian Church now is less the Lord's peculiar care than it was of old; or as if it were more rational to think, that we are fallen into such times, and such a state of things, as render them less needful and desirable now than in former days. The argument usually drawn against the use or occasion of such dispensations, from the circumstance of Christianity being now the established religion, is far too weak to pass with men of discernment, unless the same had held good under the like establishment of the Jewish religion; or unless more were to be expected in favor of religion from the present *human establishments*, than from such as were under the more immediate superintendence and direction of an extraordinary Providence. But what have establishments done, or what can they do? They can indeed free us from persecution, that so we may be at liberty to lead peaceable and quiet lives in all godliness and honesty; and this is confessedly a mercy to be thankful for: They can also bestow this world's riches and honors on ecclesiastical persons, or they can take them away: But can they establish piety by a law? Can they preserve the unity of faith by acts of uniformity? Can they, by any methods of watchfulness, hinder the enemy from sowing the tares of error and heresy in the field of the Church, or subdue the powers of darkness with the temporal sword? Nay, what errors have *they* not supported? What persecutions have *they* not authorised against the best Christians, under pretence of doing God service? So that no argument can be urged in this case from the word *establishment*, seeing that the civil magistrate can equally serve the cause of error, and, like Janus with his double face, show like countenance to the doctrines of Rome and Geneva. But where bad arguments cannot conclude, ridicule may prevail; and accordingly, this also has been made use of to discredit the belief of all supernatural communications, treating them with derision under the name of New Lights. The condition of mockers and scoffers is of all the most dangerous, as well from the particular state of mind that constitutes their character, as because they are incapable of conviction by argument: nor does it, I think, any where appear in scripture, that such a one was ever converted to the Truth. I shall not here say, how far the treating with ridicule the light within, as communicated by God to the soul, comes under the name of the unpardonable sin; but thus much I will say, that they will do well to stand in awe, that are tempted thus to use it; for know, O man, whoever thou art, that if thou hast no supernatural light within thee, Darkness is thy name, and darkness is thy end, and if that which should be light within thee be darkness, how great is that darkness! As to that general prejudice which some take pains to excite against all discoveries by extraordinary communications, under the reproachful denomination of New Lights, it is sufficient to answer, that our gracious and good God has all along imparted fresh discoveries of truth, according to his good pleasure, to such in his Church as have been rightly receptive of

them, either for public or for private benefit, nor does he at any time cease to be gracious; and indeed, ill would it be for his poor, seeking, sorrowing servants, on their way through a dangerous world, if, whilst evil spirits and evil men are so indefatigably employed to stumble and perplex them with new errors, they were unsupplied with new lights for their direction and safety, and if the Father of Lights were less vigilant for our preservation, than the powers of darkness are for our destruction. But wherefore all this cry against New Light in *spiritual* things, for are we not exhorted to grow in the knowledge, as well as in the grace, of our Lord and Saviour Jesus Christ? And where the ordinary means of this knowledge fail, or may be insufficient for the purposes of salvation, as may be the case, shall we suppose that what is more will not be granted? Or shall we set ourselves against the receiving of light from above, unless it comes in this or that particular form or method of instruction, and so confine God in those ways in which he has not confined himself, but left open for the more especial display of his goodness, and for our more immediate help in every time of need? Surely this is neither consistent with gratitude nor humility. Nothing is here intended against the usual and regular methods of instruction and improvement: God forbid! for it is certainly our duty to be diligent in the use of them, as the ordinary means of God's appointment; but to urge against his imparting his light and truth to us by any other means and messengers, is to set limits both to his sovereignty and his goodness, and to say to him, "Thus far shalt thou go, and *no farther*." We are apt enough to boast of New Lights in arts and sciences, and different branches of natural philosophy; and why should we think that knowledge in the things of the *spiritual* world is alone incapable of additional improvements? However, if any are so fond of their old ignorance, as to be unwilling to part with it for any New Light on this subject, we shall leave them to the choice they are resolved to abide by.

An objection on this subject remains to be considered, viz. If credulity in these things should meet with encouragement, we shall soon be overrun with enthusiasts, and pretended visionaries, and their followers: That the authority of private testimony in these cases is not sufficient ground for our assent, unless strengthened by the power of working miracles: That as many well-meaning people are liable to delusion themselves in these matters, so many wilful impostors have been known to go out into the world to deceive others: and that as we are at a loss betwixt them to know what to believe and what not, it is both the safer and the shorter way to give no credit to any relations of this kind. To this be it replied:

First—It must be owned that over-credulity is an extreme to be carefully guarded against, as it may expose us to danger from every delusion and imposture, and also give occasion to much superstition; and therefore we have it given in charge, "Not to believe every spirit, but to try the spirits, whether they are of God," 1 John iv. 1. But then this cautionary precept infers as strongly for the believing of some spirits, after due trial, as for the rejecting of others; an extreme incredulity, called in scripture an evil heart of unbelief, being at least as dangerous: Nor were the Jews only reproved for their disobedience to the written law, but also for their disbelieving their extraordinary

messengers the prophets, even when they came uncredentialed by miracles; for John the Baptist wrought no miracles. The safe way then lies between these two extremes, and we are required to make the best use of those helps that are afforded us for the direction of our judgment therein. That the gift of discerning of spirits was always to remain in the Church, follows from the necessary use of it in every age; nor can it be reasonably supposed, that those words of the apostle, "we are of God; hereby know we the Spirit of Truth from the Spirit of Error," 1 John, iv. 1, were to have no meaning and application after the time in which he lived. If it be thought sufficient to say, that we are now left to the written Word for our Directory; be it answered, that the *spiritual* sense of the written Word is given to us by the Spirit of Truth, and it is by the latter that the Lord openeth our understanding that we may understand the Scripture: these two witnesses, *letter* and *spirit*, thus conjoining their testimony by corresponding evidence, as face answereth to face in a glass. Again, our Lord has graciously provided for the safety and peace of the sincere Christian, by the promise of light, sufficient for him under any doubts pertaining to salvation. "If any will do his will, [is willing to obey what he knows to be the will of God] he shall know of the doctrine whether it be of God." John vii. 17. And as to those little deceptions and errors of judgement, which break in upon no duties of religious or moral obligation, they may be compared to the innocent follies of little children which love their parents and one another.

(To be continued.)

THE PASSAGE OF THE TWO THIEVES EXPLAINED.

When our Lord was crucified, two thieves were also crucified at the same time with him, the one on his right hand, and the other on his left. In Matthew xxvii. 44, and Mark xv. 32, they are both represented as having reviled the Lord; but in Luke xxiii. 39 to 42, it appears that only one railed on him, while the other, in the pure language of penitence, prays to him, and acknowledges him as the Lord of a better kingdom than this world can afford. Some, in order to reconcile the *apparent* contradiction in the above testimony of the Evangelists, have supposed, that the penitent thief at first actually reviled the Lord, as well as the other; and that a conviction of his misconduct was wrought upon him while hanging on the cross; thus they have concluded, that they were both equally revilers at one time, as declared by Matthew and Mark; but that afterwards one of them repented, and rebuked his companion, agreeable to the testimony of Luke. This, they think, satisfactorily accounts for the different relations given by the Evangelists, who, as historians, were at liberty to notice either the former or the latter conduct of the condemned criminals. Allowing this to be the case, which however does not appear from the *letter* of scripture, we shall proceed to point out a much more important view of the subject, arising from a consideration of its *internal* sense; which, while it presents a lesson of useful instruction to every reader, is at the same time calculated to remove every un-

casiness from the mind on account of the apparent inconsistency of the inspired penmen.

But first of all it will be proper to explain what is signified by the *two thieves themselves*, who were crucified together with Jesus. By these then we are to understand the *Christian Church* (so called) in its present state, or those who profess themselves to be followers of Christ. The thief who was crucified on the *right hand* of Jesus, represents those in the Christian Church, who are in charity, or the good of life, and not so much in the truth of doctrine; but the thief on the *left hand* denotes those who maintain faith alone, to the exclusion of charity. Matthew and Mark represent them both as revilers of the Lord, for this reason, viz. because neither those of the Old Church who are in charity, nor those who are in faith separate from charity, actually acknowledge and immediately approach the Lord alone as the only God of heaven and earth; but in consequence of the prevailing doctrine of a Trinity of Divine Persons, worship the Father *for the sake of the Son*, and thus climbing up some other way, in reality become thieves and robbers agreeably to our Lord's own words in John x. 1. But as every one who is principled in genuine charity, will, on instruction, sooner or later receive the doctrine of the Lord, namely, that He alone is Father, Son, and Holy Spirit, in One Divine Person, and as such the sole object of all adoration, therefore the thief on the right hand is represented by Luke as a sincere and self-condemned penitent, who first acknowledges Jesus as an *innocent* (say, a *Divine*) *Man*, and then, addressing him *immediately*, thus prays, "Lord, remember me when thou comest into *thy* kingdom." To whom Jesus answered, when he found that he approached him immediately, acknowledging him as the *sole Lord of the heavenly kingdom*, "To-day shalt thou be with me in paradise." Luke xxiii. 41 to 43. As much as to say, These are the conditions of salvation, and *this is the state* which insures admission into heaven.

In confirmation of what has been just advanced respecting those in the Old Church who are in charity, and yet do not actually acknowledge and immediately approach the Lord alone as the only God of heaven and earth, we shall here introduce an explanation of that passage of the Revelation, where it is said, that "John took the little book out of the angel's hand and ate it up; and it was in his mouth sweet as honey, but in his belly, bitter," chap. x. 10. The *little book* here means the DOCTRINE OF THE NEW-JERUSALEM CONCERNING THE LORD, published by Emanuel Swedenborg. John's *taking the book out of the angel's hand*, denotes the reception of that doctrine among the good and pious in the Christian Church, as a revelation from the Lord out of the angelic heaven. His *eating it up*, signifies their acknowledgment of it. By its being *sweet as honey in his mouth*, is signified, that their first reception of that doctrine is grateful and pleasant, arising from an acknowledgment of the Lord as the Saviour and Redeemer of the world. But by its *making his belly bitter*, is signified the extreme difficulty and irksomeness of acknowledging him as the Only God of heaven and earth, and that his Humanity is Divine. This grand doctrine is perceived by them as irksome and disagreeable, by reason of the many falsifications of the Word that have been rooted as it were in their minds, in consequence of that first and fundamental of all errors in the Christian

Church, (so called) which (horrible to relate!) imposes on every man, on pain of eternal damnation, a blind and impossible faith in the existence of Three Divine Persons in the Godhead, which is neither more nor less than the actual acknowledgment of Three distinct Gods. Hence arises a numerous race of falses, and among the rest that hydra, *faith alone*, which by its serpentine subtlety confirms all the rest. This is the true cause of that *bitterness of belly*, spoken of by John, and that internal repugnance which many discover against the doctrine of the Lord, and even against the term *Divine Humanity*.

But to return to the subject of the two thieves, who were crucified with the Lord; that such is their signification, as stated above, may also appear from this consideration, namely, that every thing recorded in the Gospels to have been done by the Jews, has reference, in an *inferior* sense, to the Christian Church; for as they rejected the Lord himself, it is natural to expect they would also reject the Christian religion, and all its followers, whether good or bad; whether of the description of those on the right hand, or of those on the left. Their steady adherence to their own religion, notwithstanding it is founded on the mere outward letter of scripture, which they adulterate and falsify, is represented by their demanding Barabbas to be released instead of Christ; and yet this Barabbas was a murderer, as well as a promoter of sedition in the city, by whom was signified the Jewish Church in respect to its destruction of the Divine Truths of the holy Word.

Similar to this passage of the two thieves on the right and left of Jesus, is that other passage in Matt. xxv. 31 to 46, where it is said, that the sheep shall be set on the King's right hand, and the goats on the left. Here also two descriptions of persons in the Christian Church are pointed out. viz. those who are in charity, or the sheep, and those who are in faith alone, or the goats. In both cases they who are on the right hand are saved, but they who are on the left are not.

Before we conclude this subject, we shall take notice of a singular circumstance attending the crucifixion of the two thieves. In John xix. 31 to 36, it is said that "the soldiers brake the legs of the two thieves; and when they came to Jesus, and saw that he was dead already, they brake not his legs; which things were done, that the scripture should be fulfilled, A bone of him shall not be broken." The wonderful mysteries contained in these words would require many pages to unfold. We shall only make a few general observations, and leave the particulars to be supplied by the enlightened reader himself in his own mind.

Legs denote the natural principle, and when applied to the Lord, mean the Divine Natural of his Humanity. When therefore it is said, *they brake not his legs*, we are thereby given to understand, that the Humanity of the Lord was completely glorified, even as to the ultimates, which are the bones. Hence also he arose with his whole body complete, differently from all other men. By breaking the legs of the two thieves is, in a general sense, signified, that the gross natural principle of man will never rise again, being committed to final dissolution on the death of the material body. But it still further implies, in a more respective, representative sense, that the *externals* of the Old Chris-

tian Church, which is signified by the two thieves, as before observed, will, on the extinction of its internal vital principle, be also in due time obliterated; while the New and true Christian Church, which is the New Jerusalem, being founded on an acknowledgment of the Divinity of the Lord's Humanity, even as to the ultimates, will endure through the countless ages of eternity, both in the spiritual and in the natural world, or as well in its external as its internal form. 'This is signified by the following words, "When they came to Jesus, and saw that he was dead already, they brake not his legs." Death here signifies resurrection and glorification; his being dead already, therefore, denotes that the Lord has already departed from the Old Church, and that he is now establishing his New and true Christian Church, which is the New-Jerusalem.

OF THE HUMAN FORM OF GOD.

'The following is taken from a manuscript found among the papers of THOMAS TOMKINSON, Gent. who lived about the beginning of last century.

That God ever was, is, and will be, in the Form of a Man.

The Lord Jesus Christ, who in scripture is called the Son of Man, is the only true God; and though he is called by several titles, as *Father, Son, and Spirit*, yet he is not, nor can he be proved to be, any other than ONE personal glory in the form of a *Man*; nor was he any other before time, in time, and to all eternity will remain so.

That the Son of Man should be the eternal God is a great mystery to know, and to declare; yet the knowledge thereof is revealed to us so far, that to our understanding it appears, that he who made *man* became MAN, and dwelt among us.

He that was the *seedsman* became *seed* himself; therefore called (Gen. iii.) the *seed* of the woman, because he took *seed* of the Virgin Mary, which was that of Abraham, which was that of Adam, which was the *seed* of God.

John xvii. 5, it is written, *It is life eternal to know the true God, and Jesus Christ, whom he hath sent.*

These two distinctions, viz. the *true God*, and — *he hath sent*, doth not divide the titles into two persons, any more than those other sayings of Paul, Phil. iv. 20. 1 Thes. i. 3; and iii, 11. [*Now unto God*] and [*our Father be glory* ;] but it is so expressed, referring to the two-fold appearance of God.

Hence the meaning of these words is no more than if it were read thus, "It is eternal life to know that Jesus Christ is the true God." Thus that scripture is unfolded, and joins, and twists itself with this other scripture, *He that hath the Son hath life*, 2 John v. 12. Now these two sayings, joined together with a third, become impregnable; *He that hath the Son hath the Father also*, John i. 36.

God from all eternity was in the form of a *Man*. Yet the uncreated Majesty, before he became flesh, did not consist of elementary matter,

but was a bright shining glory of uncompounded purity, infinitely more glorious than the sun. Behold, and wonder, that this infinite spiritual body should change itself into flesh ! yea, be wrapt up in flesh, and remain now in a body of flesh and bone ! But this body being now glorified, is as glorious, yea, this his body of flesh and bone is more glorious than it was before, when it was a spiritual body ; for a very glimpse of this his now body of flesh and bone glorified, struck Paul blind ; and so it would have dazzled John's eyes too, if his eyes had not been strengthened above nature, or the person of Jesus presented unto him with a part of his glory veiled. And though the Creator did in time change his Godhead glory into flesh ; yet the purity of his nature neither was, nor could be changed, but only his infinity let down into flesh for a season, that he might, for an everlasting astonishment unto men and angels, clothe his Godhead spirit with pure human flesh.

And although the uncreated Majesty was of so pure and sweet a nature when a spiritual body, and in this glorified body of flesh and bone more glorious, yet was it before time, in time, and to all eternity, no other than ONE personal glory in the form of a Man.

For do you not find it written, Phil. ii. 6, 7, that Christ is not only EQUAL with the Father, but, in the VERY FORM of God ? Then must God be in the *very form* of man, if Christ was in the *form* of a man.

Again, doth not the scripture abundantly prove this ? What is the meaning of Moses, when he said, that God created man in his own *image*, and in his own *likeness* ? Had not these words relation to Adam's *body*, as well as his *spirit* ? It is indeed written, Ephes. iv. 29, that *we are created after the image of God in righteousness and holiness*. Can righteousness and holiness act forth themselves without a body ? Or do you ever read, that righteousness and holiness were ever acted forth, in, or by any other form but the form of a man ? When God said, *Be ye holy as I am holy* ; what ! must the souls run out of the bodies to be like him ? If they did, they would be nothing. Where would mercy and justice, meekness and humility, be found ? There could be no such virtues known, or have being, were they not found to centre in a body. It is said, *We are created into Christ Jesus unto good works* ; can good works be done by the soul without the body ?

The reason of this doctrine's being so resisted by the learned philosophers, is through the narrowness of their understandings, in not being able to conceive, that because they themselves have vile and vicious lusts, that therefore whatsoever is in the form of a man must have all the evils and frailties of themselves.

And though it may be true, that several of the great heathen philosophers, and also the Jews, have opposed this doctrine : and that also many of those who pretend to christianity, have mixed their own carnal reason with the scriptures, and thereby corrupted the meanings of the texts, and resisted the truth : yet this doth nothing avail, for *antiquity* and *tradition* cannot make *error* and *falsehood* TRUTH, notwithstanding custom and practice may have for a time established them ; for there have been wrong principles ever since Cain : therefore in matters of religion there is no pleading of antiquity, custom, and tradition ; for Antichrist was in Cain before Christ was in Abel.

This is the doctrine and language of Moses, and all the true prophets ; that God hath a *glorious body*, and *that body* in the *form of a Man*.

Moses's testimony is, that God created man in his *own image*, *similitude*, and *likeness* : he also saith, that God *talked* with Adam, and *walked* with Enoch ; and Abraham, Isaac, and Jacob, *talked* with God : and it was God that *wrestled* with Jacob : not that God's spiritual body was changed from its nature, but only veiled with a solid substance ; much as the angels, when they appeared to our forefathers. They then, as it were, divested themselves of their glory, and appeared as mortalized for a season, and so did eat and drink with men as if they had been mortal ; when yet it is certain, that they remained spiritual.

Thus, when the great JEHOVAH hath appeared unto man, he hath either veiled himself, or veiled the eyes of his servants, that his glory might appear, but as their spirits might be capable to behold it ; for no mortal eye is able to behold God in the glory of his essence and person.

Therefore, when the glorious God, upon the request of Moses, would manifest unto him his personal presence in his form and glory ; yet nevertheless was he constrained to cover the eyes of Moses, whilst his face and fiery flaming eyes were towards him ; to the end that Moses might have power in the organ of his external eye, to behold the glory of his *back parts*. Wherefore the Lord put Moses in the cleft of a rock, and laid his hand on Moses's face, until he had passed by, because his *face* was too glorious for mortal eyes to behold.

Moses saith, that God *looked* down from heaven ; that God *came down* from heaven ; that God *went up* to heaven ; that God *heard* ; that God *saw* ; that God had *eyes*, *ears*, *hands*, and *mouth*, whereby he *spake* the ten words of the law ; and not only so, but he *wrote* them with his *fingers*.

Moreover, doth not David attribute *hands*, *ears*, *mouth*, and *tongue*, unto his God ? And in the 94th Psalm he proveth undeniably, that God hath all these parts of a body. In that Psalm, David was troubled to see wickedness so much abound, and he shows the cause wherefore it was, that *the hearts of wicked men were fully set in them to do evil* ; and it was because they thought God was some infinite *formless* spirit, that could neither hear nor understand. But for this their wicked imagination, David calls them *fools* and *brutish people* ; and convinces them of their ignorance, telling them, that *He that made the eye, shall he not see ; and he that planted the ear shall he not hear ; and he that teacheth man knowledge, shall he not have a heart of his own to understand ?*
(To be continued.)

TO THE EDITORS.

GENTLEMEN,

As you (and some of your correspondents) appear to possess an entire new mode of reconciling the *apparent* contradictions and absurdities with which the Bible abounds, and as I must acknowledge that I am pleased with the ingenuity with which you dispose of knotty points, I am induced to propose a difficulty for solution, which is well

calculated to put that ingenuity to the test. I mean the paradoxical and mysterious prophecies (as they are called) contained in the *twenty-seventh* and *thirtieth* chapters of Isaiah. As you are familiar with the Bible, it will be unnecessary to quote the passages I allude to: they may be found in the first three verses of the former, and the twenty-fifth and twenty-sixth verses of the latter chapter. If you, or any of your *enlightened* correspondents, can make them appear like any thing else than an unmeaning jargon, you will hear again from

ANAXAMANDER.

TO THE EDITORS.

Truth, gentlemen, genuine truth, never loses by coming to light, and mankind can but be bettered by it; hence it is I think it highly advisable, for the benefit of your readers, to usher into the world the following important extract from EMANUEL SWEDENBORG'S manuscript Diary, concerning the Epistles of Paul.

"No. 4824. That Paul's Epistles have no *internal* sense, is well known in the other life; but it was foreseen they should be in the Church, lest the members of the Church should do evil to the Word of the Lord; for if a man lead a bad life, and yet believes the Word to be sacred, he does evil to Heaven; for that reason Paul's Epistles were permitted, and for that reason Paul was not allowed to take from the Lord any thing of a tried or proved life, (*vitam probatam*) nor even of doctrine, and to expound or explain the same, but he took all from himself. Indeed the Church explains the Word of the Lord, but it is by Paul's Epistles she explains it; wherefore also she departed from the good of charity, and received the truth of faith; which nevertheless the Lord himself did even teach, but in such a manner, that the good of charity was all."

This extract, gentlemen, short as it is, might afford much matter to think on, to many of our friends, who begin to be willing, I fear, to be too self-wise, and take upon themselves to demonstrate to the world the truths of our sacred religion, without making known to the world what pure source every man might derive them from in all their genuine purity. Who has an ear to hear, as the Lord said, let him hear, and prove more obedient to his fatherly dictates; that is the sanguine wish of the meanest of his servants,

VERITAS.

The above remarks concerning Paul's Epistles seem to be exceedingly just; agreeable to which Paul himself frequently declares, that what he wrote was not by Divine inspiration, or from any command of the Lord, but merely according to his own private judgment. Of this any one may be convinced by reading only his 7th chapter of the 1 Corinthians from beginning to end; also 2 Cor. xi. 17. In many other passages of his writings he speaks of *himself* in very high terms; and notwithstanding his great care to ascribe the praise to the Lord, yet after all it must be acknowledged, his language in some cases smells very strongly of self. See 2 Cor. Chap. x. 7 to 16. Chap. xi. 1, 5, 10, 16 to 33. Chap. xii. 11.

It has been remarked by several, (and the observation may be repeated in this place) that where the ministers of the Old Church preach *one sermon* from the Gospels, which are the Word of the Lord, they preach *ten*, if not *twenty sermons* from the Epistles of Paul. Thus the declaration of BARON SWEDENBORG is verified, where he says, it was foreseen by the Lord, that the Christian Church would almost reject his words, and substitute in their place the mere sayings of Paul. This also, as he observes, is of Divine Providence, to prevent, as much as possible, their profaning and doing violence to the Sacred Scripture.

Notwithstanding the above remarks, we wish it to be well observed, that the New Church still considers the Epistles of Paul as useful to promote a life of charity, and to confirm the Divine truths of the Word.

M. K.

DICTIONARY OF CORRESPONDENCES.

(*In continuation from page 180.*)

A.M., denotes the *Esse* and *Existere* of all things in the universe. The reason why *I Am* is twice mentioned in Exodus iii. 14. viz. *I Am that I Am*, is because the first *I Am* signifies the *Esse*, or Divinity, which is called Father, and the second the *Existere*, or Divine Humanity, which is called Son. This distinction, however, is to be understood of the Lord before his humanity was made Divine: but when the Lord became or was made the Divine *Esse* or Jehovah, even as to his humanity, then the Divine truth proceeding from his humanity was and is the Divine *Existere* from the Divine *Esse*. No angel or man has any thing to do with an idea or conception of the Divinity separate from, or above the humanity; for all such ideas, in consequence of having no object on which to be fixed and terminated, ultimately fall either into nature or into nothing. Hence all who worship the Father out of, distinct from, or for the sake of the Son, will, if confirmed in such worship, at last become either naturalists or atheists. To prevent mankind from worshipping an unknown, invisible God, was one reason why he came down to earth, and made himself visible first in a material body, adapted to the sight of the material eye, which continued for the space of thirty-three years; and afterwards in a glorified body, adapted to the sight of man's *spiritual* eye, in which glorious form he may be seen and worshipped to eternity. The great Jehovah, considered as he is in himself, and above all the Heavens, is in the Word called the *Father*: the same Jehovah, considered as visiting his fallen creatures, and appearing among them in a human form, is called the *Son*, because the humanity which he assumed was produced by conception from the Divinity, as a son is from a father: and the virtues or operations proceeding from the glorified body of the same Jehovah, are in the Word called the *Holy Spirit*. How strange, that the human mind should have suffered itself to be so imposed upon, as to admit, even for a moment, the idea of three Gods, or three distinct Divine Persons, (which is the same thing) merely because the one God has been pleased to call himself by

three names ! As well might we suppose, that there are as many distinct Persons in the Godhead, as there are different names applied to the Deity ; for if a name alone be sufficient to excite in the mind an idea of a person, then for every name we must conceive so many persons. But the reason why so many names are given in the Word to the Divine Being, is because *names* denotes *qualities*, and the qualities of Divinity are many ; notwithstanding which, they altogether unite in forming one universal quality, which may be termed an *infinitely-one essence*.

AMALEK, or *Amalekites*, signifies those who are in false principles.

AMALEKITES and the *Amorites*, dwelling in *Hazezon Tamar*, signifies falses from which evils are derived.

AMAZED, (to be) signifies acknowledgment.

AMAZED. "And the men were amazed, every one at his companion," in Gen. xliii. 33. signifies the change of state of each among themselves, for being amazed, denotes an unexpected and sudden change of the state of the thoughts ; this, as being the cause of amazement, is signified in the internal sense ; and every one at his companion, denotes of each among themselves ; for the subject treated of, is concerning the order of truths under good from the presence of the *internal*, which order being new, occasioned a change of state of each among themselves, which is signified by the men being amazed each at his companion.

AMBER, (the color of) hath respect to the *external* Divine sphere of the Word.

AMEN, signifies Divine confirmation from truth, consequently from the Lord himself. *Amen* signifies truth, because the Lord was truth itself, therefore he so often said, Amen, I say unto you. In Revelations he is called the *Amen, the faithful and the true witness*.

AMEN, signifies the consent of all.

AMEND, (to) a sufficiency [of opportunity] is given to every man of amending his life after death, *if possible*.

The life of the evil after death, can never be amended and altered by the way of the thought.

AMEND, (to) man can be amended by truths, no more than so far as he is in good.

AMETHYST, signifies the *spiritual* love of good.

AMMON, (children of) signifies those who falsify the truths of the Word, and of the Church.

AMMONITE and **MOABITE**, (an) signifies the profanation of the celestial and *spiritual* things of faith.

AMORITE, in the Word, signifies evil in general, or evils originating in falses.

AMPHITHEATRE. There was seen one in the *spiritual* world, where the dragons held their abominable diversions, agreeably to correspondence with their state.

AMRAPHAEL, king of Shinar and *Arioch*, king of Ellasar, signifies truths and goodnesses in the Lord's *external* man.

ANALYTICALLY, to think analytically and rationally, is from influx.

ANCIENT CHURCH was a *spiritual* Church, and had a revealed **WORD**, which has been long since lost.

ANCIENT CHURCH, (in the) there were doctrinals, and there were scientifics; the *doctrinals* treated of love to God, and of charity towards the neighbor; but the *scientifics* treated of the *correspondences* of the *natural* world with the *spiritual* world, and of *representative* of *spiritual* and celestial things, in things *natural* and terrestrial. These scientifics were principally cultivated and taught in Egypt.

ANCIENT CHURCH, (the) was not constituted by *Noah*, but by his three sons, *Shem*, *Ham*, and *Japheth*.

ANCIENT OF DAYS, is the Lord from eternity.

ANCIENT OF DAYS The Lord as to Divine Good or Divine Love, who is called the Ancient of Days, from the most ancient times, when the Church was celestial, being in Love to the Lord; that Church and the Heaven of those who were *from thence* is understood by a *throne, which was as a flame of fire, but the wheels, which were as a fire-burning*, signifies the doctrine of celestial love; and the Divine Love itself, proceeding from the Lord, is signified by a *fire emanating, and going forth from before him*.

ANCIENT TIME, (the people of the) never, on any account, ate the flesh of any beast or bird, but fed solely on grain, and on fruits, milk, etc.

ANCIENTS, (the) being principled in celestial good, dwelt in houses made of wood.

ANCIENTS (the) celebrated their religious worship on mountains.

ANCIENTS of the *People*, and the *Princes* thereof, have a similar signification with the twelve disciples.

“*And it came to pass after these words*”—that hereby is signified a third state, appears from the signification of coming to pass or being so, as denoting somewhat new; consequently, in the present case, a third state; and from the signification of, after these words, as denoting after those things were transacted. In the original tongue one series is not distinguished from another by interstitial signs, as in other tongues, but there appears as it were what is continuous from beginning to end: the things which are in the *internal* sense, in like manner, are continuous, and flowing from one state of a thing into another; but when one state terminates, and another succeeds which is deserving of note, it is indicated by the expression *it was* or *it came to pass*; and a change of state less deserving of note, by *and*, wherefore those expressions so frequently occur. The angelic speech is also continuous with *terminations* indeed, but then the things which go before are wonderfully connected with those which follow. For angelic Ideas are most full with things, and innumerable, which are ineffable, and to man, when he is in the world, incomprehensible; from thence the ends of the preceding periods can be fully connected with the beginnings of the following periods, and thus out of many series be formed one series: and what is wonderful and incredible, in the angelic speech is represented the form of Heaven; from thence in all angelic speech, there is a singing in tune such as that of songs, which in each termination ends in a *monosyllable*, thus into *one*; and the reason why it is so, is because all and every thing in heaven refers itself to *One God*, as to its final end or termination.

(To be continued.)

TO THE EDITORS.

GENTLEMEN,

When I remitted you my reply to A*****, (which appeared in the last number of your *Luminary*) I had no intention to trouble you again so soon; nor do I wish you to give the following remarks, in answer to Amicus, a place in the very pleasing and evangelical pages of your *Repository*, should any other and more lucid explanation of the passages referred to, be remitted you, or found in your own extensive treasury of truths.

The entire contents of the 14th chapter of Zechariah, are truly interesting, prophetic, and profound; particularly the 12th, 16th, and 17th verses, which, as Amicus justly observes, never was, nor never *can be*, fulfilled in their mere *literal* sense; being written by the inspired *seer*, under the immediate influence of that peculiar science or doctrine of sacred *Correspondency*, whereby *spiritual* things are represented by things *natural*, historiwise, according to the style of the Ancient Church.

In the *spiritual* sense of the chapter alluded to, the prophet announces the *spiritual* combats of the LORD, in his Divine humanity, against the visible, but fallen and adulterated Church, unto its entire dispersion: This from the 1st to the 5th verse inclusive. In the 6th and 7th verses, are foretold, that then there will be an obscurity of the truth, which is the light of Heaven, yet, that the LORD will provide at the same time, for the illumination of the humble. From the 8th to the 11th verse inclusive, we have a pleasing prophecy of the immediate succession of a *New Church*, in which genuine truths will be multiplied abundantly, without any of the falses of evil: While at the 12th verse, we have an awful description of the *spiritual* destruction, which those who wickedly oppose the genuine truths of this New Church, shall bring upon themselves, and upon the fallen and adulterated Church that they had labored so much to establish: after which, we are consoled, at the 16th verse, with a promise, that then there shall be a willing and extensive approach unto the LORD, both in heart and life, of all sects and parties, even those that were before only in mere *natural* or *external* worship, which will be followed with all necessary intelligence, respecting of the LORD, as to his adorable and Divine humanity, his word, and his salvation.

There are a few leading *terms* in this mysterious chapter, which, when once rightly understood, as to their *spiritual* reference, will prove a safe and sacred clue to the whole subject. 1st. What is to be understood by *Jerusalem*, and by *fighting* against it. 2dly. What by all *Nations* of the *Earth*, and their *going up yearly* to Jerusalem. 3dly. What is to be understood by *keeping the feast of tabernacles*; and 4thly. What is to be understood by *rain*. And, to the enlightened man of the LORD's *New, or future Church*, who is conversant with the sacred pages, and moderately acquainted with the doctrine of *Correspondence*, these terms will be understood to refer somewhat as follows, viz:

First. *Jerusalem* signifies the Church of God, either in a fallen and adulterated state, or a state of goodness and truth, according to the subject, or reference made; consequently, by *fighting* against

Jerusalem, *spiritual* conflicts and combats are alluded to, with against the truths of the Church, or its errors.

Secondly. By the *Earth*, in various passages of the holy Word Church, as to its *external* form, is also understood; in contradistinction to Jerusalem, or the more *internal* and *spiritual* Church: consequently all the "*families*" of the earth, is signified all the different which form the visible and *external* Church, and by their going yearly to Jerusalem, we are to understand, that from year to year in proportion as they become *spiritually* enlightened, (by advancing from state to state of pure Heavenly illumination) they will compare or elevate their minds, into the Heavenly doctrines of the LORD's best Church, called the *New Jerusalem*; and thereby "*worship the LORD*," in the beauty of holiness, by subscribing to the Divinity and humanity, which is there signified,

Thirdly, By "*keeping the feast of tabernacles*;" for it was on that feast time that our LORD assumed the human nature, which natural principle, he also glorified and made Divine; hence he will be *shipped* therein, by his enlightened future Church; or else,

Fourthly, Those who refuse him this Divine worship and adoration (in his divine humanity) will thereby deprive themselves of the sacred and refreshing showers of *grace*, or spiritual "*rain*," whereby the heavenly plants of goodness and truth, or wisdom and love, bud and blossom, and bear fruit unto God. And this is not an infelicity that shall befall those that will be found "*fighting against Jerusalem*," or the *spiritual* Church of God, in the latter days; we are assured, by the pen of inspiration, at the 12th verse of chapter alluded to, that, in such case, "*their flesh shall consume away while they stand upon their feet; their eyes shall consume away in holes, and their tongues in their mouths!!!*" Their *flesh*, or all their *ritual* good desires, which flow from the *will*, shall be *consumed*, while they stand upon their feet, or *appear* to be alive and active in the service of God, but in reality are sunk into the love of self and of the world. Their *eyes* also, or their intellectual and *spiritual* perceptions, shall fail, and become extinct or obscure, so that they shall not be able to discern the true way in which they should go, as to worship, doctrine and life: and lastly, their *tongues* or vain boastings, creeds, and schisms, shall all be exploded and silenced, through the increasing flux of genuine truth and doctrine, which shall obtain from the LORD in his future New Church.

It is impossible, within the narrow compass to which it is proper to confine my present remarks, to advance the numerous passages of Holy Scriptures, which could be adduced in support of the view here given of the subject; even to name them would be intruding too much on the valuable pages of your *Repository*, and much more so to quote them. These cursory remarks are only designed to prepare the mind of your correspondent Amicus, for a deeper investigation of the Word and the prophets, whereby his doubts, as to the truth and sanctity of the Word, may be removed, and his faith proportionably increased in the Divine authority and inspiration of the sacred pages; which is the ardent prayer, of his very willing servant in all Christian duty

JNO. HARGROVE

Baltimore, 10th April, 1813.

TO THE
CLERGY OF THE UNITED STATES OF AMERICA,
ON THE
THEOLOGICAL WRITINGS
OF
THE HON. EMANUEL SWEDENBORG.

REV. BRETHREN,

Deeply impressed with veneration for your sacred character as ministers of the truth, and with as real a concern for the interests of that truth of which you are the ministers, I feel myself induced by many powerful and pressing motives, to call your attention for a moment to a few considerations respecting the theological writings of the hon. EMANUEL SWEDENBORG, so far as the contents of those writings appear to me more immediately to affect the duties imposed on you by your holy functions and high station.

You are in a peculiar sense the *ministers of God*, entrusted with the oracles of his WORD, and commissioned to read, to meditate upon, to understand, to preach and explain the laws of the eternal wisdom therein contained. From you the people receive the interpretation of those laws, and *their* understanding of them must needs in a great measure depend upon *yours*. *If the light which is in you be darkness*, the light which is in the people will most probably be darkness also; but if your *bodies be full of light*, it may then be reasonably expected, those of the people will be likewise *full of light*. The state therefore of religious knowledge in the land will ever take its standard from *you*, and of consequence, whatsoever is connected with religious knowledge has a peculiar claim upon your attention, and you must necessarily feel yourselves bound by every motive of duty and good conscience, to take cognizance thereof in the fear of God, and out of due regard to the interests of that truth with which you are more especially entrusted.

It is from this view of the importance of your sacred character, and of the duties thence resulting, that I am principally led to address you on the present occasion; and this, let it be believed, not in the spirit of petulance, or any inclination to dictate authoritatively, still less in the spirit of bigotry or any sectarian prejudices, but, if I know my own heart, in a spirit of the most extended charity, grounded in a sincere regard to the general interests of religion, and particularly affected with veneration for your sacred character and station, and a sense of the weighty obligations thereby laid upon you.

The theological writings in question are confessedly of a *religious* kind, treating on *religious* subjects; and containing various and interesting explications of the WORD OF GOD, which is the divine fountain and foundation of all *religion*. Much wonderful, and hitherto hidden information, respecting *religion*, is brought to light in them. Various *religious* errors are detected and exposed; various *religious* truths too are manifested, recommended, and confirmed: *The ministers of religion*, therefore, must needs feel themselves particularly interested in,

and in duty bound to a careful and candid examination of these writings, and of the ground and reasonableness of those high titles by which they are announced to the public.

And as such examination implies at least perusal, serious attention, candor, and impartiality of judgment, the exercise of these virtues will also be expected from you. To condemn, therefore, or to approve blindly; to suffer your judgment to be influenced by popular prejudice, or to be determined by the sentiments of others rather than by your own; to be deterred from engaging in a deliberate and equitable inquiry, because you have heard the author vilified, and his works stigmatized by those who perhaps *never read them*, or who have an *interest in condemning them*; all this would be criminal in you, and expose you to the censure of all wise and discerning men, and especially of your own consciences, at that hour when you appear in private before the Maker of hearts and the Inspector of secret purposes.

Let it be supposed for a moment, that you had lived in Judea at the time when the incarnate Word appeared there *to give light to them who sat in darkness*; and that your names at this interesting period had been enrolled in the Jewish priesthood: It is very plain, that under these circumstances, your duty would have called you to form a judgment of that wonderful person, his pretensions, and his doctrine. But in forming this judgment, would you have thought it sufficient to hearken only to the voice of the multitude? *Some said, he is a good man, and that never man spake like him; others said nay, but he deceiveth the people; he has a devil and is mad, why hear ye him?* The voice of the multitude therefore was divided, and might lead you right, or lead you wrong, according as you received your report from this or that quarter. But would you have thought it safe, or prudent, or conscientious, or becoming your character, as members of the Sanhedrim, entrusted with the oracles of God, and the interpretation of prophecy, and the instruction of the people, and peculiarly called at that period of time to discover the marks of Messiahship, to detect false pretenders, and point out the true Christ—Would you, I say, have thought it safe and equitable, under these circumstances, to see with another's eyes, and hear with another's ears, instead of using your own? Would you not rather have thought it your duty, and have made it your business, to see and hear the wonderful man yourselves? to examine his doctrines and pretensions impartially? to acquaint yourselves with the tenor of his life and conversation? to remove from your own hearts every unreasonable suspicion, jealousy, or prejudice, which might pervert your judgment? in short, so to consult, by sincerity and purity of intention, the divine will and wisdom in yourselves, that you might *know of the doctrine whether it were of God, or whether the speaker spake of himself?*

But you will say, perhaps, there is no similarity at all between the two cases, and therefore no rule of conduct can be deduced from the parallel.

To this I beg leave to reply, that in this respect, at least, the cases are similar; the voice of the multitude is divided *now* as it was *formerly*, some asserting of the writer in question, as was once said of the Saviour of the world, "*He is a good man, and never man spake like him;*" whilst others on the contrary say, "*nay, but he deceiveth the*

people; he hath a devil and is mad, why hear ye him?" There is also a further ground of similarity, at least, according to the honorable author's own testimony, who in all his theological writings asserts, in the plainest terms, and endeavors to support his assertion on the evidence of the Holy Scriptures, and the testimony of prophecy, that as the Son of Man once came in the flesh to be a Redeemer and Saviour of men, by subduing the powers of darkness, and opening anew to mankind, in his divine Word and person, the blessed powers of heavenly light and life, so he is at this day effecting *similar* blessed purposes, by opening anew his holy Word, which has been heretofore unhappily closed, and by supplying thence to mankind such solid and eternal principles of justice and judgment, goodness and truth, as may tend to remove from them all contrary infernal principles of iniquity and error, and reinstate them thus in that blessed communication with heaven, of order, harmony, righteousness, and peace, for which they were created: And this, it is further insisted, is the real sense, import, and perfect fulfilment of many of the prophetic declarations in Holy Scripture concerning the Lord's second coming, and the New-Jerusalem.

I am well aware, that, at the very first hearing, many amongst you will be disposed to reject the whole of this testimony: But be it so; let us suppose it for a moment as false and fabulous as you conceive it to be: The obligations of duty, resulting from your sacred character as ministers of the truth, are not at all affected by such a supposition: Nay, the more of fable and falsehood there is in the above testimony, the more incumbent it is upon you to examine carefully, and with serious deliberation, the writings which contain it, in order to discover where the error and deceit lie, that so you may guard your respective flocks against the specious and spreading delusion.

For whatever may be your sentiments on the subject, this is a notorious fact, that the delusion (if you will call it a delusion) is both *specious* and *spreading*. Thousands in this, and in other countries, have already yielded their unfeigned assent to the testimony which you conceive to be false and fabulous. There are few towns of any consequence in America, but what contain in the body of their inhabitants, readers and zealous patrons of the writings of baron SWEDENBORG. I speak from knowledge and experience when I make this assertion, and when I moreover add, that several of your own order also begin to be convinced that something more than fable or falsehood is contained in the honorable author's testimony, and think it their duty to declare the same to their respective congregations from the pulpit. It is impossible for you tell how soon this same conviction may reach your own parishes, and, therefore, the concern which you ought to have for the salvation of the people committed to your care, calls loudly upon you to exert your utmost talents and abilities in detecting yourselves, and discovering to others, the false principles and reasonings contained in these writings, (if such principles and reasonings are contained therein) that so the error may be checked in its growth, and you may thus stand acquitted to your own consciences by a faithful discharge of your ministerial duty.

(To be continued.)

AGRICULTURE, No. VI.

(In continuation from vol. 1. page 520.)

We have been obliged, for some months past, to discontinue our essays upon this very interesting and highly useful subject; but are happy to assure our readers that we have it again in our power to continue them, on a plan that admits of no interruption. For the present number we have selected a valuable article from the Philadelphia American Daily Advertiser, on

Mangel Wurtzel, or Scarcity Root.

After some intermission of the zeal with which this Root had been cultivated in England, 20 or 25 years ago, I perceive, in some recent English publications, that its culture is again revived, and progressing extensively.

It will be seen in the English agricultural paper, particularly those of the *Bath and West of England Society*, about the year 1786 and those following, that much attention was then paid to it; though various opinions were formed. The balance was highly favorable. Dr. Lettsom, in England, was its zealous champion; and in his accounts of it, almost every thing relating to its culture, qualities, and uses, may be found.

In Germany and France, it has long been held in the greatest estimation. The Germans stile it *Mangel Wurtzel*, the French *Difette*, the English, *Root of Scarcity*, and the Botanists of all countries, *Beta Al-tissima*; it being, in fact, the largest species of *Beet*. It might have been called *Beta excellentissima*; for it possesses much superior qualities to those of the common Beet. I know it well, having cultivated it for several years extensively. I think it far preferable to the common Beet, as a culinary Esculent. Its Bulb, or Root, has none of the earthly savour of the common Beet; and its leaves are, in many respects, better for the table than *Spinach*, to which, when boiled young, they have some resemblance. But the most essential use of this Root, are those applicable to Rural Economy. For Cattle, Sheep, and Store Hogs, no Root, within my knowledge, can compete with it. I have had Horses, to whom it was grateful and nutritive; though some would refuse it. My sheep were remarkably fond of it. The *Leaves*, which are very abundant, may be stripped or cut frequently, through the season; leaving the Heart Shoots or Leaflets; and the Root will thrive the better for the stripping. For Milch Cows, they are superior to any green herbage; and the quantity afforded by them exceeds that of any other plant cultivated on a similar extent of ground. Those who prefer the soiling system, would do well to try the experiment. I believe good seed may be had of some of the seedsmen; who would, if encouraged, soon have great plenty.

European accounts of the weight of Roots from an acre, and the almost incredible quantity of Leaves to be gathered in a season, would appear exaggerated to those unacquainted with this plant. I therefore forbear to mention them. The greatest produce can be had by cultivating in broad cast; and hand hoeing. The mode I followed as hereafter detailed, will not equal in product, what increase in the

number of drills, and multiplying plants, either in drills or broad cast, would accomplish. But I spread over *surface*, and left unoccupied intervals, to bring it into the best order for future crops; and thus to afford room for working with instruments calculated to save manual labor.

I have cultivated *Carrots* and *Parsnips*, in the field, with great success. Those, with *Turnips* and *Potatoes*, to both whereof I have done ample justice, have enabled me, in the same season, to make a comparative estimate between them and the *Scarcity Root*. My experience was always greatly in favor of the latter. There is more saccharine quality, and of course more nutrition, in these, than in any other Root within my knowledge. I have long ceased to use either *Turnips* or *Potatoes*, for *fattening* Cattle or Swine. The small *Potatoes*, however, are profitably devoted to Store Cattle or Hogs. A fattening Bullock will eat one half of his weight of *Turnips*, and about one fourth of *Potatoes*, in twenty-four hours. Of the *Scarcity Root*, I am persuaded he will not consume any thing like this proportion. The greatest portion of the *Turnips* passes off in Urine. If *Potatoes* are applied to the support of stock on Farms, it must be by those who have no Market near them. The intelligent Mr. *Arthur Young*, has recently given a Table of Calculations of the value of *Potatoes*, used in England, as food for various species of stock. I have it not now at hand: but when perused it, I was perfectly satisfied, that our *Indian Corn* could be more profitably applied to *fattening* either Cattle or Swine, at the cost, per bushel, of four times his average value of the same quantity of *Potatoes*. Although I decidedly prefer the *Scarcity Root* to the Potato, or the food of Cattle, Sheep, or Swine, I do not mean to depreciate this estimable product. But more is expected from it, than I have found justifiable. The same observation would apply in England to the *Mangel Wurtzel*, which had there its day of rage, and fell into neglect, because too great expectations concerning it, had been held out. I shall avoid saying more than my own experience warrants. The purity of the seed is all in all, in this vegetable. Dr. *Anderson*, and some others, reprobated it in England, after one small experiment. He had not good seed; and so hasty a condemnation was unworthy of him, under any circumstances.

I have fed off the *Scarcity Root*, with *Carrots*, *Parsnips*, and *Potatoes*, through several winters; it is true, without so much attention to measure or weight, as would have been required in a nice comparative experiment. Some of my stock were capricious, and preferred other food to the *Mangel Wurtzel*. But I have never failed to perceive, that those who were constant, (and in general they so were) in their preference of this Root, were, undeniably, the most healthy, thriving, and easily kept. Yet none were exclusively confined to this food alone. I have been sometimes obliged to invite Sheep and Cattle, by throwing a little Meal and Salt over the cut or chopped *Scarcity Roots*. But after a few messes, no such inducements were necessary.

Notwithstanding the practical proof I exhibited, I was not able to induce my neighbors, (worthy, but old-fashioned farmers) to follow my example. If, now, I have no further success, I shall, at least, have the satisfaction of recording the services I have received from this valuable product. It is certainly worthy the attention of those who embark

in the *Sheep business* extensively. Vegetable Winter, or early Spring Food, is to them all essential. All animals require a change of food. Let this be introduced as an important variety. If Farmers in general would cultivate the *Mangel Wurtzel* in quantities no greater than their other concerns would admit, they would find not only its positive advantage, but they could bring to Market, more of Grain, Potatoes, or other articles usually consumed in feeding their stock. Great relief would be had from the leaves, when in seasons of drought, the Potatoes are parched and scanty.

I have observed, that the root given to milch cows in winter, adds to the richness, more than to the quantity of milk. But its tendency to *fillen* was always perceived. Boiling roots seemed best for milch cows, and appeared to increase the quantity of milk.

I began the culture of the *Mangel Wurtzel*, soon after the close of the Revolutionary War. My information relative to its uses, qualities and culture, was obtained from German books, put into my hands by some of my friends, who had received them from Germany. Accident presented specimens of the seed, and experience directed the selection of the best roots for future operations. Like other products, some kinds are much inferior to others. Those of a rose colored skin, with the interior solid and white, not laminated and mottled, like the common beet, are the best. Our worthy member *Robert Barclay, esq.* of England, with his accustomed kindness and attention, sent to me a small quantity of the seed three years ago. I found much of its produce inferior in quality, but recognized a few of my old acquaintances. From these and some I procured from Mr. *McMahon*, I raised excellent roots, for the purpose of producing and distributing the seed; whereof I now have sufficient plenty for experiments; at the service of those members of the Society, or others, who will either cultivate the root or assist in their distribution. I have had in my recent culture, roots of 10 and 12 lb. In general, the good roots may average 4 lb. each. The latter was the average weight produced in my first operations. Many then weighed from 8 to 12 lbs. Many were, however, small, and not worth preserving for winter consumption. Those bore no great proportion to the whole.

In the latter part of the last summer, a farmer from New-Jersey called on me, and was much captivated by the appearance of my little crop. He discovered a few roots of the last year's crop, which had been carelessly thrown aside, in the Spring, and had been a long time exposed in the open air. I found him eating with apparent pleasure part of one of them. It was perfectly sound, crisp, and free from any wilt, or nauseous or feculent smell, or taste. I know not any other root which would have remained sound and palatable under similar circumstances. My crop of this year is inferior to that of the last. It was raised in the same spot, (contrary to my own ideas of propriety) in which two former crops had been. The season too, was not favorable. I have, however, of any late crop, had few, if any, roots, as pure and genuine, as were those I formerly possessed.

In the autumn the roots must be housed, or protected like Turnips in conical mounds, in the mode known to every body. I have formerly preserved those destined for immediate use, (in which were included the small roots and culling) with a covering of straw or corn-stalks. No moisture, or damp earth, must remain on the roots, when

laid up. They are by no means delicate, but *they must be dry*, to prevent heating and rotting. Frost injures them, but not more, (if so much) than it does the Potato.

When given to Cattle or Sheep, they are to be washed and cut, or chopped. I have boiled them for Pigs, and sometimes for other stock, and they were preferred in this way by Milch Cows, mixed with a little bran or meal. I have never known any animals reject them permanently, though at first some were shy, and disinclined to feed on them. Most of my stock ate them raw. They are always to be considered as a *Winter-food*, the leaves excepted. When Cattle or Sheep have been on grass, they do not eat these roots, or any other, with much relish.

They delight in loomy or sandy soils, and I had them the largest and best in my *trenched* fields. The depth of loose earth gave room for the tap root and its fibres, to penetrate and spread. The soil must be in good tilth, and the richer the better. Miracles have ceased; and it cannot be expected that sterile land will profitably produce this, or any other crop. Yet they do not require manure, in such quantity as do Potatoes; nor are they so exhausting a crop. They leave the ground finely prepared for any crop. Like many garden vegetables, they grow well in virgin soils. *Cabbages*, in new land, have not the flatulency of those in dunged ground. New land Turnips are best. They grow in limed land remarkably fine. So does the *Scarcily Root*.

CULTURE.

1. Your ground must be deep and well ploughed or dug; cleansed from weeds and other pests, harrowed, or raked, and in every respect in good tilth; as early in the spring as possible.

2. Mark with the plough, lightly, or by a line stretched where your drills are to be fixed, their distances. Mine were—1st, two drills, two feet apart; 2d, a space of three feet; 3d, two other drills, two feet apart; and thus proceeding through the whole of your field, or plat.

3. Drop and slightly cover a seed or two, to ensure one growing; then, at the distance of 10 or 12 inches in the drill, dibble in and drop other seed, and thus progress, till your ground is filled up. Every seed throws up three plants. At the time of the first dressing, transplant, (or use for cattle) the extra plants; either where there are failures in the drill, or in other ground. Every plant must stand *single*. Those transplanted are seldom equal to those unmoved. This I find to be the case with all tap-rooted plants.

4. Stir the intervals, when requisite, with a small plough or horse-hoe; and hand-hoe in the vicinity of the plants, to keep them constantly clean. I have a small instrument with multiplied hoes, calculated for drilled carrots, etc. which I used when I cultivated such crops in the field. I have such implements of several sizes and breadths.

5. The roots must grow chiefly above the surface, and if a cup or excavation be made round the root, the *Germans* prefer it. Cleanliness is all that is necessary while the plants are growing. Not so much labor is required, as that bestowed on Corn or Potatoes; they may be cultivated in broad cast and hand-hoed, where drilling is not deemed more eligible.

6. Strip, when full grown, the leaves; except those of the crown, or heart. Some cut them, (as less troublesome) about two inches above

the crown—it is injurious to cut them too close. In about two weeks (according to season) they may be stripped again. In a large extent of cultivation, (two or three acres) the root first stripped will be ready for another stripping by the time you have gone over the whole. Strip no more than can be consumed in a day. They wilt, and are rejected, if they be exposed to the sun, air, or rain, for any considerable time.

I have candidly, if even it should be deemed imperfectly, given my actual experience in the uses and culture of this estimable product. I cannot but hope that what I have said will induce some of our farmers to make trial of this auxiliary to the comforts and support of their domestic animals. There seem more enterprise and spirit of improvement among our husbandmen of this day, than existed at the time of my more extensive cultivation of the *Mangel Wurtzel*, many years ago. A *book-farmer* was then an *outcast*, in the estimation of too many of our agricultural fellow citizens. The character has not yet acquired complete reputation, though it is regarded, now, with some degree of complacency. If I have added *by practice* to *book-farming*, I trust the former will atone for the *venial sin* of the latter. Yet transplanting and naturalizing here foreign and valuable products, and practices, by means of information derived from foreign writers, we gain all the benefits of travel, without its toil, dangers and expense.

RICHARD PETERS.

To the Philadelphia Society for promoting Agriculture.

THE BOUQUET....No. V.

Our readers will be struck with the following singular character of a man, in whom so many natural perfections seemed to centre. His person, his talents, his manners, his acquirements, are all of so eminent and superlative a cast, that it must give pleasure to every reader of taste, to have proof that such extraordinary accomplishments, usually divided amongst many, should ever have fallen to the lot of one man.

CHARACTER OF CRICHTON.

The person of Crichton was eminently beautiful; and his beauty was accompanied with such activity and strength, that in fencing he would spring, at one bound, the length of twenty feet upon his antagonist; he used the sword in either hand with such force and dexterity, that scarce any one had courage to engage him.

Having studied at St. Andrew's, in Scotland, he went to Paris in his twenty-first year, and affixed on the gate of the college of Navarre, a kind of challenge to the learned of that university to dispute with him on a certain day; offering to his opponents, whosoever they should be, the choice of ten languages, and of all the faculties and sciences. On the day appointed, three thousand auditors assembled; when four doctors of the church, and fifty masters, appeared against him; and an antagonist confessed, that the doctors were defeated; that he gave proofs of knowledge above the reach of man; and that

an hundred years existence without food or sleep would not be sufficient for the attainment of his learning. After a disputation of nine hours, he was presented by the president and professors with a diamond and a purse of gold, and dismissed with repeated acclamations.

From Paris he went to Rome, where he made the same challenge; and had, in the presence of the Pope and the Cardinals, the same success. Afterwards, he contracted at Venice an acquaintance with Aldus Manutius, by whom he was introduced to the learned of that city. He then visited Padua, where he engaged in another public disputation, beginning his performance with an extemporary poem in praise of the city, and the assembly then present; and concluding with an oration equally unpremeditated, in commendation of ignorance. He afterwards published another challenge; in which he declared himself ready to detect the errors of Aristotle, and all his commentators, either in the common forms of logic, or in any form which his antagonists should propose, of a hundred various versifications.

These acquisitions of learning, however stupendous, were not gained at the expense of any pleasure which youth generally indulge themselves with, or by the omission of any accomplishment in which it becomes a gentleman to excel; he practised, in great perfection, the different arts of drawing and painting; he was an eminent performer in both vocal and instrumental music; danced with uncommon gracefulness; and on the day after his disputation at Paris, exhibited his skill in horsemanship before the court of France, where, at a public match of tilting, he bore away the ring upon his lance fifteen times together. He excelled likewise in domestic games of less dignity and reputation; and in the interval between his challenge and disputation at Paris, he spent so much of his time at cards, dice, and tennis, that a lampoon was fixed upon the gate of the Sorbonne, directing those that would see this monster of erudition, to look for him at the tavern. So extensive was his acquaintance with life and manners, that in an Italian comedy composed by himself, and exhibited before the Court of Mantua, he is said to have personated fifteen different characters; in which he succeeded without much difficulty; as his powers of retention were so strong, that on once hearing an oration of an hour long, he would repeat it exactly, and in the recital follow the speaker through all the variety of tone and gesticulation. Nor was his skill in arms less than in learning, or his courage inferior to his skill; there was a prize-fighter at Mantua, who, travelling about the world according to the barbarous custom of that age, as a general challenger, had defeated the most celebrated masters in many parts of Europe; and in Mantua, where he then resided, had killed three that appeared against him. The Duke repented that he had granted him his protection; when Crichton, looking on his sanguinary success with disdain, offered to stake 1500 pistoles, and mount the stage against him. The Duke, with some reluctance, consented, and on the day fixed, the combatants appeared; their weapons seem to have been single rapiers, which was then newly introduced in Italy. The prize-fighter advanced with great violence and fierceness, and Crichton contented himself calmly to parry his passes, and suffered him to exhaust his vigor by his own fury. Crichton then became the assailant, and pressed upon him with such force and agility, that he thrust him thrice

through the body, and saw him expire; he then divided the prize he had won, among the widows whose husbands had been killed.

The death of this wonderful man I should be willing to conceal, did I not know that every reader would naturally inquire after that fatal hour, which is common to all human beings, however distinguished from each other by nature or by fortune. The duke of Mantua having received so many proofs of his various merits, made him tutor to his son Vincentio di Gonzaga, a prince of loose manners, and turbulent disposition. On this occasion he composed the comedy, in which he exhibited so many different characters, with exact propriety. But his honour was of short continuance; for as he was rambling about the streets with his guittar in his hand, he was attacked by six men masked. Neither his courage, nor his skill, in this exigence, deserted him; he opposed them with such activity and spirit, that he soon dispersed them, and disarmed their leader, who throwing off his mask, was discovered to be the prince, his pupil. Crichton falling on his knees, took his own sword by the point, and presented it to the prince, who immediately seized it, and instigated, as some say, by jealousy, according to others, only by drunken fury and brutal resentment, thrust him through the heart.

DISSIPATION.

Not the jaws of Charibdis, nor the hoarse rocks of Scylla,
 Not all the fell dangers that lurk in the deep,
 Not the earthquake's deep yawn, nor the volcano's lava,
 Not pestilence's breath, nor the hurricane's sweep;
 Not all the dread monsters that live through creation—
 Have caused such destruction, such mis'ry and wo,
 As from that arch pest of mankind, *Dissipation*,
 Thro' the civiliz'd world incessantly flow.
 Tis a vortex insatiate, on whose giddy bosom,
 The victim is whir'd till his senses are gone,
 Till lost to all shame, and the dictates of reason,
 He lends not one effort to ever return.
 Ah! view on its surface the ruin of genius,
 The wreck of the scholar, the Christian and friend!
 The learning, the wit, the graces, that charm'd us,
 In the mind-drowning bowl meet a premature end.
 Ah! hear, drown'd in tears, the disconsolate mother,
 Lament the lost state of a favorite son,
 Hear the wife and the child, the sister, and brother,
 Mourn a husband, a father, a brother, undone.

CHARACTER OF HOWARD.

"I cannot name this gentleman," says Mr. Burke, "without remarking that his labors and writings have done much to open the eyes and the hearts of mankind. He had visited all Europe—not to survey the sumptuousness of palaces, or the stateliness of temples—not to make accurate measurements of the remains of ancient grandeur, nor to form a scale of the curiosity of modern arts—not to collect medals, or collate manuscripts: but to dive into the depths of dungeons; to plunge into the infection of hospitals; to survey the mansions of sor-

row and pain; to take the gauge and dimensions of misery, depression and contempt; to remember the forgotten; to attend to the neglected; to visit the forsaken; and to compare and collate the distresses of all men in all countries. His plan is original: it is as full of genius as it is of humanity. It was a voyage of discovery—a circumnavigation of charity. Already the benefit of his labor is felt more or less in every country. I hope he will anticipate his final reward, by seeing all its effects fully realized in his own.”

The following lines, by Dr. J. Aikin, on the death of Howard, do so much justice to that humane man, and so much honor to their author, that we cannot forbear giving them a place here.

HOWARD, thy task is done ! thy Master calls,
And summons thee from Cherson's distant walls.
“Come, well approved! my faithful servant, come!
No more a wanderer, seek thy destined home.
Long have I mark'd thee, with o'er-ruling eye,
And sent admiring angels from on high,
To walk the paths of danger by thy side,
From death to shield thee, and through snares to guide.
MY MINISTER OF GOOD! I've sped thy way,
And shot through dungeon-glooms a leading ray,
To sooth, by thee, with kind unhop'd relief,
My creatures lost, and whelm'd in guilt and grief:
I've led thee, ardent on, through wondering climes,
To combat human woes and human crimes.
But 'tis enough! thy GREAT COMMISSION's o'er,
I prove thy faith, thy zeal, thy love no more:
Nor droop, that far from country, kindred, friends,
Thy life, to duty long devoted, ends;
What boots it WHERE the high reward is given,
Or WHENCE the soul triumphant springs to Heaven?”

FORCE OF IMAGINATION.

We have numerous instances on record of the extraordinary power of imagination, among which the following singular circumstance deserves a place. It is copied from *Clarke's Travels*, a work now publishing in this city.

During our stay at the Dardanelles [says Dr. Clarke] we lived in the house of the Neapolitan Consul. This respectable old man put in force a stratagem which may serve to show the extraordinary power of imagination over the diseases of the body. Being troubled with an intermitting fever brought on during our excursion in *Trois*, I had been observed by him to go frequently to a clock in the anti-chamber of our apartment, watching for the hour when the paroxysm began. This used to occur exactly at noon. One morning he put back the clock a full hour. At twelve o'clock, therefore, I had no fear of my fever, for the index pointed to eleven; and at one, although the hour seem'd to be present, the paroxysm did not take place. Unfortunately, pleased by the success of his experiment, he told me what had happened, and, after the usual interval, the fever again returned. By

the same manner, all the charms used among the lower orders of people in the country operate in the cure of Agues. The tomb of Protesilaus, as related by Philostratus, was anciently resorted to in healing a quartan fever.

ON THE PRESENT WAR,

BY THE REV. JOHN BLACK, OF WOODBRIDGE, ENGLAND.

Sons of Columbia, sheath the sword !
 And Britain, stay thy vengeful hand,
 What profit can dire War afford ?
 Why thus with hostile banners stand ?
 Let passion's swelling wave subside,
 And Reason rule instead of Pride.

Ah ! think, if War spread wide his flame,
 What thousands in the strife must die !
 How few behind them leave a name,
 Yet tears for each fill some fond eye.
 Think of the widow's heavy sighs,
 And the poor orphan's melting cries !

But should not these soft sorrows move,
 And head-long Anger shout 'To arms !'
 And fierce Defiance long to prove
 His might amidst the field's alarms ;
 And Hate and Ire inflame each host,
 And cannon thunder round the coast :

Yet will not Interest's voice prevail !
 Reflect, how Commerce must decline,
 The loom stand still, and Want assail
 The *many* that must starving pine ;
 And burden weigh each nation down,
 And wild Despair with fury frown.

Ye brothers are—both Freedom prize,
 And in one language worship Heav'n ;
 Why then Religion's voice despise,
 By hellish Hatred madly driv'n ?
 Let Reason and Religion reign,
 And War's grim dogs once more enchain.

Encroach not on each other's right,
 Let Justice lift aloft her scale,
 Ye both are brave—both prov'd in fight—
 Oppressive Wrong cannot prevail ;
 Then throw those gleaming arms aside,
 In PEACE the plough and shuttle guide.

ing article, copied from a valuable European publication of being interesting to the readers of the *Halcyon*

THE JEWISH MASORA.

is a work on the Bible, performed by several learned Jewish doctors, to secure it from any alterations which might happen. For as the Sacred Scriptures were originally without the points, or vowels: and as many various readings which rendered them liable to an infinite number of alterations had recourse to a canon, which they judged infallible to ascertain the true reading of the Hebrew text; and this is called *Masora*, which literally signifies *tradition*, from the *malak*; implying that this critique was a tradition which they received from their forefathers. Accordingly they say, that when the law was given to Moses, at Mount Sinai, he taught him, first, the letter of it, and, secondly, its true interpretation; and that both have been handed down by oral tradition, from generation to generation, until they were committed to writing. The former of the two is the true reading, is the subject of the *masora*; the latter, the interpretation, that of the *mishna* and *gemara*.

The *Masora* regards merely the letter of the Hebrew text: in which it is fixed, the true reading by vowels and accents: they are numbered not only the chapters and sections, but the words, and letters of the text: and they find in the Pentateuch and in the whole Bible 23206. But this is to be understood as well those books in the Old Testament which have not the internal sense, as those which have.

The *Masora* is called, by the Jews, the hedge or fence of the law, and the enumeration of the verses, words, and letters, is a means to prevent it from being corrupted and altered. And we are informed by Emanuel Swedenborg, that it was by the Divine Providence of God that the Masorites undertook and performed this work; for the original text of the Word is actually preserved entire even after a thousand years.

The Masorites have, thirdly, marked whatever irregularities occur in the letters of the Hebrew text; such as the different size of the letters in their various positions and inversions, etc. and have also given reasons for these irregularities and mysteries in them. But as the *Masora* principally regards the internal sense, which is now being revealed to the world by means of Emanuel Swedenborg, it is not to be expected that the reasons and interpretations of the rabbins should prove satisfactory.

Fourthly, supposed to be the authors of the Keri and Chetiv marginal corrections of the text in our Hebrew Bibles.

In the sacred books, it is to be observed, was originally without any breaks, or divisions into chapters and verses, or words; so that a whole book, in the ancient manner, was read as one word. Of this kind we have still several ancient versions both Greek and Latin. Hence we may see a reason why the Sacred Scriptures are emphatically styled *THE WORD*; being given at the first giving thereof, but still more so prior to its

proceeding from the Lord, who is himself the Word, and in whom it is, and ever was, INFINITELY AND DISTINCTLY ONE ESSENTIAL UNDIVIDED TRUTH. But in order to be accommodated to the apprehension and capacity of finite creatures, in its descent from the Lord, and even according to the degrees of its descent, it becomes as it were divided and separated, first into distinct books, then into distinct chapters, verses, and words. In this last state it is adapted to the first conceptions of children and of the simple, who, as they improve and advance in understanding, learn to unite in their minds the various detached ideas which they had at first formed, till at length they see the whole Word in its *internal* sense as one continued chain of Divine Truths proceeding from one God or Lord, and centreing in him alone.

According to Elias Levita, they were the Jews of a famous school at Tiberias, about 500 years after Christ, who composed, or at least began, the Masora; whence they are called Masorites, and Masoretic Doctors. Aben Ezra makes them the authors of the points and accents in the Hebrew text, as we now find it; and which serve or vowels.

The age of the Masorites has been much disputed. Archbishop Usher places them before Jerom; Capel, at the end of the fifth century; father Morin in the tenth century; Dr. Kennicott about the year 800; Basnage says, that they were not a society, but a succession of men; and that the Masora is the work of many grammarians, who, without associating and communicating their notions, composed this collection of criticisms on the Hebrew text. It is urged, that there were Masorites from the time of Ezra and the men of the great synagogue, to about the year of Christ 1030; and that Ben Asher and Ben Naphtali, who were the best of the profession, and who, according to Basnage, were the inventors of the Masora, flourished at this time. Each of these published a copy of the whole Hebrew text, as correct, says Dr. Prideaux, as they could make it. The eastern Jews have followed that of Ben Naphtali, and the western that of Ben Asher; and all that has been done since is to copy after them, without making any more corrections, or Masoretical criticism.

THOUGHTS ON THE PLEASURES OF DOMESTIC LIFE.

No man ever prospered in the world without the consent and co-operation of his wife. If she unites in mutual endeavors, or rewards his labor with an endearing smile, with what spirit and perseverance does he apply to his vocation; with what confidence will he resort either to his merchandise or farm; fly over land; sail upon the seas; meet difficulty, and encounter danger—if he knows he is not spending his strength in vain, but that his labor will be rewarded by the sweets of home! How delightful is it to have a friend to cheer, and a companion to sooth, the solitary hours of grief and pain! Solitude and disappointment enter into the history of every man's life; and he is but half provided for his voyage who finds but an associate for *happy hours*, while for his *months of darkness and distress*, no sympathising partner is prepared!

AGRICULTURAL IMPROVEMENT.

I find the labor of the plough so much lessened, and the soil in so much better a state for pulverising by the cutting the sod, as received, with an instrument called a *scarificator*, that I think this communication will be useful to your agricultural readers. This instrument is not the scarificator used in England, and described in books on agriculture: but is a very simple cheap thing, calculated to facilitate considerably the breaking up, or the ploughing of soddy land covered with blue grass, wire grass, or any strong rooted grass, or the ploughing of foul land covered with either brambles, briars, stick weeds, broomsedge, or small young underwood.

This scarificator is nothing more nor less than a pole—not too heavy—about ten feet long, with a duck-bill coulter fixed through a mortice, at the big or heavy end of the pole, just far enough from the big end of the pole to leave room for a pair of handles to steady it. One horse draws it; and any negro, who has common ingenuity, can make it. So great is the advantage of this machine, and so simple its construction, that I am astonished it has not been brought into general use sooner. A plough-beam without the mould-board, does not answer. It is length of beam which keeps it steady.

PARABOLIC LENS.

A remarkable large parabolic lens was recently purchased at Vienna, for the French government. It was made at Gratz, in Styria, by Rospine, a celebrated mechanist, for some alchemists. It was not cast, but softened by heat, and bent over a parabolic mould. Several pieces were broken before he succeeded; so that it cost originally from 800 to 1200 guineas. It is three feet three inches diameter, and of eight feet four inches focus; composed of two pieces of glass united together by an iron hoop so as to form a hollow vessel, capable of holding eighty or ninety quarts of spirits of wine. M. Jacquin, of Vienna, and several men of science, who witnessed the experiments, declared, that it burned a diamond in a few seconds, and fused platina in a few minutes. A button of platina weighing twenty-nine grains, was melted by it, and made in part to boil. The diameter of the focus does not appear to exceed four lines. It weighs 550lbs. avoirdupois.

SPECIFIC AGAINST FEVERS.

Specific against the contagion of the Typhus, Jail, Yellow Fever, and Plague.

The following mixture, invented by Dr. Carmichael Smyth, has been found nearly a specific against contagion. It has been used with constant success on board the Russian and British fleets, in many military and marine hospitals, and by analogy bids fair to stop the contagion of the plague itself.

Put some heated sand in a small earthen pipkin: in this, place a teacup filled with half an ounce of vitriolic acid: when warmed a

little, add to it half an ounce of purified nitre in powder, stirring the mixture with a slip of glass or the small end of a tobacco pipe. This process should be renewed from time to time, or if you wish to keep up a constant fumigation, it is only putting the pipkin over a lamp, or making use of one of Moses's fumigating lamps, made expressly for this purpose. For this important discovery the parliament of Great Britain has voted Dr. Smyth 5,000 pounds.

Fumigations of oxygenized muriatic acid, seem likewise to have an excellent effect for the same purpose. Accounts have been received from Spain, that in the midst of the dreadful contagion which reigned in that country, the inhabitants of those houses where fumigations of this acid were used, had no attacks of the sickness, and enjoyed the best health. These fumigations ought, for the security of the community, to be introduced into all hospitals, prisons, &c.

TO PRESERVE BUTTER.

One part of sugar, one part of saltpetre, and two parts of the best salt, are to be pulverised together, and kept for use; one ounce of this is to be mixed thoroughly with sixteen ounces of the butter, as soon as it is freed from the buttermilk; it is then to be put into a close and perfectly clean dry vessel, from which the air is to be carefully excluded, and it will remain good for years.

INFALLIBLE CURE FOR THE LOCK-JAW.

Dip the part affected in a quantity of warm lye, made as strong as possible; but if it be a part of the body which cannot be immersed, rub the part affected with a flannel soaked in the lye. This has been tried with repeated success, and never been known to fail.

Secret of Recovering the Writing upon Parchments decayed by time, and of making it legible.

Dip the parchment obliterated by time into a vessel of cold water, fresh drawn from the well. In about a minute take it out, and press it between two papers, to prevent its crumpling up in drying. As soon as it is moderately dry, if it be not then legible, repeat the operation two or three times. The skin will then resume its pristine color, and will appear all alike.

LITERARY INTELLIGENCE.

We are pleased to learn that arrangements are making by a house in Philadelphia, for the production of an original and splendid American work, to be conducted by a learned and distinguished citizen of the United States, entitled **THE AMERICAN ENCYCLOPEDIA**. The undertaking has our best wishes for its success.

**THE HALCYON LUMINARY,
AND
THEOLOGICAL REPOSITORY.**

BY A SOCIETY OF GENTLEMEN.

DEVOTED TO RELIGION AND POLITE LITERATURE.

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THE HEAVENLY DOCTRINE OF THE NEW JERUSALEM.

(In continuation from page 196.)

65. By this law of Charity it appears in what sense every man ought to regard himself as his nearest neighbor. He is bound to provide convenient food and raiment for his body; this is a first and principal object; but still with a view to make his body a fit instrument for the operations of his soul; he is further bound to provide necessaries for his soul, viz. all such things as may tend to advance it in wisdom and understanding; but this also with a further view, that his soul may be in a capacity of doing service to his friends, his citizens, his country, the church, and thereby to the Lord himself. When a man acteth according to these views and intentions, he provideth for his own happiness to all eternity: from whence it appeareth, that the end regarded is a man's first and principal object of attention, inasmuch as all intermediate things have reference thereto. The case will admit of comparison with that of a man who buildeth a house; his first business is to lay the foundation; but the design of the foundation is for the sake of the house; and the design of the house is for a place to dwell in. When a man regardeth himself as his nearest Neighbor, and maketh all his attention centre in himself only, as the principal end and object of his concern, he is like unto a man who regardeth the foundation of his house as his chief end, without any regard to the house itself, or to a place of abode; whereas a convenient place of abode should be his first and ultimate end, and the house with its foundation should be considered only as means to promote the end.

66. The end regarded therefore shews plainly in what respect every man is Neighbor to himself, and how he ought to provide for himself. If this end hath an increase of wealth for its object, only for the sake of wealth, or of pleasure, or of pre-eminence, and the like, it is then an evil end, and the person who regardeth it doth not love his Neighbor, but himself. But if this end hath wealth for its object with a different view, such as providing for the good of people about us, or of the society in which we live, or of our country, or of the church, it is then a proof that the person who regardeth it loveth his Neighbor. The end to which a man's actions are directed constitutes the man; for the end is his love, inasmuch as the chief object of every man's love is the first and last end of all his actions.

Thus far we have considered the meaning of the word Neighbor; we shall now proceed to consider the meaning and nature of CHARITY, or love towards a Neighbor.

67. It is a common notion that love towards our Neighbor consisteth solely in giving alms to the poor, in relieving the indigent, and in doing good to all sorts of persons indiscriminately; but Charity consisteth in acting prudently, and for good ends and purposes. Generosity exercised towards a bad man is not Charity, but the want of it, and is rather productive of evil than of good; inasmuch as it confirmeth him in his evil ways, and supplies him with a greater power of doing mischief. The case is different when we exercise our generosity towards the good.

68. But Charity is not confined to the relief of the poor and indigent, but is more extensive in its signification; for it consisteth in observing an upright conduct upon every occasion, and in a conscientious discharge of every duty. If a judge therefore be impartial in the execution of his office, from a pure regard to the laws of justice and judgment, he liveth in the exercise of Charity: in punishing the guilty and acquitting the innocent, he sheweth the same regard to the laws of Charity; for in both cases he conferreth the same benefit on his fellow citizens and on his country. In like manner, if a priest, by his instructions and example, guideth his flock in the ways of wisdom and goodness, from a pure regard to wisdom and goodness, he also liveth in the exercise of Charity. But if he doeth this from worldly or selfish motives, he is then without Charity, inasmuch as in this case he loveth not his Neighbor, but himself.

69. The same is true in all other instances both of persons in office and of persons out of office; as of children in relation to their parents, and of parents in relation to their children; of servants in relation to their masters, and of masters in relation to their servants: of subjects in relation to their king, and of a king in relation to his subjects. In all these cases, to act uprightly and conscientiously, out of a pure regard for what is right and just, is to live in the exercise of Charity.

70. That Charity, or the true love of our Neighbor, consisteth in such uprightness of conduct, appeareth from what was observed above concerning the relationship of Neighbor; and how every individual man is our Neighbor, but in a different manner and degree; a lesser and greater society of men is still more our Neighbor than an individual man; our country is related to us in a higher degree; the kingdom of the Lord still higher; and the Lord himself in the highest of all. In an universal sense also the good which proceeded from the Lord is our Neighbor; and of consequence sincerity, uprightness, and integrity are so too. Whosoever, therefore, liveth in the practice of any sort of goodness, out of a pure love and regard thereto, as he who is sincere and upright in conduct out of a pure regard to sincerity and uprightness, such a person liveth in the true love of his Neighbor, and in the exercise of true Charity; for he liveth in, and acteth from the love of goodness, of sincerity and uprightness, and therefore he liveth in the love of all those in whom goodness, sincerity and uprightness, dwell.

71. Charity therefore is an internal affection of the soul, proceeding from the Lord Jesus Christ as its proper fountain, and prompting a

man to do good, and to act uprightly, from a pure love of goodness and uprightness, without any regard to reward or recompense; for it bringeth its own reward along with it, and in its exercise is attended with the highest and purest satisfaction of life. When a man liveth in the exercise of goodness from an internal affection prompting him thereto, there is Charity in all his thoughts and words, in all his inclinations and actions, so that it may be said both of men and angels, when goodness is their Neighbor, that as to their inner man, or the interiors of their souls, they are pure Charity. Thus extensive is the word Charity in its genuine signification.

72. It is impossible for Charity to exist where self-love and the love of the world have gained an ascendancy, and are made the principal ends of life. People addicted to such evil love cannot even understand what Charity meaneth; much less can they comprehend that the love and the practice of goodness towards our Neighbor, independent of the expectation of recompense, are the cause and foundation of heaven in the soul of man; and that the happiness arising therefrom is equal to that of the angels in heaven, which is inexpressible. For such people suppose, that should they be deprived of the satisfaction arising from the glory of worldly riches, and honor, there should be an end of all happiness, and no other satisfaction could be found; whereas the truth is, that the happiness of heaven, which infinitely surpasses every other satisfaction, doth then first begin to arise, and become perceptible in the soul, when the happiness arising from the glory of worldly riches and honor is extinguished in it.

LIFE OF EMANUEL SWEDENBORG.

(Continued from page 201.)

It is well known, that essential truth itself has been hated and rejected, and that its children, who have preached it, have been despised and persecuted; ought we then to be surprised, if a disciple of this truth was also treated with scorn and contempt, and that his enemies should have endeavored to destroy his reputation? It is indeed too true, that many persons* have set themselves in opposition

* The friends to the honorable author's writings having lately seen some observations on them, tending to discountenance their perusal by the serious part of mankind, take this opportunity of declaring, from a long acquaintance with the contents, that these writings, instead of meriting opposition from any who lay claim to the Christian name and nature, contain truths highly worthy of their most mature and impartial attention; and so far from militating against the sense of the Scriptures, reflect the highest honor on them, pointing out in innumerable instances their essential holiness and divinity; insisting that they contain the very laws and order of heaven, by which all Christians are to form their lives, and from which all doctrine must be drawn. They take this opportunity of observing, that they seek to enter into no disputes with any, and having nothing but the welfare of eternal truth at heart, labor only to show its real and essential divinity, the real and incomprehensible divinity of our Lord Jesus Christ, the greatness of our redemption and salvation by him, and the necessity of a perfect conformity of life to all that is great and good.

opposition to the writings of this illustrious messenger, and attempted to depreciate their merit.

It must however be acknowledged, to the honor of the present age, that numbers are daily embracing the doctrines of this infant church, and it seems highly probable that it will soon become an object of very general attention and enquiry. Different judgments will no doubt be formed by different persons concerning the life and extraordinary relations we are now recording. The Atheist and Infidel will regard many things contained in them as impossible, and will instantly reject them under that idea: the wit and the minute philosopher will ridicule them as extravagant, and pronounce them the mere effect of a warm and deluded imagination: even the serious and well-instructed Christian will have his doubts concerning their reality, and will suspect the facts, though he may not dispute their possibility. Supernatural events, in all ages of the world, have thus divided the sentiments of mankind, nor is it to be expected, that in our own age we shall be better agreed respecting the truths of relations so marvellous and miraculous, supported only by the testimony of a single witness. Caution likewise on such occasions has always been deemed expedient by the truly good and enlightened, lest giving too hasty an assent to things extraordinary, they should encourage imposture, and put it in the power of weak or ill-disposed persons to establish an authority over the minds of others, grounded only in the infirmities or depravities of their own.

But as an indiscriminate reception of every supernatural relation is dangerous, so an indiscriminate rejection is no less so, and have ever therefore been equally avoided by all wise men. And we beg leave to suggest, with all deference to the sentiments of others, that it is the duty of every candid Christian to examine well the credibility of the testimony now offered, and this without partiality and without prejudice, inasmuch as the general interests of truth, which ought to be dear to every one, may be greatly affected by such an examination.

It is well known by many living witnesses, that Emanuel Swedenborg, after his extraordinary call to be an instructor of mankind, dedicated himself entirely to the great work which was assigned him. The future part of his life was spent, agreeably to the high commission he had received, in studying diligently the word of God, in opening and elucidating the great truths therein contained, and in publishing them to his fellow-creatures, together with the important information made known to him concerning another world. For this purpose he frequently left his native country to visit distant cities, particularly London and Amsterdam, where all his theological works were printed by him at a great expense, and with little prospect or probability of a reimbursement. It is in the writings of the studious and contemplative that we must read their lives, and learn what they were; and if we look at Swedenborg in this view, we are astonished at the greatness of his labors, the extent of his knowledge, the purity and consistency of his doctrines, the order and perspicuity of his discussions, all which bespeak a mind vastly above the common sort, indefatigable in its exertions, profound in its researches, illuminated and clear in its perceptions, pious, sober, and solid in its principles.

With respect to this highly gifted man's visions and communications with the spiritual worlds, in a frequent visible intercourse with angels and other spirits, they are so well known and attested both in this and other countries, that sincere and well-informed minds will no longer doubt of their reality; numerous well known instances might be adduced in confirmation of them: the following transactions, which may be depended on, will perhaps prove not unacceptable to many of our readers.

true account, by the late queen dowager at Haga, in the year 1774, communicated to his excellency Count Hopken, copied from his own manuscripts in the possession of the Exegetic Society at Stockholm.

Swedenborg was one day at court. Her Majesty enquired of him several things concerning the other life, and at last, whether he had seen and conversed with her late brother, the Prince Royal of Prussia; he answered he had not. Her Majesty then desired that he would enquire after, and present to him her compliments, which Swedenborg promised to do. It is doubtful whether the queen was in earnest. However, the next court-day Swedenborg attended as usual, but the queen being in the apartment called the white room, surrounded by ladies, Swedenborg went boldly in, and approached the queen, who did not recollect the commission she had given him eight days before: Swedenborg not only presented her the compliments of her brother, but also made his excuse for not having answered her last letter, on which he was desired to deliver to her his sentiments; this Swedenborg did, to the great amazement of the queen, who replied, that none but God could know that secret.

The reason why the queen did not for a long time speak of this affair, was, that she did not wish that any person in Sweden should believe that during the war with Prussia she had kept any correspondence with a hostile country.

Another remarkable transaction.

After the decease of Mr. de Marteville, certain people came to demand a debt of his widow, of a considerable sum of money, that they said was due to them by her deceased husband; this she knew was not a just demand, because it had been paid during his life-time, yet could not tell where the acquittance was put. In her trouble she applied to Mr. Swedenborg, who informed her where it was on the next day, telling her he had spoken to her deceased husband, who related to him where he had put this acquittance, and that she would find it in the particular place he described. The deceased person was also seen in a dream by his widow, appearing dressed in the same morning gown he wore before his decease, and having given her the same advice and marks, withdrew himself. She was so frightened that she woke her chambermaid, who lay near her, and told her directly the whole account. The acquittance was found in the place where Swedenborg had told her it was. This account was universally known, both at court and in Stockholm, and every one related it according to his information.

(To be continued.)

FOR THE HALCYON LUMINARY.

REMARKS ON THE GOG AND MAGOG OF SCRIPTURE.

Ezekiel, chap. xxxix.

(In continuation from page 168.)

In what hath been already written, it hath been attempted to give, in the most comprehensible way, an idea of what is meant by the words of the text, as they apply to this present period of time, particularly. At the same time we candidly warn our readers against the supposition, that the *all* of the *internal sense*, is unfolded in these sketches. So far from this being the case, a full volume, we know, would hardly do justice to an exposition embracing the general scope of instruction therein contained; but as the Mosaic law ordains, that "*the king shall not multiply horses, nor cause the people to return to Egypt*," Deut. xvii. 16.: (which implies, that reasonings from the sacred text are not to be multiplied, so as to bring the memory under the burthen of science) we rather beg of all the pious inquirers after truth, calmly to attend to the text itself, and to the enlightening influx of the Divine Truth itself, made manifest by interior conception through their own rational minds, as being better fitted to their actually existing state, than to any thing to be derived from another's pen; for indeed what is obtained in the latter way can only be deemed as a borrowed garment, a mere jackdaw finery, which will not avail any man in the time of temptation, trial and peril, no more than those things of external worship, separate from internal, which are classed herein under the terms Gog and Magog.

Therefore thou son of man. The WORD being Divine, as we read in John, "the WORD was God;" and this WORD being essential Truth, and being in its natural or lowest sense, suited to the perceptions of human beings, is therefore termed "Son of Man."

Prophecy against Gog. The immutable order of Divine Providence existing in all things of this world, being under the view of the INFINITE MIND, in all the past, present and future stages of such existence; the state of the Church is now by prophecy declared, as to the finite parts or particulars; and herein, on those things of Gog, or natural things, in dwelling in literal worship merely, or attached thereto by affinity.

Thus saith the Lord God. The titles by which the Almighty Head of the Church chooses to make himself known in its different states, have each an appropriate signification, as in this text is implied, the incarnate God, or Divine Humanity especially; this prophecy being an instruction for his New Church and kingdom at this time, as well as a promise to his Church of Old, holding out consequences of much import to their posterity.

I am against thee. He that was, and is, and shall be, the Son of Man, the Divine Truth, literally expressed, is at all times against Gog, or the Evil and False; but now, the declaration being made from the *internal sense*, for the first time, it has of course a particular application to the present time; for if heretofore veiled, it would not be now unveiled, unless the time of action was ripe, and the lesson

therein demanded by the exigence of the case, for the sake of the operation it was to effect.

And I will turn thee back. Those evils of life, and falses of faith, in affinity with external worship, are to be by HIM subdued. In place of those things being always before the eyes of the man of the Church, where the Lord alone should be, they will be inverted, or turned back; thereby denoting the same relative state of position in the corresponding object, man, of whom they are predicated; who will of consequence turn his back on all those things of Gog, in which case the Lord is as before his face.

And leave but a sixth part of thee. So much as might be of use, or fit for use, having therefore a certain measure or degree of holiness in it, will be reserved for subordinate purposes, and as a stock on which to engraft goods and truths. In this sixth we may class all the public ordinances of worship, and all necessary civil regulations, etc. as well as those remains of the good of innocence, which is for a nucleus on which Goodness and Truth may conglobulate.

And will cause thee to come up from the north parts. That is, the evils will appear in their horrible power, such being the spiritual signification of "to come up," natural height corresponding to spiritual eminence, power or strength. Thus God is called "The Most High." The north denotes a state of comparative darkness, from whence such evil originates.

And will bring thee upon the mountains of Israel—Is meant to give power for a time, in order that the defeat that will ensue may be more conspicuous, as the text subsequently expresses.

And I will smite thy bow out of thy left hand: and will cause thine arrows to fall out of thy right hand. The bow corresponds to the spiritual false of doctrine, and the arrows to the natural false issuing therefrom. Such are weapons of destruction to the human race, now about to be destroyed by the Lord.

Thou shalt fall upon the mountains of Israel. The introduction of genuine truths signified by mountains of Israel, into the understanding, is destructive of the evil and false, but only by means of truth in potency from good; for truths alone, without good, are vallies of Israel. By falling upon, the idea of an effort to gain ascendancy by the natural man over the spiritual is inculcated, and the consequent defeat that will ensue is foretold.

Thou, and all thy bands, and the people that is with thee. All things that are of infernal spiritual origin, as salvation by faith alone, election, the quaker doctrine of spiritual influx, which may come as readily from an evil spirit as from a good, when the mind is not imbued with Divine Truth by the external means, &c. &c.

I will give thee unto the ravenous birds of every sort. The intellectual thoughts of man correspond to birds; therefore, by the text we are shown that those things would be as mere carrion, fit only to feed the thoughts of those who delight in things the most vile and filthy, as do the ravenous birds. Such in the Mosaic law are called unclean, and therefore not to be eaten.

And to the beasts of the field, to be devoured. Beasts correspond here to evil affections, which are said to devour, implying that the

external doctrines will be conjoined intimately with those affections, even so as to be their nutriment ; as a foul carcase is to a wild beast.

Thou shalt fall upon the open field. By field is meant the Church. Specially, the Lord's Spiritual Church.

For I have spoken it, saith the Lord God. The certainty of the event is announced from its being in consistence with his Divine Truth, or law, operated by his Divine Providence.

And I will send a fire on Magog. Gog and Magog are representative of that union of Heat and Light, combined in every object whatever, create or uncreate. Herein Magog represents a production of infernal light, which is falsity, to be destroyed by the fire that He will send—that is, the Good of Truth, being the offspring of God imparted by and in the process of regeneration, called also the Holy Ghost.

And among them that dwell carelessly in the isles. Those who are of a character little solicitous, and who fall in with the prevailing opinions, (isles) such being more readily brought into a state of rectitude. An isle, in the Word, may be termed a spiritual principle, literally established as doctrinal, this being a resting place, as it were, for the mind, also as a harbor in which thought reposes ; and a mark by which course and distance in spiritual things is ascertained and regulated.

And they shall know that I am the Lord. The "I" here meant is the Word, by the power of which, the things herein spoken of will take place. Acknowledgment will ensue—that the Word is and was God, according to St. John : and, that the same Jesus, who was slain on the cross, was the revelator of this truth, and that he was not only the revealer, but the very Divine Truth itself, and by temptation, glorified, being conjoined with his Divine Good ; being Wisdom and Love, or Truth and Good, IN ONE.

So will I make my holy name known, in the midst of my people, Israel. The foregoing text conjoins in sense with the present, but this particularly states that it was *in the midst* of his people he would, by them, be recognised. In the midst, is interiorly ; therefore, their knowledge was not to arise from any external evidence, out of the natural, physical, or political state of things around them, but by his power and love on their hearts, affording an assurance of their conjunction with his kingdom of heaven.

And I will not let them pollute my holy name any more. Every man who chooses the things of heaven in preference to the things of hell, have spiritual angelic guardians appointed over them by the Lord, who inculcate above all things a reverence for that high and holy name, in which is included all things of the law, or Word, and all of the Holy Ghost, therefore all that is Divine in the complex.

And the heathen shall know that I am the Lord, the Holy One of Israel. The heathen, or those out of the Church, shall also know and acknowledge the power of God, but in a different way, in a heathen way ; that is, externally, by signs and wonders of the natural world around them. See Dr. Dwight and others on the prophecies, for illustration.

Behold, it is come, and it is done, saith the Lord ; this is the day whereof I have spoken. The duty of man is to explore and examine :

To be attentive to those things of great importance, long expected, whereof judgment is about to be pronounced. "The Great Dragon was cast out, that old serpent, called the Devil, and Satan, which receiveth the whole world." Rev. xii. 9. It is to be noted, that the true sense of revelation is now, for the first time, unveiled by the means provided therefor, by the Lord. And hear thou, O EARTH! Visitation precedes condemnation. "If ye do not repent, ye shall all likewise perish:"—for the Lord hath spoken it.

And they that dwell in the cities of Israel. Those that are principled in Truths Divine, are said to dwell in the cities (doctrines) of Israel (kingdom of the Lord).

Shall go forth and set on fire, and burn the weapons, both the shields and the bucklers, the bows and the arrows, the javelins and the spears, and they shall burn them with fire seven years. This enumeration of Gog's weapons of war is representative of the various false principles in external worship, which by their very nature are in continual activity and warfare against Truth. To be burned with fire, is predicated from the indignation, anger, shame, and other unholy lusts which arise in the bosom of convicted guilt and folly, and are their own never quenched fuel; self-consumed by the judgment of the Lord, or conscience from Him. Seven years, represents the state of probation before the Spiritual Church was made celestial. Corresponding also with the conquest of Canaan by the Israelites, and also, to the time between our Lord's rising from the sepulchre and his complete glorification—a state ending in completion, by perfection of all the created spiritual and celestial principles.

So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire. The arcanum herein is, that the wood of the field and forests, or truths of the natural-spiritual man, which by being of the field or forest, are thereby represented to be of a comparatively living and useful quality, will not be called into use, until those evil principles which at present occupy their place in the mind of man are destroyed.

And they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God. Those external sensual principles, or Gog and Magog, by which man was seduced from rectitude, and despoiled of his innocence, are to be spoiled, or divested of their dominion over man and the Church of God, which is salvation; and to rob, or subdue by force, for their service, those things of the natural man which heretofore exalted themselves above the Divine principles of the Church. "So saith the Lord;" that this is his spiritual gospel or genuine truth, and not the natural gospel, or truth in appearance merely, which appears to justify robbery, though forbidden by one of the Divine commands.

And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel. The place of graves is a place below the surface of the earth. And as the New Jerusalem will have a "NEW EARTH," or form of doctrine, the things of Gog will be put down respectively, or interred, so as not to appear on the new earth, and, in Israel, implies that this will take place in the New Jerusalem Church only—in the old Churches they will still exist as usual.

The valley of the passengers on the east of the sea. The valley—a low place, or a place of abasement. Passengers—those who come not in, but pass by the Holy City. Such are those who hear, but obey not. On the east of the sea—of Sodom, was a place totally barren and burnt up, called the valley of salt, to which this correspondence may refer, to denote the confirmed and everlasting desolation of those principles, and all under their influence. See Clarke's and Chateaubriand's travels, for a lively picture of this place.

And it shall stop the noses of the passengers. The nose corresponds to the faculty of perception, in man, and the text expresses the offensive quality of the things treated of, even to those who are in a low spiritual state of perception: the meaning of the word passenger is here changed in the internal sense, by a new application of it, being herein a man of the Church who is in mere science, without corresponding life. For, as the passenger that goes past Jerusalem, is one that enters not, and is consequently in that sense a heathen, from there being no proneness to uses; so, the passenger that passes by the graves of Gog, and is offended with the cadaverous exhalation, which aversion is implied by his knowledge of the opposite Goodness and Truth, is consequently a man of the Church; we have herein the ground of the correspondence, in which it may be seen like the image on canvass, by a clear light.

And there shall they bury Gog and all his multitude. This is to be done by those in the cities of Israel, as we are told in the 9th verse, that is, by those heavenly doctrines of the New Jerusalem revealed by the Lord, for the subjugation of the evils and falses of hell and earth.

And they shall call it the valley of Hamon Gog. The marginal reading for Hamon Gog, is *multitude*, by which is represented all those things of man's self-derived intelligence before enumerated, to be thus consigned to general abhorrence, and eternal desolation.

And seven months shall the house of Israel be burying of them, that they may cleanse the land. This cleansing the land signifies the work of regeneration by the Divine principles of Goodness and Truth, or house of Israel, no other than spiritual cleansing being meant; the term *seven months*, is a state of probation and trial, ending in victory and completion of state, as already explained under the 9th verse. When those things are subdued, interred, or put down, holy and heavenly principles, by divine appointment, take their place, and the land is then said to be cleansed. So the farmer grubs out briars, thorns, nettles, and thistles; and sows in their stead wheat, corn, clover and grass. So that oxen and sheep may inhabit where the wolves and foxes had their abode.

Yea, all the people of the land shall bury them. This work is not reserved for any individual man, or for any peculiar principle or principles, but for the Divine principles in the complex, and therefore by the Lord alone, who is Alpha and Omega: For as all things of God correspond to a man, as to use, so the all of the Church, corresponding to a single man in effort, is engaged in the service of the kingdom, in a way all powerful. In this case, it may be said now as before, those that are not for us, are against us.

And it shall be to them a renown, the day that I shall be glorified, saith the Lord God. That the celebrity of the Divine principles will be universal, from use, and conspicuous in their effect, at the conclusion of this warfare, and at the commencement of the Celestial Church; for this day spoken of corresponds to glorification of state, when the Church, by reformation effected through the means of Divine Truth, becomes united in heavenly marriage with its Divine Good; it is then, and not before, in a state of regeneration, the previous state being termed reformation: having the Interior of Good, and the Exterior of Truth, thus being in full potency to will what is of use, and to know how to perform it; such a conjunction being needful to perfection.

And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth to cleanse it. Herein is shown the continued operation of the Divine Truth, upon those evil and false principles that may still remain, after the general cleansing; such as may be effected in the Church generally, by external teaching, and internally by self-examination, repentance, and reformation of state. The passengers assisting are those in science, and science itself, as before mentioned.

After the end of seven months shall they search. Man being, by his nature, a subject of the natural world, he is liable to fall under the dominion of evils of life, and falses of doctrine, and errors of opinion, even after regeneration, if not continually restrained therefrom by the influence of the Divine principles; so the Church has here an injunction given not to leave off the extirpation of evils and falses as they spring up, even after the state of glorification, alluded to above.

And the passengers that pass through the land—Is here meant those exploring, scrutinizing principles, corresponding to the bilious and splenetic effusions in the human body, which serve for excitation and purification of the system, and yet are not, strictly speaking, vital parts, and so are not permanent, but after use, pass into the draught. They are scientifics of the natural-spiritual man. • “They are sharper than a thorn-hedge,” says the prophet Micah.

When any seeth a man's bone, then he shall set up a sign by it. The correspondence here is very beautiful; for, by man, is internally meant, a truth in operation: thus a truth in a living state, which specially is a spiritual truth—in other words, an angel; and by a bone, is meant that part of the human frame of longest endurance, being the least liable to decay: so, in this text, evils being treated of, the affirmative sense is reversed, and we are to understand a truth without any operation or tendency to use, consequently without life, and therefore only a truth negatively, or in appearance; from whence no beneficial consequence can proceed, not being a genuine truth, which alone is productive of good. The bone of the false principle is some latent lust, or evil of life, to which it clings for support as the corporeal flesh to its bone; and as the bone endures after the flesh is decayed, so doth evils of life, even after their cohering falses of faith are exploded. By the sign set up, is the consequence proceeding, or ensuing therefrom; this is the surest sign that can be given, or set up by the light of truth, of the existence of what is bad: When

this is done the sign is set up, and the evil is rendered conspicuous from its damning result. Such are the signs given by all the prophets and apostles, and now made manifest in the direful evils with which the earth is infested.

Till the buriers have buried it in the valley of Hamon Gog. Here we have the plural "buriers," thereby instructing us, that it is not Good alone, nor Truth alone, but both in union, that is to work out this downfall and interment of the principles of Evil and False.

And the name of the city shall be Hamonah; thus shall they cleanse the land. Those who are versed in theological science, must be aware of the mountains of books composed on that subject; yet the head remains unenlightened, and the heart unimproved, by their influence. Well may they be called Hamonah, or multitude. They are things of the memory merely, and have therefore but an outside place in the intellect. They are in, and conjoined with, the natural ideas of time and place, and consequently, finite in essence—and therefore, variant and contradictory, and consequently nugatory in effect. But, the doctrines that are *spiritual*, being from the Lord, are therefore infinite in essence; therefore, also, uniform in effect; and hence, powerful in operation.

Thus shall they cleanse the land. In the Apocalypse, we read of a new Heaven and a new Earth—and here we read, in this prophecy of Ezekiel, of the manner in which it is to be made new. Thus we trace the harmony subsisting between the old and new testaments—a harmony hitherto unknown. This text concludes the account of the whole process of the regeneration of man by means of the Church, existing by the doctrines of the New-Jerusalem, which thus lay open to the Church, from the *spiritual* sense, more than could be written in a million of such volumes as our Bible in its *literal* form!! And here we see realized the parable of the grain of mustard-seed.

And thou, Son of Man, thus saith the Lord God. Ezekiel, here, representing the Lord, or Divine Truth, by his prophetic character, in which he indites, is now addressed by the Lord God, or Goodness and Truth in union, of which union the foregoing texts do treat, for such is the state of the Church, the earthly body of the Lord, as represented to be, at this termination of the regenerating process. "*Thy dead men shall live, together with my dead body shall they arise.*" Isaiah 26 ch. 19 v.

Speak unto every feathered fowl, and to every beast of the field. By speak is signified, information imparted by exterior means, or revelation externally, and to every feathered fowl, is to all things intellectual of the understanding, and to every beast of the field, is to all things of man's *spiritual* affection.

Assemble yourselves and come; gather yourselves on every side to my sacrifice, that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood. The Lord herein informs his Church of the vast influx of Heavenly knowledge that will follow the cleansing of the land. To gather themselves, is to seek and adhere to the *internal* principles of Goodness and Truth, the former especially, which in the *internal* man is as a common centre; the flesh and blood, being representative of those Divine principles which are hereby given by the Lord God.

Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth—Is to be nourished with the most powerful and efficacious principles of Good in the Will, such being the flesh of the angels who excel in strength—and Truth in the understanding, such being the blood of the angels that excel in knowledge.

Of Rams, of Lambs, and of Goats, of Bullocks, all of them fattings of Bashan. Rams represent Goodness in its potency, that is, in its use; being productive of raiment, food, and of his kind. Lambs, Goodness in its state of innocence, and the blossom of usefulness. Goats, the Truths of Good after reformation, as distinguished from truth of doctrine, the rule of the unregenerate—and Bullocks, celestial affections. Bashan being on the East of Jerusalem, the idea is elevated by the allusion, the East having reference to things in the highest state of perfection.

And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice that I have sacrificed for you—The full repletion of state, arising to the Church from the Divine blessing. By eating of a sacrifice is the appropriation of what is holy.

Thus ye shall be filled at my table with horses and chariots. Horses signify the interior truths of the Word, now laid open by the Science of Correspondence—Chariots, those rational principles of Faith, which are derived from a good origin, and serving to elevate the mind, as a chariot does the body.

With mighty men, and with all men of war, saith the Lord. Truths derived from Good, as a paternal principle, are mighty men; and men of war, are arguments founded in Genuine Truths. That this is the order of his Divine Providence, made manifest.

And I will set my glory among the heathen. The Jews expect a gathering into Canaan; but the *letter* of the text is here contrary to such an opinion. That the New-Jerusalem is to be “among” the heathen is here declared. Glory is the Heavenly principles of Goodness and Truth displayed after regeneration, in their operation by and in his faithful subjects of the Church. The heathen are those without the holy city. Without are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie. Rev. 22 ch. 15 v.

And all the heathen shall see my judgment, that I have executed. As the heathen can see things in a *natural* or *external* way only, this declaration alludes to the vastations the earth is now undergoing by the sword, pestilence, and famine, and all that is yet to be undergone before an heedless world will regard the wonderful providence of God, seduced and blinded as man is, by false prophets and teachers. *Son of Man, can these bones live?*

And my hand that I have laid upon them. By hand is here meant, the power of God in punishing the wickedness of man by *external* means.

So the house of Israel shall know that I am the Lord their God, from that day and forward. The house of Israel, all who are in the doctrine of Divine Truth from the Lord, shall have also the same *exterior* evidence, as the heathen before mentioned, but in different effect, being with Israel accompanied by a devout acknowledgment of the power of the Lord therein, but among the heathen all things are ascribed to

human prudence. From that day and forward, gives assurance of the blessed era of the manifestation of the Lord, in his spirit, or power, over man.

And the heathen shall know that the house of Israel went into captivity for their iniquity. The spiritual principles of Divine Truth, have, ever since the fall in the Church denominated Adam, as typically recorded in the book of Genesis, been in a state of captivity, that is, overruled by the *natural* man, or serpent, and the things of this natural world; a state contrary to Divine Order, and from which mankind was to be redeemed by the seed of the woman, or Saviour. This *spiritual* captivity was represented in the typical Jewish Church and kingdom, by the various victories of the heathen nations over the Jews, and the carrying away into Babylon, and finally, by their utter dispersion, and national extinction. So, from the Divine volume it will appear, as if reflected from a mirror, what caused the misfortunes of the human race; and from the salvation now about to be manifested, will appear the wonderful power of God through the means of his Divine Truth, in restoring his Church to its original purity, and thereby dispensing his blessings to the people. To all the blessings of the Celestial or Most Ancient Church of the golden age, will be superadded all the blessings derived from the exercise of abundant sciences.

Because they trespassed against me, therefore hid I my face from them. Those that keep the law of God, are said to have the light of his countenance, that light of wisdom that shines radiant, from everglowing love, enabling man to walk safely; but to trespass against Him is to turn from him; so Adam, when he had sinned, was ashamed, and hid himself. Although it would seem from the *letter* of this text, that God had hid his face from man, yet this is but an apparent truth; the genuine or *spiritual* truth is, that man turned himself away from God, or Divine Good, by his trespasses, though the consequence was, as to the outward appearance, agreeably to the *letter*: for, with the Almighty, there is in reality no variableness, neither shadow of turning.

And gave them into the hands of their enemies; so fell they all by the sword. We are instructed that a man cannot, at the same time, serve two masters—he must hate one, and love the other—a man cannot serve both God and Mammon. So when man by the fall came under the dominion of sensual principles, the higher faculties were closed or annihilated by degrees, that profanation might not ensue by the baser bearing rule over the nobler principles, contrary to Divine Order. Thus was the man subdued by his natural lusts, though in a state of *spiritual* liberty; so denoted in the text, by giving into the hands of the enemy. A sword, being a destructive, deadly iron weapon of war, manufactured of one of the baser metals, corresponds to things of the *natural* mind, wrongfully applied. What a blessing to man is iron in the hands of a true Christian! the axe, the hoe, the ploughshare, &c.—but the musket, the sword, the cannon—ah! these latter are the Devil's uses for iron; but the former are the Lord's uses.

According to their uncleanness, and according to their transgressions, have I done unto them, and hid my face from them. All men have sinned, yet there are different degrees in their guilt: so here we are in-

structed, that according to the measure of evil hath been the measure of punishment, it being a *spiritual* law, that every evil hath its appropriate punishment affixed to it, or inscribed upon it, which may be said to be the case in municipal law. And darkness, (hiding the face) followed, according to the measure of iniquity. For, as wisdom, or *spiritual* light, is an emanation from the Heavenly fire of Love, so Folly, which is *spiritual* darkness, is an emanation (negatively) from the evil fire of Self-Love.

Therefore, thus saith the Lord God, now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name. The HOLY WORD OF GOD is herein pledged for the entire redemption of the *spiritual* Church, from all evils of life; and falses of doctrine, and thus out of pure mercy, or good will—and being jealous, denotes the providential vigilance with which they of his Church will be protected from all *spiritual* and temporal evils, because of “his name” or Church, from which is his power, and by which his glory appears on the earth.

After they have borne their shame. The *spiritual* man justly feels ashamed at the thought of having been under the dominion of his lusts, of being imprisoned and kept in bonds by base and unruly passions, and of being thus deprived of the clear light and cheering peace of Heaven; and the degradation of his former fallen state, even to the level of the beasts that perish.

And all their trespasses whereby they have trespassed against me, when they dwell safely in their land, and none made them afraid. This has allusion to the fall of man, when from a state of blessedness he preferred the counsel of the serpent in Eden, to the counsel of his God. It also alludes to man in his state of juvenile innocence, when in the same way he suffers himself to be led by all manner of evils and falses; but he is driven from the Eden of innocence, where “none made him afraid” by his trespasses; and to regain his paradise, must pass the fiery trial of regeneration.

When I have brought them again from the people. Herein is represented the judgment or separation between the things of Hell and of Heaven. “I will set the sheep on my right hand, and the goats on the left”—The distinction between *spiritual* and *natural* principles to be made known, and in the reducing of all things of his *spiritual* kingdom into order, and all things into *natural* order, as a consequence. Behold! I make all things new!

And gathered them out of their enemies' lands. Man having his mind in freedom, from his rational, which is the lowest grade of *spirituality*, chooses those principles that are in agreement with his life's love, such being delightful to him; in his fallen, unregenerate state, he of course preferred the evil and false, to the good and true; and from these formed his religious creed, or doctrine, on which his rational-*spiritual* part stood, as a man, *literally* speaking, stands on the land under his feet: thus he is said to be on enemies' lands, every error of thought being connected with some evil of life. It is these lands that his people are to be gathered from.

And am sanctified in them, in the sight of many nations. The Lord is sanctified in his Church, when the worshippers are *internally* in the goodness of Heavenly Love, and *externally* in the truths of *spi-*

ritual Faith, this being complete regeneration, and at the same time sanctification; properly constituting the Church of the New-Jerusalem. Without this union there can be no Church. Nor is it every one that crieth Lord! Lord! that entereth. "For many shall come in my NAME," that is, in the name of the Church of the New-Jerusalem, &c. In the sight of many nations, is when the man of the Church hath a sensible perception that Goodness and Truth hath, in his soul, obtained a victory and dominion over the love of self, the love of the world, and the lust of domineering over all.

Then shall they know that I am the Lord their God. From regeneration of the soul and mind there will be an *internal* evidence, arising from change of state, stronger than any *external* evidence can possibly be, that the Lord dwelleth in his holy Word, in power.

Which caused them to be led into captivity among the heathen. It appears to the *natural* man from the *letter* of this text, that the Lord had doomed them thus to captivity. But when we consider that the law, against the trespasser thereof, is immutable—that the law itself is Divine—GOD WITH US—that it is in eternal opposition to what is evil and false, and will not, cannot, turn aside its powerful vengeance, consequential on deeds of moral criminality. That this law, being of open record, and general knowledge, the wicked man by his voluntary immoral acts, draws down upon his head the sentence of the law. The damnatory act of volition thus in the *literal* sense, rests upon the lawgiver, whilst in the *internal* or *spiritual* sense, the damning act of volition is properly placed with the law-breaker, and this latter is genuine truth, the former only an apparent truth, as hath been before explained.

But I have gathered them into their own land, and have left none of them any more there. Those principles of Goodness and Truth which exist in all manner of Heavenly forms of beauty in the *spiritual* world, and not as mere ideal abstractions of metaphysical brains, as some ignorant and self-conceited clericals do suppose, are, as the text expresses, "gathered" into the garner of God; that is, the Church of the New-Jerusalem; where the man of the Church, no longer under the horrid influence of fictitious principles, (the offspring of his own proprium) by which he is thrown about, like a ship at sea, tossed by the winds and waves—under a gloomy sky—no anchor—no rudder—no compass—no haven.

Neither will I hide my face any more from them. This is another example of apparent truth. The text expresses the permanence of state of the man of the Church.

For I have poured out my spirit upon the house of Israel, saith the Lord God, signifies the blessedness of the redeemed Church of the Lord, being thus by Divine Truths from without, and Divine Influx promised in the text from within, elevated to a participation of Heavenly joys.

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, ALLELUIA; FOR—THE LORD GOD OMNIPOTENT REIGNETH. Rev. 19 ch. 6 v.

T.

Almighty Father! bless the humble attempt that has been made to display a subject of such vast importance, under thy helping influence. May it be as seed sown on fertile ground. Amen.

TO THE EDITORS.

GENTLEMEN,

I have taken up my pen to endeavor to satisfy the curiosity of your correspondent "Anaximander."

In doing this, I may perhaps come under the censure of another correspondent, "Veritas," as one of the "self-wise." It is true, my brethren, that our best endeavors in the service of God, are at all times strongly marked with symptoms of our natural infirmity, yet if we would permit a sense of those failings to overpower us, in the effort to do his will, we would be but unprofitable servants. To HIM, then, who seeth the heart, and who alone is capable of judging righteously, we must appeal in all such cases. The men of the New-Jerusalem uphold this doctrine: that the Scriptures contain an *internal* sense—but it is in vain that they talk of these things, if they are not able to produce some specimens of this *internal* sense, as an evidence thereof, for this is the best and the only theoretic proof that we can give, that we have not followed any cunningly devised fables, nor that we are in a state of delusion or imposture, or have received a mere Philistine faith, a faith of mere sounds abiding in the memory, unaccompanied and unblest by that Divine Influx of Heavenly Light from within, which is yielded only to those who, by obedience to the law, have assumed in practice that yoke which is easy, and that burden which is light. In order to this, we have granted to us as a free gift, the doctrines of the New-Jerusalem, revealed by the Lord, *externally*, as means, and the illumination of them acquired in reformation, and constituting in the real Christian man, the Heavenly marriage of Goodness and Truth, from whence alone cometh a blessed offspring of such needful affections and knowledge, as present times and seasons require.

In that day the Lord, with his sore and great and strong sword, shall punish Leviathan, the piercing serpent, even Leviathan, that crooked serpent: and he shall slay the dragon that is in the sea.

The sword here alluded to is Divine Truth, in its ultimate or *literal* sense, explained and enforced from its *spiritual* sense. And *Leviathan* is the apparent truths derived from the *literal* sense of the Word, forming doctrines suited to man's fallen state, but which is in reality the False. The horrid doctrine of three Gods is specifically meant, being the greatest monster in this sea, or system of faith. The Dragon represents the doctrine of salvation by faith alone, as the next in enormity. *The vineyard of red wine*, is the Church of the Lord Jesus Christ, producing the exhilarating truths of faith, tinged with the color of goodness, which is purple. *I the Lord do keep it*, that he is its guardian, and that the people thereof will look to him for protection. *I will water it every morning*, signifies the influx of knowledge from the Lord through the angelic societies with whom the man of the Church is *spiritually* adjoined after reformation by the truths of faith. *Lest any hurt it, I will keep it night and day*, protection from all enmity, in its state of peace and love, which is a state of day, and its state of trial and temptation, permitted by the Lord for purification and reformation, which is a state of night.

And there shall be upon every high mountain, is upon all things of celestial affection. And upon every high hill, is upon all things of spiritual affection. Rivers and streams of ruler, is continual flow of celestial influx into the Will, and continual flow of spiritual influx into the Understanding. In the day of the great slaughter, when the towers fall—Is the slaughter of man's carnal will, self-derived wisdom and intelligence, and all the theology, politics, false philosophy, and cunningly devised fables drawn from his proprium.

Moreover the light of the moon shall be as the light of the sun, the light derived from faith, which comparatively with that derived from good, is as mere darkness, will in that day (the day of the Church) give more light, or knowledge, than even Good afforded in the preceding state of the Church. And the light of the sun shall be sevenfold, as the light of seven days, is the increase of that wisdom which comes by influx internally in a full or complete ratio, as the capacity of the recipient may admit. This light of the sun is thus contra-distinguished from the light of the moon, which is knowledge obtained from doctrine. The former light being conjoined in heavenly union, with heat or charity, the latter not. In the day that the Lord bindeth up the breach of his people, the day of judgment, when separation is made, and the sons of the kingdom are tried and purified, and healed.

Almighty Lord! pardon our weakness, and forgive us for whatever of error we may have intermixed with thy Divine and Holy Truths. May the times come speedily, when our wisdom and light may appear to those who are to arise in succession, as but grosser folly and darkness. In that blessed time when the sun shall shine with sevenfold lustre in the hearts of thy people Israel and Judah. Amen. T.

TO THE EDITORS OF THE HALCYON LUMINARY.

GENTLEMEN,

A sincere desire to promote the interests of *truth*, even the pure and *spiritual* truths of Revelation, could alone induce me, so soon again to trouble you; but the note of *Anaximander*, in your last number, has a claim to the attention of every christian possessed of this desire; for who that has any veneration or regard for the sacred pages of the evangelical ISAIAH, can patiently bear them stigmatised with the appellation of "*unmeaning jargon*," when, on the contrary, to use the language of an apostle, they contain "*The wisdom of God in a mystery*," though this wisdom may, for wise and inscrutable reasons, be yet hidden from those who are wise in their own eyes, and prudent in their own estimation; whilst it is "*revealed even unto babes*" in mere human learning.

The first three verses of the xxvii. chap. of Isaiah contain a prophecy of the subsequent consummation of the adulterated Church of God, and, at the same time, of the establishment of a new and better Church upon its ruins. The consummation of the adulterated, or perverted Church, is awfully, and (in the peculiar style of the antients) very eloquently, set forth in the first verse, in these words—"*In that day the LORD, with his sore and great and strong sword, shall punish Leviathan,*

the piercing serpent, even Leviathan, that crooked serpent ; and shall slay the dragon that is in the sea.—While in the second and third verses the establishment of a new, and a more spiritual and holy Church, is announced, and the constant and peculiar attention of the Divine Providence, in guarding and cherishing this Church forever, is expressed in the same sacred and correspondential style.

“*In that day,*” signifies, in that *state* of the church, namely, when genuine truths shall be perverted by false scientifics of the mere natural man.

“*The Lord, with his sore and great and strong sword,*” signifies, the LORD JESUS CHRIST, who in his Divine Humanity is the KING of Kings, and LORD of Lords, combatting, by means of his Holy Word, (rightly explained) against those direful and enormous errors which shall then prevail in the Church unto their utter destruction.

That the *Word of God* is called a *sore and great and strong sword*, is because it will, by its penetrating and exploring quality, *sorely* affect all those who are immersed in those errors ; and because it is *great* from its *holy* origin, and *strong* from its *powerful* effects.

And hence, when by its blessed operation, *Leviathan*, or the false scientifics of the Church, are slain or destroyed, then will genuine, *spiritual* truths, be received in the earth, and thereby a *new* and a glorious Church supersede the former one, in which Church *truths* will be derived from *good*, or as it may be expressed in the sacred and mystic style of Isaiah—*the wine will be red*. “*In that day sing ye unto her,*” signifies the holy joy and exultation of heart, which those who drink of this wine shall experience ; which joy shall be permanent and never diminish, particularly from a firm and delightful assurance, grounded in the word of truth, that this new and *spiritual* Church, will become the peculiar care of JEHOVAH ; that it will be “*kept*” and “*watered*” by “*HIMSELF*,” both “*night and day* ;” or in affliction as well as in prosperity, lest any one should “*hurt it*.”

That *Leviathan*, however, should be also called a *serpent*, and a *dragon*, whose residence is in the *sea*, may yet appear as “*unmeaning jargon*” to Anaximander ; (or to the mere natural man) but to such as have been favored with true spiritual illumination from the LORD, the force and beauty of these expressions will be evident.

The *sea*, in the passage alluded to, signifies the mere *externals* of religion, particularly as to worship and doctrine. This fluctuating sea, is the favorite element of *Leviathan*, or the scientific faculty perverted ; a sea, wherein the *crooked serpent* and the *dragon*, or the perverted *sensual* and *corporeal* principles of man, delight to dwell also, and to *sport*.

The numerous passages in the Holy Scriptures which may be adduced in favor of the above elucidation, would be too tedious for insertion here ; a few references only must suffice. And 1st, that *sword* signifies *truth*, or the holy truths of the Word, opposing of errors. See Isaiah, lxvi. ch. and 16 v. ; Jeremiah, xii. ch. 12 v. ; Ezekiel, xxi. ch. 14 to 20 v. ; Matthew x. ch. 24 v. ; Rev. ii. ch. 12 v. and xix. ch. 15 v. &c. &c.

2d. That *Leviathan*, *serpent* and *dragon*, signify the perverted principles of science, sensuality and corporality. See Isaiah xiv. ch. 29 v.

and lix. ch. 5 v.; Psalms lxxiv. ch. 13, 14 v.; and Rev. xii. ch. 3 v. &c. &c.

3d. That a *vineyard* signifies the Lord's Church, and *wine* the truths of the Church, is too evident to be denied or to require any proofs.

Thus have I attempted, in a very brief manner, to offer a few remarks (on the three first verses of the xxvii. ch. of the evangelical Isaiah) to the consideration of Anaximander. Should life and leisure permit, I purpose, through the divine mercy of the Lord, to take up and elucidate the other passage he refers to, should the pages of the Halcyon Luminary still remain open to the cursory elucidations of, Gentlemen, your very willing servant in all christian duties,

Balt. 24th May, 1813.

JOHN HARGROVE.

FOR THE HALCYON LUMINARY.

GENTLEMEN,

There is no grace which contributes so much to the improvement of human nature as Humility. It is, in fact, the seed or principle of every other virtue. The noble SWEDENBORG, in a posthumous work, entitled "The Apocalypse Explained," declares that "intelligence, wisdom, and happiness, are not given to any one, unless he is in humility; for when he is in humility, he is removed from his proprium, and the proprium of man receives and acknowledges no good and truth from the Lord, for the proprium is nothing but evil." Even in the common affairs of life, self-conceit is a disagreeable quality, unless amongst those indeed who possess the like disposition. But there is surely nothing less amiable than *spiritual* pride. It generally originates in the idea of superior attainments in religious doctrines, and the presumption that one thus becomes more than others an object of the Divine favor. They who have embraced the truths of the New-Jerusalem, cannot be sufficiently on their guard against the admission of such a delusion. They ought ever to remember that knowledge is but the portal to the good of life, and that the former, without the latter, serves only to engender pride and contention. Besides cultivating a state of watchfulness, we are both instructed and commanded to pray. It is supposed by some persons, that the blessed in the future life have no occasion to pray, and that their pious exercises consist altogether in praise and thanksgiving. This notion leads to the supposition that they can exist without humility and still be happy. It cannot, however, be denied, that without Divine strength and guidance, angels as well as spirits would fall into their proprium or selfhood. Hence arises the correspondent union between prayer as a manifestation of dependance upon the Divine Being, and every degree of felicity. "The Lord requires humiliation, adoration, acts of grace, and more things, from man, which *appear* like remunerations; but the Lord does not require these things for his own sake. In the Divine there is nothing conceivable of the love of self; but these things are required on account of man himself, for when man is in humiliation, he can then receive good from the Lord, for he is then separated from self-love." *Arc. Cæl.* 5956.

Not having observed in print, the following devotional paraphrase

Of the Lord's Prayer, I send it to you for publication, with a hope of exciting reverence and love for its Divine Author, the giver of every good and perfect gift. JUVENIS.

O! all-merciful and all-wise Father, who hast made Heaven and earth, and all things therein, for the manifestation of thy glory, and who art the essential Life and all-powerful Preserver of every thing that thou hast made; we, thy sinful children, desire to bow down ourselves in unfeigned humility, penitence, and obedience, before thee; meekly supplicating thy Divine grace, to enable us to perform a true and acceptable worship in thy sight. With grateful and affectionate hearts, we acknowledge that Divine mercy, which inclined thee of old, to descend here on earth, in the person of Jesus Christ, and thus to work redemption for thy people, by subduing the powers of darkness, by glorifying the human nature, which thou wast pleased to assume, and by rendering thyself therein visible, known, and approachable, to thine otherwise lost creatures. And whilst we return to thee our most grateful thanks for this thine adorable and most astonishing condescension to our infirmities, we entreat thee, with all possible earnestness, to enable us to profit by it. For this purpose may we cherish, through thy most holy influence, a just and devout sense of that Divine Humanity, in which thou now and for ever dwellest, and by which alone we can have access to Thee, or Thou to us. Grant us the grace ever more to draw nigh unto thee in the glorified person of Jesus Christ, that so we may no longer worship an invisible, an unknown, and a distant God; but be convinced, to our everlasting comfort, that in the Divine Body of that Great Redeemer, thou art at once visible, known, and continually present with thy suppliant children. We further adore thine infinite loving kindness, in vouchsafing to us the revelation of thy Most Holy Word, and thus bringing near to us all the fulness of thy Divine will and wisdom, by which alone we can hope to recover thy lost image and likeness, and to attain a living conjunction with thee, and thou with us. But whilst we confess herein thy marvellous and undeserved bounty to us, grant us the grace, we beseech thee, to use it aright unto thy glory and our own salvation. With this view, may our understandings be opened to see through the *letter* of thy sacred counsels, into their *interior* sense and life, in which thou residest with all the blessings of thy kingdom. May our minds thus be formed according to thine Eternal Truth, and our wills and affections grounded and guarded by its all-purifying, all-illuminating, and all-protecting influence. And since we can never hope for the accomplishment of this blessed end, unless our outward man be also obedient to thy most holy commandments, grant us, O Heavenly Father, the additional grace, to cease from the practice of all known evil, and at the same time to be diligent, faithful, and upright, in the discharge of all those duties and engagements to which thou hast been pleased to call us, in our several stations. May we thus, in all humility and gratitude, receive and incorporate into our lives, thy tender love and all-enlightening wisdom, that as our bodies are daily nourished, by the bodily food which thou in thy mercy suppliest, so our souls may be

continually refreshed and recruited by the more substantial food of thy most holy and Eternal Word. Yet, since through the frailty of our corrupt natures, we have been, and frequently are, insensible of these thine inestimable blessings, and thus grievously sin against thee; forgive, we entreat thee, these our manifold offences, and so dispose our hearts to a continual grateful acknowledgment of thy Divine mercies, and to a continual contrite sense of our own natural unthankfulness, that we may henceforth make a due return for all thy bounty, by seeing, confessing, and rejoicing to confess, that it is thine; and that we ourselves, at our best estate, are nothing but unworthy receivers of thy precious gifts. And may the remembrance of all thine unmerited favors ever dispose us to be kind and gentle, tender and compassionate, patient and forgiving, just and upright, one towards another, that so thy Divine Mercy may circulate freely in us, and we may never obstruct in ourselves its heavenly operation. But whereas our own corrupt wills in this respect are naturally opposite to thy will, and much spiritual struggle and conflict must therefore be endured before we can be merciful to our fellow-creatures, as thou art merciful unto us, be pleased, O Almighty Saviour, to strengthen and support us in these combats against our corruptions; so that finally all the deadly evils of our rebellious natures may be softened and subdued, and all the graces and virtues of thy Holy Spirit and kingdom, may be implanted in their place. May we thus be enabled to take part with thee against ourselves, by fighting manfully against the devil, the world, and the flesh. And may we finally, through this combat, enter into the joys of spiritual conquest and glory, by experiencing a happy deliverance from those powers of darkness, to which our sins have subjected us, and at the same time a triumphant entrance into a blessed communion with thee and thy holy angels, in that everlasting kingdom, where we shall ever rejoice in ascribing our salvation unto thee alone, joining in the angelic song, and saying, worthy is the lamb that was slain, to receive power and riches, and wisdom and strength, and honor and glory, and blessing, Amen. We desire to conclude these our imperfect prayers in that most perfect form which thou thyself hast taught us. Our Father which art in heaven, &c.

FOR THE HALCYON LUMINARY.

ON THE DIVINITY OF CHRIST.

The divinity of the blessed Saviour of mankind is the primary doctrine of christianity in general, and is the distinguishing principle of the New Church in particular. To the Jews, this doctrine has been always a stumbling block, and among the Greeks, or those who esteem themselves more learned and philosophical than the vulgar, it has been accounted altogether inconsistent with reason, and consequently a folly. Yet to the humble and the pious it is an influx of divine wisdom and power for their strength and consolation in the present, and their eternal happiness in the future state. With the antient Gentiles, the knowledge of one's self was considered no small degree of

prudence or wisdom. The maxim of *gnothi seauton* comprehendeth the forsaking of every vicious propensity and the practice of all virtue. But for want of the superior knowledge of the Supreme Being, who is the true light of every one who cometh into the world, it was then sunk in the abyss of ignorance and superstition. The Jews being only religious in the practice of external rites and ceremonies, were in general not better, and so far as they were infected with the pride of being the favorites of heaven, were more depraved than the heathens themselves. On this ground they were at the first advent more averse to the acknowledgment of Jesus Christ than any other people. The Jews have in consequence become vagabonds over the world. May not a similar fate attend such as deny the great Redeemer at his second advent, not in person as at first, but in the power and glory of his Holy Word? The dispersion may not be similar as to locomotion, but the effect will be the same in the removal from Divine protection, and a consequent scattering and confusion of the interior principles of human life.

The glorification of the human principle in the Lord, is a subject surpassing the ken of angels as well as of men. This being a work altogether Divine, cannot but be above all finite comprehension. Such also is the Holy Word in its most interior degree of wisdom and goodness. Yet in its merely literal sense we find it the only safe guide of our conduct as a rule of life. The principal difficulty is occasioned by the preposterous division of the Supreme Divinity into three distinct personages possessing equal power. It may be wondered that such an idea could have so long prevailed, and that the New Church should be so long in descending from Heaven. But it ought to be considered that the state of the World, at the period of the first Advent, was most deplorable, and that it would require a long time of probation to prepare mankind for the reception of that bright display of Divine Truth, which was promised when all things are to become new. Hence it has been provided, in condescension to our natural state, that the Divine Wisdom should be, in a manner, veiled by its literal sense. The mass of mankind have been, in fact, hitherto, incapable of elevating their faculties above that sense. What is still worse, it has become perverted by Protestants in such a manner as to favor Arianism, Socinianism, Quakerism, and in short, every species of error and enthusiasm. What wonder is it then, that the last times have at length come, and that Love and Charity, the constituent principles of a true faith, have waxed cold, or become so generally extinct. In short, it is difficult to comprehend how the present state of affliction could have come to pass, but from the denial of the only Lord God, our Lord Jesus Christ. This denial, it is to be feared, has spread more extensively with Protestants than Roman Catholics, and probably no where so much as in this country. May not this be the real cause of the war in which it is involved? Scepticism and infidelity are always attended with vice and immorality, which after attaining a certain dangerous extent, can only be checked and restrained by a course of strict discipline and punishment.

Y.

FOR THE HALCYON LUMINARY.

The external or literal sense of the Bible, has occasioned the various errors which have so long disturbed the christian world. This cannot be imputed to its Divine Author, but ought to be charged to the frailty, and in too many cases, to the degenerate state of mankind. The best things by means of corruption become the worst. So it has happened in regard to Divine Revelation itself, which, as proceeding from Infinite Goodness, could be given only for the happiness of human creatures. Love is the peculiar and distinguishing attribute of the universal Creator, and it is united with the most perfect wisdom: having endowed mankind with the faculties of Intellect and Free Will, the exercise of the one, as well as of the other, is requisite to qualify them for the enjoyment of happiness. The dictates of truth are to be received into the former of these faculties; but unless the Will should also embrace them by a correspondent life, they can produce no fruit: hence the love of God with the whole heart, and the love of our neighbour, are denominated the fulfilling of the law. The first of these Loves is Celestial and Spiritual, the second Spiritual and at the same time Natural, so long as men are inhabitants of the natural world.

When the general ignorance and depravity of human nature, at the time of our Lord's first advent, is duly considered, it need not be wondered that he communicated his Divine precepts, and more especially, the knowledge of his real character, in parables and mysterious representations. Condescending in his incomprehensible, because infinite mercy, to assume our nature, for the restoration and salvation of mankind, he did not display his Divine Power and Majesty, but on suitable occasions. "He came unto his own, and his own received him not; but as many as received him, to them gave he power to become the sons of God, to them believing in his name," 1 John, 11, 12. It may be observed further, that until the crucifixion, the infirm nature derived from Mary, was not altogether separated from that glorified humanity, which was superinduced by means of that gradual process, which commenced *ab origine*, and was gradually accomplished, whilst he remained on earth. This being a work truly Divine, necessarily exceeds all finite capacity; even that of the highest angels, whose lives are derivative and dependant. But the various states through which the blessed Redeemer passed, in conquering and triumphing over the powers of darkness and wickedness, accounts for the seeming distinction, occasionally presented in the Gospels, between his maternal human nature, and his glorified or Divine human. Sanctified by his holy name, that there have been always, even in the darkest ages, a remnant who have joyfully received him as the only wise God, the LORD OF LORDS, and KING OF KINGS, notwithstanding the difficulty in comprehending so sublime a Mystery. The Old Testament throughout, and the prophetic writings in particular, is replete with the same truth. His Unity is plainly declared in the Old as well as the New Testament. His coming in the flesh, was in the former frequently announced: the temptations he sustained, the victories which he gained, and the final glorification

of his humanity, were therein predicted in language which has been aptly termed by the Psalmist, "dark sayings of old." His second Advent, not in person, but in the Power and Glory of his Holy Word, which is himself, (1st chap. John) is clearly revealed in both Testaments. And now that the bulk of professing Christians have apostatized from his love and service, in consequence of which great afflictions, both spiritual and natural, have befallen them, there is surely as great reason to hope for the kingdom of God coming now, as when Joseph of Arimathea waited for it. Since the introduction of a faith in a Trinity of persons, which is acknowledged by Roman Catholics, the Church called Greek, and Protestants of all sects, there has been a long night of error, contention and confusion. Instead of the human race advancing in the paths of Truth, Virtue and Peace, it would rather seem they have been receding into the crooked ways of falsehood, sin, and mutual warfare; indulging in every kind of iniquity and vice, so far as not restrained by civil laws, and a regard to their worldly credit, and individual interests. At the period of the Protestant Reformation, there was undoubtedly a great occasion for it. The more general dissemination of the Scriptures among the laity of all countries, by means of the noble art of printing, has been followed by a great degree of light. But the continuing to interpret them conformably to the old dogma first established by the Council of Nice, has occasioned a general scepticism and infidelity, even among the clergy themselves. By a denial of the Divinity of the Divine Human, they become spiritually blind, and consequently blind leaders of the blind. Such are the opponents of the New Church in every quarter: they are too timid to engage in the lists of fair and manly opposition to doctrines which they will not take time to investigate or understand. But what they want in reason, they endeavor to compensate in scandalizing the name of the enlightened Scribe, by whose instrumentality they have been communicated. You, gentlemen, will probably come in for a share of the like abuse, from the bigots to the doctrines of the Old Church. But this will not discourage you from pursuing your labors of love, in which I wish you all success, together with that peace, which the world can neither give nor take away from you.

JUVENIS.

TO THE EDITORS.

GENTLEMEN,

In the book of Job there is a passage which I wish you to explain in the next number of the HALCYON LUMINARY. You will find it in the sixteenth and seventeenth verses of the twentieth chapter, where, speaking of the wicked, it is said that "*He shall suck the poison of asps; that the viper's tongue shall slay him; and that he shall not see the rivers, the floods, the brooks of butter and honey.*" By complying with this request, you will greatly oblige

TIMOTHY.

TO THE EDITORS.

GENTLEMEN,

Being a great admirer of, and a most zealous advocate for, the fair sex, I would wish to be informed (when you have room and leisure) why the wisest monarch on earth, took such frequent occasions to asperse those beings to whom (with all his wisdom) he paid such implicit homage. Please to satisfy me on this head, by explaining his meaning in Ecclesiastes vii. 28, and oblige

AMICUS.

TO THE EDITORS.

GENTLEMEN,

Many of your readers, as well as your humble servant, are very desirous of seeing published in the Halcyon Luminary, an explanation of the twentieth chapter of Genesis; as that chapter, in connexion with part of the twelfth, contains *arcana* too wonderful for my present comprehension.

Yours, &c.

AURELIUS.

OBJECTIONS ANSWERED.

(Continued from page 203)

ORIGIN OF ANGELS AND DEVILS.

Many of the learned from the christian world, when they find themselves after death in a body, in garments, and in houses, as they had been in the world, are all amazement; and when they recal to mind, what they had thought concerning a life after death, the soul, spirits, and concerning heaven and hell, they are affected with shame, acknowledge their past infatuation, and that the simple in faith were much wiser than they. On examining those learned men who had confirmed themselves in such errors, and who had attributed all things to nature, it was found, that the interiors of their mind were shut, and the exteriors open; a proof that they had not looked towards heaven, but towards the world, and consequently also towards hell; for in proportion as the interiors of the mind are open, in the same proportion man looks towards heaven: but in proportion as the interiors are shut and the exteriors open, in the same proportion he looks towards hell; for the interiors of man are formed for the reception of heavenly things, and his exteriors for the reception of worldly things, and they who receive the world and not at the same time heaven, receive hell.

That the spirit of a man, after its separation from the body, is a man, and in a like form, has been made manifest to me by daily experience for many years, having seen and heard them a thousand times, and also conversed with them, particularly on this subject; that men in the world do not believe it, and that they who do believe it, are reputed by the learned as simple: the spirits were grieved at

heart, that such ignorance should still prevail in the world, and especially within the Church ; this, they said, proceeded principally from the learned, who judge of the soul from the bodily senses ; in consequence of which, they form no other idea of it, than as of simple thought, which, when considered without any subject in which and by which it may subsist, is like something floating in mere ether, which cannot but be dissipated on the death of the body : but inasmuch as the Church holds the immortality of the soul, because it is taught in the Word, they cannot but assign to it something vital, of the quality of thought, though nothing of sense such as appertains to man, before it is reunited to its body again : on this opinion is founded the doctrine of the resurrection, and a belief in the soul's future conjunction with the body at the time of the last judgment ; for from the aforesaid hypothesis concerning the soul, no other conclusion can be drawn, consistent with the faith of the Church respecting man's eternal life ; hence it is, when any one thinks of the soul according to the doctrine of the Church, and at the same time according to the above hypothesis, that he has not the smallest idea of its being a spirit, and that this spirit is in a human form : add to this, that scarce any one at this day knows what is spiritual, and still less that they who are spiritual, as all spirits and angels are, have any thing of the human form. This is the reason why almost all who come from the world are greatly astonished at their being still alive, and equally men as before, without any difference whatever ; but when they cease to be amazed at themselves, they then wonder that the Church should be ignorant of this state of men after death, when notwithstanding all that have ever lived in the world, are in the other life, and living men : and because they were also surprised, that this was not discovered to man by visions, it was told them from heaven, that this could be done, for nothing is easier, when it is the Lord's good pleasure, but that still they who had confirmed themselves in falses against it, would not believe, even though they were to have ocular demonstration thereof ; and moreover, that it would be dangerous to manifest any thing from heaven to those who are immersed in worldly and corporeal pleasures, for in this case they would first believe and afterwards deny, and thus they would profane that essential Truth ; for to believe and afterwards deny, is to profane ; and they who profane are thrust down into the lowest and most grievous of all the hells. This danger is understood by the Lord's words, "*He hath blinded their eyes, and hardened their hearts, lest they should see with the eyes and understand with the heart, and be converted, and I should heal them,*" John xii. 40 ; and that they who are in worldly and corporeal loves, still would not believe, is understood by these words, "*Abraham said to the rich man in Hell, they have Moses and the Prophets, let them hear them ; but he said, nay, father Abraham, but if one from the dead come to them, they will be converted ; but Abraham said to him, if they hear not Moses and the Prophets, neither will they believe even if one rose from the dead,*" Luke xvi. 29, 30, 31.

That heaven is from mankind, may appear from this consideration, that the minds of angels and men are alike, both possessing the same faculty of understanding, perceiving, and willing ; and both are formed to receive heaven ; for the human mind is capable of like wisdom

with the angelical, and the only reason why men are not as wise in this world as the angels, is because they are here confined to earthly bodies, and therein the spiritual mind thinks naturally, for man's spiritual thought, which he is endued with as well as an angel, during his life in the body, flows into natural ideas corresponding with spiritual, and so are perceived therein; but it is otherwise when the mind of man is loosed from the fetters of the body, then it no longer thinks naturally but spiritually; and when it thinks spiritually, it conceives things incomprehensible and unutterable to the natural man, consequently in like manner as an angel: hence it may appear evident, that the internal of man, which is called his spirit, is in its essence an angel. But when the internal of man is not opened above, but only beneath, even then after its separation from the body, it appears in a human form, but monstrous and diabolical, for it cannot look upward to heaven, but only downward to hell.

That heaven and hell are from mankind, the Church might also have known from the Word, and received as a part of its doctrine, if it had admitted of illumination from heaven, and attended to what the Lord said to the thief, "*That this day he should be with him in paradise*, Luke xxiii. 43; and to what he said concerning Dives and Lazarus, "*That Dives went to hell, and thence conversed with Abraham, and that Lazarus went to heaven*," Luke xvi. 19 to 31; or to what the Lord said to the Sadducees concerning the resurrection, "*That God is not the God of the dead, but of the living*," Matt. xxii. 32: and moreover it might have been known from the common belief of all who live a good life, particularly from their belief at the hour of death, when they are no longer influenced by worldly and corporeal things, that they shall go to heaven immediately on their departure from the body. This belief prevails with all, when they do not think, from the doctrine of the Church, concerning the resurrection at the time of the Last Judgment; in the truth of which any person may be confirmed, if he will make inquiry.

(*To be continued.*)

ON THE NATURE OF INFLUX.

(*Continued from page 209.*)

Secondly, As to that common custom of calling out for miracles, as the *only proof* of the commission of those who make fresh discoveries of truth to us, it is to be observed, that the appeal to this test generally proceeds from much ignorance, both as to the nature of miracles and the nature of truth. That miracles have frequently been used in condescension to the infirmities of human nature, and to stop the mouths of gainsayers, as also upon other accounts, we are to acknowledge with thankfulness, and adore therein the mighty power of God; nay, that they have all along subsisted in the Church, and do subsist, I make no doubt, nor yet condemn the disbelief of others as to this article; but that they are necessary, or promised to be the only evidence to the authority of every extraordinary messenger, or new discovery of truth, *does not appear*; and should the heathens of

the East or West Indies put our missionaries to *this proof* of their authority, it might go near to hazard the success of their benevolent labors. Miracles have no necessary connexion with truth, nor do they enlighten the mind with any knowledge of it; the reality of them may be questioned, or they may be ascribed to other causes than the true one; (for false prophets and seducing spirits may work wonders) the evidence of them may be resisted, or the force of that evidence may be overpowered by worldly considerations and influence; of all which we have examples in Scripture. Now where miracles fail of their proper effect, by not proving the means of our conviction, they add condemnation to the sin of unbelief, and therefore they are often withheld in mercy to the incredulous; accordingly, it is recorded of our Lord, that he did not many mighty works in Nazareth, because of their unbelief. But are there not other ways of admitting the force even of any kind of truths, than by miracles, than those better suited to the nature of the human understanding, viz. by the testimony of credible witnesses, by moral evidence and solid reasoning, and above all, by a purity of intellect in certain desecate minds, between which and truth there is a certain affinity or sympathy, which unites them without the intervention of argument? Now where the lowest kind of evidence is sufficient to require our assent to any matter, it ought to have its proportionable effect; and in that case our plea of not having that which is more, will not be admitted as a reasonable excuse for unbelief; and therefore,

Thirdly, That argument for rejecting all extraordinary dispensations as the shortest and safest way, on account of the many delusions and impostors that are in the world, is not to be allowed of; for however we may grant it to be the shortest, it will not follow that it is the safest. It is a very good reason for examining, but none for rejecting, where such marks of credibility appear in the witness, as would challenge our belief in any weighty concerns of a temporal nature. Many things may be revealed in a supernatural way to persons properly qualified and circumstanced, not only for the benefit of particulars, but also for the use of the Church; and where any thing of this kind is publicly communicated by such a one, that cool and candid remonstrance of the scribes in favor of St. Paul, against the outrageous Sadducees, is worthy of our imitation. "If a spirit or an angel hath spoken to him, let us not fight against God," Acts xxiii. 9. As to the uncertainty in these things, on account of possible counterfeits, we are subject to the like difficulty in all our temporal concerns, and if we will not proceed in any matters without sensual demonstration, we must cease from all dealings with mankind; but herein we are content to act according to the best of our judgment; and so in the case before us, from the possibility of our being deceived, we should only infer, as was said before, the greater need of caution in distinguishing betwixt true and false, pursuant to that direction of the apostle: "Prove all things, hold fast that which is good," 1. Thess. v. 21. Besides, much of the uncertainty here complained of may arise from *ourselves*, through wrong prejudices or habits, producing incompetency of judgment in these matters; for the impiety, the worldly-mindedness, and the vices of men, do both by natural and judicial consequence blind the understanding, and confederate with

the spirit of error in themselves, to cast a mist of darkness over the works and ways of God, so as to hinder them from seeing any thing clearly. Nor are we to expect that the Lord will alter the course of things in this world for our particular satisfaction, or take away from evil men and evil spirits the liberty and power of practising their deccits, till he shall see fit to remove them out of our way : The mystery of iniquity, like all other things in this world, has its appointed time ; and till the end of that is come, Christ and Anti-christ, truth and error, will continue in opposition to each other, as they have done ever since man's deplorable apostacy ; and accordingly we find good and evil confronting and working against each other in all the memorable events recorded in the Bible, and in the conflict betwixt these contrary principles both within and without us, lies the christian's warfare. Is Moses called forth to work miracles for the deliverance of the Israelites ? Jannes and Jambres are at hand to mimic the Divine Wonders with their magical arts. Does Michaiab, a prophet of the Lord, appear in the court of Ahab ? How is he opposed by the false prophets, who seek to discredit his predictions ? Do the sons of God present themselves before the Lord ? " Satan also comes among them," Job i. 6. And has it been otherwise in the Christian Church ever since the first ages of it ? Nay, does not every one's experience confirm the same ? Was the Christian Religion established in the empire by Constantine, together with that fundamental doctrine of it, the Divinity of our Lord and Saviour ? Behold the detestable heresy of Arius supplanting it in the reign of his successor ! Did a reformation of the Church from Papal errors and tyranny begin in Germany ? Scarcely had it gained firm footing in the empire, but it was shaken and disgraced by the wild uproar of mad enthusiasts under pretence of Christian liberty. Thus does falsehood deck herself in the upper garment of truth, that she may succeed the better in her deceits ; and thus does the Devil build himself a chapel at the Church door. We are passing through a world of difficulty and danger, where both Satan and lying spirits incarnate are permitted, for the trial and perfecting our faith, to practise many arts of deceit upon us, as well as many other temptations to beguile us to our ruin ; and here we are not so much to consider which is our shortest and easiest, as which is our best and safest way to finish the course of our probation to the most advantage : we are not to cast away truth and error in the lump with a promiscuous neglect, in order to save ourselves the trouble of separating them, but rightly to divide betwixt the precious and the vile, to pluck off the covering of lies from the designing impostor, and receive with honor every messenger of God bearing the marks of simplicity and truth. Nor need we to fear falling into any dangerous mistakes, if to Christian prudence and circumspection we join humbleness of mind and singleness of heart ; for greater is he that is with us than they that are against us, and in his light shall we see light.

I shall add under this head a word of caution to such well-meaning, but weak christians, as, through a strong imagination, or fond desire after supernatural communications, may lay themselves open to delusion by too hasty a belief of what may pass for such, either in themselves or others. And here they will do well, in the first place, to

check in themselves any growing curiosity of knowing more concerning the things of the other world, than the Lord has been pleased to reveal in his Word, or sees proper to discover to them by the ordinary methods appointed for their instruction; for *mere curiosity* is a dangerous thing, and a wrong motive to knowledge; it led to the first transgression, and has been fatal to many since. Secondly, let them be no less careful to watch against, and to suppress the first motions of spiritual pride, for this has generally a greater share in the desire after these things than appears to many; as for instance, a proneness to think more highly of ourselves than we ought to think, or a desire to be highly thought of by others for such distinctions, and thence a forwardness to mistake our own imaginations for Divine visions; the consequence of which is thinking lightly of the ordinary means of salvation, and of the relative duties, and despising others: whereas the graces of humility and charity are far more excellent, and more profitable to the soul, than the knowledge of all mysteries, and the gifts of prophecy, and working miracles. Thirdly, as the persons here spoken of are of slender intellectual abilities, or of slender intellectual improvements, a modest diffidence in themselves is recommended to them, and coolly to consider before they are taken with or pass judgment upon any thing in the extraordinary way, whether in themselves or others, to refer the matter to the judgment and advice of some person of piety, experience, and good life, rather than to depend upon their own understanding: and, above all, to commend the matter to God in prayer for guidance and direction, that they may have a right judgment in all things pertaining to their spiritual condition, and so neither fall into self-deception on the one hand, nor the snare of the enemy on the other.

But if a word of caution is needful for the *over-credulous*, a word of advice is not less proper for the *incredulous*, seeing that the right way always lies between the two extremes, and it is just as dangerous to go too far on the right hand as on the left. There is a false philosophy which leads to Infidelity and Atheism, of which mention has been made; and there is a Divine philosophy which connects physics with true metaphysics, and is not improperly termed *THEOSOPHY*. The former of these confines its speculations to matter, and aims at explaining all appearances whatever from no higher cause; treats immaterial substances as figments, denies all communication betwixt the soul and the spiritual world, and so banishes man from his own proper country; the latter adds to the science of nature, the contemplation of the intellectual system; shows how spiritual essences clothe themselves with corporeal forms; ascends from visibles to invisibles, and traces effects from their next immediate causes up to their first cause, which is God. When this light breaks in upon the soul, she as it were stretches herself, expands her wings, soars above the regions of sense, sees a new world opening to her view, exults on beholding her original dignity, and feels her immortality; nay, she seems in a sort to have already entered upon the blessedness of it, through a faith more luminous than the brightness of the sun, and a love stronger than death. One can scarcely indulge a scope on this subject, if under any degree of its influence, without a touch of Divine enthusiasm. Two philosophers of these

distinct classes differ more widely than the towering eagle from the fluttering bat; the ideas, the sentiments, the feelings of the one are all earthly; those of the other heavenly. The one guesses and studies, and with labor ratiocinates to give plausibility to his system, and at best sees things as by the feeble glimmering of the stars; whilst conviction flashes on the mind of the other from that spiritual sun, whose light in its essence is truth, and whose heat in its essence is love.

(*To be continued*)

TO THE
CLERGY OF THE UNITED STATES OF AMERICA,
ON THE
THEOLOGICAL WRITINGS
OF
THE HON. EMANUEL SWEDENBORG.

(*Continued from page 223.*)

And here need I suggest, that in case you should think it your duty, after a serious and impartial examination, to oppose the above testimony, something more will be expected from you than that idle declamation, indiscriminate censure, and illiberal invective, which heretofore have been the only weapons employed by his adversaries against our author and his writings? Whensoever you come deliberately to examine the doctrines in question, you will find them supported by solid reasoning, grounded in the most extensive knowledge, both human and divine. You will see a sublime and well-founded philosophy called in to illustrate and confirm the conclusions of theological disquisition. Order, method, arrangement, cool and sober investigation, the most extensive and minute acquaintance with the Word and the works of God, a sound and discriminating judgment, a most unaffected, yet convincing argumentation, a simple yet manly and intelligible diction,* you will soon discover to be leading and distinguishing characters in these wonderful volumes. In opposing all these powers of persuasion, or of what you may possibly call *seduction*, it will hardly be enough, you may well imagine, to employ the above mentioned weapons, which others have heretofore employed with so little success. You will leave to the *Memorialist of Jacobinism*,† and to the writer of the *Arminian Magazine*,‡ the vain expect-

* This observation is particularly just in regard to the original Latin, in which language the author published all his theological writings; and it is much to be recommended to every reader acquainted with the Latin tongue, to read them in the original, as it hath been found impossible to preserve all the simplicity and beauty of the author's style in an English translation.

† The Abbe Barruel.

‡ The late rev. Mr. John Wesley, who, in his animadversions in his magazine on the writings of Baron Swedenborg, I am sorry to say it, hath discovered a sarcastic levity highly unbecoming his sacred office and character.

tation of battering down the strong fortress of truth and order by the weak and illegal engines of unfair and partial quotations, forced misconstructions, and abusive appellations; and perceiving that men of understanding are too enlightened to be convinced by mere railing, declamation and subterfuge, you will abandon all dependance on such vain artifices, and will apply to methods of refutation more becoming the dignity of your sacred character and station, and better adapted to answer the purposes you have in view.

You will perceive that I am here arguing on the supposition that the testimony of Baron Swedenborg is groundless, and that his doctrines are deficient both in point of authority and of truth: But what if the contrary should be found to be the case? What if the honorable author should prove to be a *Scribe instructed unto the kingdom of heaven*, and his doctrines to be those *new and old things which the householder bringeth out of his treasure*?* What if the days should now be fulfilled for the descent of the *Holy City, New Jerusalem*, announced by a sure prophecy which must needs be accomplished? And what if that pure order of heavenly truth, signified thereby, should be contained and published to mankind in the writings of the *Swedish Scribe*? What if the God of infinite mercy should hereby intend to check the growing powers of ungodliness and infidelity in the earth; to dissipate the clouds of error; to open human minds anew to the reception of goodness, truth and order, from Himself and His holy Word; and to build thus *his tabernacle* again amongst men, that he may be *their God*, and they may be *his people*?† Your duty, on this supposition, is surely too plain to need pointing out, and you will spare me the pain of supposing that Christian ministers, with the examples of the blind Scribes and Pharisees of old before their eyes, should *neither go into the kingdom themselves, nor suffer them who were entering to go in, thus drawing down again the terrible reprehension of shedding the blood of the prophets whilst they build their tombs, and garnish their sepulchres, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.*‡

But you will say, perhaps, it is the height of folly and credulity to suppose what in its very nature is altogether so improbable and impossible—How! improbable or impossible that the God of Heaven should discover holy truth to a chosen servant, and that the same God should ordain this servant to instruct his people, by making known to them those pure laws of truth derived from his holy Word, which had been heretofore overlooked or perverted! In what Christian creed have you been taught to believe this? Or in what general council, modern or ancient, was it ever established as an article of faith, that omniscience and omnipotence would no more interfere in the instruction of mankind? That no further aids would ever be supplied from Heaven to enlighten and restore fallen creatures? That evil and darkness might increase upon earth, and reign unmolested, but that the Father of Mercies would remain an indifferent spectator,

* See Matt. xiii. 52. † See Rev. xxi. 3. ‡ See Matt. xxiii. 13, 29, 30.

and would make no further exertions to regain his lost empire of light and goodness? That the Almighty did indeed *speak in times past unto the prophets, and in latter days by his Son*, but that henceforth he will be altogether silent, and speak neither by Prophet, Apostle, Seer, Teacher, or any other instrument, to make himself known, and to reveal again the heavenly truths of his kingdom? In what council, I say, was such an incredible creed as this ever established or even conceived? And yet such is the creed to which all must of necessity subscribe, who reject the testimony of Baron Swedenborg as *improbable and impossible*.

But possibly you will reject this testimony as *unnecessary*, urging the sufficiency of the written Scriptures which you possess, and that therefore you need not trouble yourselves about any *novel* doctrines—It is granted, you have the written Scriptures of eternal life and truth, and they are amply sufficient to make you and all others *rise unto salvation, provided they be rightly understood, and not perverted and falsified by misconstruction and misinterpretation*. But what if these Scriptures should be misconstrued and misinterpreted? What if *false* doctrines should be derived from them instead of true? What if they should be made to say things which they do not say, yea, which they expressly contradict? What if the state of the Church should have become such, that different and even contrary doctrines are every day deduced from those sacred records, so that the simple do not know what or whom to believe? What if *the Word of God is thus made of none effect by the traditions and corrupt glosses of mistaken men*, as was the case amongst the Jews when our Lord came into the world, answering herein to that description in the prophet, “*The vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, read this, I pray thee; and he saith, I cannot, for it is sealed. And the book is delivered to him that is not learned, saying, read this, I pray thee; and he saith, I am not learned.*”^{*} Surely under these circumstances you will be disposed to allow of the *necessity* of some *new*† interpretation of the Holy Book, in order that its genuine sense and meaning may be known and understood, and it may thus answer the salutary and saving purposes for which it was written: And surely you must allow further, that such are the circumstances which at this day unhappily attend the interpretation of the sacred Scriptures, whilst you observe that the most learned and able critics of the times are at perpetual war with each other concerning such interpretation, insomuch that they cannot even agree amongst themselves touching the *two essentials* of Christian Faith and Life, viz. the *Divinity of the Christian Redeemer*, and the *necessity of good works*.

(To be continued)

* See Isaiah xsix. 11, 12.

† It is well to be noted, that all the *doctrinal* parts of Baron Swedenborg's theological writings are grounded in the Holy Scripture, and are nothing but expositions of the genuine sense and meaning of those Sacred Records. He asserts therefore nothing properly *new* in the way of doctrine, but only, according to the talent with which he was gifted, and the light with which he was favored, points out the errors of many prevailing opinions arising from false and perverted interpretations of the Sacred Volumes, and at the same time makes known the real truth, as discoverable from the Holy Word, and in agreement with its pure and unperverted signification.

AGRICULTURE, No. VII.

(In continuation from page 228.)

It may perhaps be received as an axiom, that where men enjoy equal moral and physical advantages, their progress in science will be equal; and particularly in those branches of it to which their own interests, and that of the community of which they are members, most naturally lead. In islands or sterile countries in the vicinity of the sea, the inhabitants, according to the state of civilization among them, will be expert fishermen, or distinguished merchants. In those that contain large tracts of fertile land, the inhabitants, when advanced beyond the shepherd state, will render their lands sufficiently productive to supply their wants; and when civilization has increased those wants, they will seek, in agriculture, the means of supplying the conveniences, and luxuries, that are to be obtained through the medium of commerce.

We may then, almost to a certainty, pronounce upon the relative state of agriculture in any civilized society that enjoys the advantages of a free commerce, by knowing their moral and political situation, their habits, and how far they indulge themselves in the conveniences and luxuries enjoyed by the nations with whom we compare them; more particularly, if agriculture, and not manufactures, form the basis of their commerce. One might then be surprised at the contempt with which Europeans, who have never seen the country, or travellers who have seen it with ignorant or jealous eyes, speak of the agriculture of the United States, did we not know the prejudices that it is the interest of European governments to keep up, against a country which offers an asylum from the oppression and the wants that weigh heavy on their subjects. To this we must add an erroneous idea that most strangers entertain on the perfection of agriculture: they presume, that it consists in obtaining the greatest quantity of produce from a given quantity of land; and when they find that the arable yield of our fields is less than that of their native country, they at once pronounce us miserable farmers; not considering, that agriculture is good, or bad, in proportion to the return it makes for the capital employed, and that the capital consists not of land only, but of stock, land, and labor. In countries in which a great population causes land to be dear, and labor cheap, the farmer expends much labor on little land, and renders that extremely productive, and the reverse where land is cheap, and labor dear. A Chinese would pass the same censure on British agriculture, that a Briton does upon that of the United States; and yet a Yorkshire farmer is in all probability a much better cultivator than the Chinese: that is, he lives more comfortably, and reaps a greater profit from his capital. Considered in this view, we are much inclined to think, that the agriculture of the United States is at least equal to that of Europe; and that the American agriculturist enjoys physical and moral advantages, which no part of Europe possesses. We ground our opinion upon this undeniable fact: Labor commands more money, and money more of the necessaries of life in the United States, than in Europe;

of course, the American laborer lives better, and rears a family more easily here than elsewhere ; of this the rapid increase of our population affords the proof. And yet, the American farmer can sell the produce of his land so cheap, as to supply the European market—To what is this owing? Must we not reply, to the moral or physical advantages he possesses? It may be said, that as land is cheap, the capital in that article is less here than in Europe ; and that this counterbalances the advanced price of labor. Be it so : then, in the price of land, he enjoys an advantage which is not enjoyed elsewhere ; which is what is contended for ; and that his advantages, in whatever they may consist, are so great, that he can render the people he employs happier, while he undersells the European farmer in his own market. If he effects this by employing little labor on much land, he shows as much judgment as the Chinese does in employing much labor on little land, and is the abler farmer of the two ; because the relative profit is greater, and his own wants and those of his family are infinitely better supplied. As our object is to correct errors by laying down rules by which foreigners may form a more accurate judgment of our agriculture than they can possibly do from the fictitious travels that are daily put in circulation, (too often under the encouragement of interested governments, or individuals) we shall give a slight sketch of the manner in which the cultivators of the land live and manage their farms ; then point out their moral and political advantages, and the physical benefits or evils of their soil and climate ; and conclude with some observations on their agriculture as it respects them.

BIOGRAPHICAL NOTICE

OF THE LATE

DOCTOR BENJAMIN RUSH.

(From the Richmond Enquirer.)

All that is perishable of Rush, hath sought the tomb ! The dread minister of fate, whose lance he hath so often broken, has at last fearfully executed his warrant. The social and enlightened friend, the patriot of the revolution, the pre-eminent physician, is, alas ! forever hid from mortal eye ; but he has left behind him, in his labors, a monument whose duration will be coeval with time itself—and the western hemisphere will long be warmed and illuminated by the bright splendor of his intellectual and moral excellence.

Doctor Benjamin Rush was one of those rare and transcendent models of worth and wisdom whose memory the heart of man delights to cherish—Henceforward he will rank with the few illustrious worthies who, at distant and uncertain periods, have been permitted by a beneficent Providence to visit the world, to exhibit to mankind a bright example of steadfast and triumphant virtue—to enlarge the boundaries of human knowledge—and to adorn, and exalt, and glorify their native land.

On the decease of any individual whose mind hath been illuminated

y the hallowed fire of genius, or whose breast the rays of an active and comprehensive benevolence have warmed—the public interest is usually manifested in an eager and laudable curiosity, to know the particulars of a life thus useful and distinguished. Towards its gratification in the present instance, I have little to offer; and where facts can be produced, it is unpardonable to indulge conjecture. To a more intelligent and able pen, therefore, the American public must look for minute particulars respecting their illustrious countryman; in the mean time the following hasty and imperfect memorial may not be unacceptable.

Doctor Rush was born near Philadelphia, and received the elements of his professional education under the auspices of the late Doctor Redman of that city. At the usual age he crossed the Atlantic, and remained several years at Edinburgh, prosecuting his medical studies, with what success his numerous publications bear ample and honorable testimony. The university of the Scottish metropolis enjoyed at that time the highest reputation as a school of medicine, which was supported by the herculean abilities of Cullen, Monroe, Duncan, Gregory and Black; under such preceptors, it cannot be doubted, that the eager and excursive mind of Rush had ample range for its brightest and highest energies.

In the bright blaze of light, however, with which this seminary was invested, a clear and impartial eye could not fail to discern the semblance of not a few opaque spots of traditional and consecrated error, which floated on the surface. Such was the eye of our ingenious student, who first warily examined, then doubted, and finally fairly cast off the fetters, in which a blind and prescriptive veneration for established names and antiquated dogmas would have bound him.

But a new era was silently effecting in medicine, and about this time the elements of Brown were ushered to the light; Rush, with the exclamation of "*Nunc, Lusit, refulget*" on his lips, hailed the dawn of more correct principles in his art, of which this system was the prototype, the propitiatory and grateful emotion. Regardless who was his leader, whilst TRUTH shone on the banners, he was amongst the first in whom the merits of this work found a willing advocate; and it is not the lightest of his praise, that whilst he invariably condemned the pernicious practice which this system details, he has possessed sufficient candor to own himself indebted for some of his leading principles in the sanative art, to its great but ill-fated author—a author, it may be added, who, amid the billows of adversity, the persecution of his enemies, and the gloom of a jail, with that firm confidence in his strength which only great minds can experience, nobly maintained the superiority of his system, and braved the ingratitude of mankind.

Under the auspices of this admirable physician, the medical school of Pennsylvania was making rapid advances towards the attainment of full grown reputation and fame. He has given to American medicine "a local habitation and a name;" he has enriched the institution of which he was the brightest ornament, with the prodigious extent and variety of the most important facts and observations, illustrative of the phenomena and treatment of diseases, in addition to an endless diversity of interesting theories, no less correct in their application,

than ingenious and beautiful in their contexture. He has innovated on every department of science, however connected with his favorite pursuit; he has, in fact, razed to its foundation the ancient Gothic and gloomy superstructure of medicine, and on the ruin has erected a mighty and most magnificent edifice, of which he is the undoubted and the sole architect, and around the firm base of which, the billows of envy and detraction will waste their fury in vain.

During the visitation of that malignant epidemic in the year 1793, which like a tremendous hurricane, carried consternation, ruin and death on its wings, we contemplate Rush in a new and more interesting phasis. Cool, intrepid, undismayed—collected within himself, and resting on the fruitful resources of his own gigantic mind, like a skilful and experienced pilot—he braved, buffeted and weathered the storm. Whilst the groan of dissolution and cry of despair resounded on every side; when the minister of an avenging destiny stalked around with fearful and portentous strides, and the protecting genius of Philadelphia seemed forever to have abandoned it—at this awful and appalling period, the church-yard-directed march of the slow and solemn hearse, was oft happily contrasted by the whirling chariot-wheels of Rush—who, like a ministering angel with healing on his wings, with the rapidity of lightning traversed every part of the devoted city, and every where encountered, wrestled with, and vanquished the destroyer.

In the bright colorings of transcendent genius, the milder and less obtrusive tints of portraiture are not always discernible—but in Rush, the rare disinterestedness of his heart equalled the vigor and activity of his mind; his beneficence, the indigent and unfriended will long remember. Surrounded by a polished, liberal and opulent society, and enjoying that grade of practice to which his established reputation so justly recommended him—he was never to be shaken in the bright orbit of benevolent but onerous duty in which he had destined himself to revolve, by any local considerations of present convenience or prospective emolument. His light step was oft heard in the by-paths and alleys of Philadelphia—and the afflicted inmate of the hovel or the hamlet, has oft borne grateful testimony to the vigor of his remedy, and the liberality of his hand.

“ In misery’s darkest caverns known,
 “ His useful care was ever nigh,
 “ Where hopeless anguish pour’d his groan,
 “ And lonely want retir’d to die.
 “ No summons mock’d by chill delay.”

In the year 1806, business of a pressing nature required my presence in Philadelphia. In the course of a morning excursion through that city, my attention was attracted by the unusual appearance of a group of young men, who with eager and anxious looks were hastening towards a splendid building at a little distance in view—it was the new edifice dedicated to Medical Science. Prompted by curiosity, I entered, and the impressive and interesting figure who, the next moment, rivetted my eye, was the high priest of the temple—it was Rush himself! Ten years during which I had not beheld him, had made some alteration in his person and costume. His hair, braided and secured behind with a black ribbon, was now silver white—and the

invidious artist, *Time*, had been silently busy on his temples—the wonted glow of benevolence still mantled his features—and his penetrating grey eye continued to emit the living lustre, the *Mens divini* of genius—his light and fragile form seemed to have admitted neither increase nor decay, and the simple suit of *hodden* grey in which it was arrayed, was identically, positively the same. From the vast repository of his capacious mind, fraught with the spoil of ages, he was unlocking the rich treasures of antiquity, and scattering the luxuriance of modern improvement. The lecture which he was delivering was introductory to his annual course “On the Institutes and Practice of Physic”—it was “On the Opinions and Modes of Practice of Hippocrates.”

I shall not pause to investigate its merits as an abstract medical dissertation, but shall simply advert to the high and commanding eloquence which its progress involved—and such was the effect of this, that my mind was imperiously hurried back to the days of ancient Greece; through the dim vista of more than two thousand years I beheld the Father of Physic—the illustrious Hippocrates. “Mild in his appearance and dignified in his deportment”—attired in all the exquisite simplicity of his character, that divine old man arose to my view—a sun-beam of heaven-born inspiration played among the grey locks which thinly waved down his shoulders. Pale—contemplative—abstracted, he appeared calculating the critical days of fever, or investigating the doctrine of the temperaments. The vision was complete but fleeting. Every artery of my heart responded to its impression—I was suffocated with emotion—I cast an anxious and appealing glance at the speaker; but, alas! my sensations, intense as they were, were but a feeble echo of his who had awakened them. He was chain-bound in the spell of enthusiasm. Transfixed—agitated—absorbed—lost in the variety and overwhelmed by the intensity of his feelings—the Hippocrates of America stood before me—his lofty and upraised brow was deeply impressed with the seal and signet royal of *unbought* nobility—a kind of mysterious *Halites* floated before him. His eye was illumined by the glare of a holy and fervid devotion—a third agitation—a supernatural “*virida vis animi*” gleamed in his features and darted through his frame—every lineament spoke and every muscle uttered wisdom—the effect was awfully sublime—powerfully, painfully impressive; it resembled the fabled operations of invisible ærial spirits. It filled me with tumultuary and superstitious emotion—I was on enchanted ground—and my friend was the grand MAGICIAN, who animated and governed, and directed the sorcery of the scene.

Such was Rush the last time I ever beheld him: the images of this day are yet engraven on the tablet of my memory—they will remain there until the hand that inscribes this feeble tribute to his memory, is cold and inanimate as himself. J. R. M.

Culpepper, 4th May, 1813.

N. B. Having inserted the foregoing at the request of a much esteemed correspondent, the editors feel it their duty to add, that highly as they estimate the professional character of the subject of this elegant portrait, they have ever differed from him in opinion on a most important point in the science of medicine, viz. the origin of diseases. See Vol. I. page 132.

THE BOUQUET.....N^o. VI.

DEATH OF WIELAND.

The following notice of the death of Wieland, taken originally from the German papers, is translated from the Journal de Paris, of February 11th. It may be interesting to the admirers of Oberon :

CHRISTOPHER MARTIN WIELAND, deceased at Weimar, the night of the 20th and 21st of January, 1813, had seen three generations, during which, from the time of Gottsched to our present poetical period, he has contributed to give the greatest lustre to our literature ; he had celebrated on the fifth of September last, not far, from Jena, at the country seat of his antient friend Madame Greesback, the widow of the counsellor, the eightieth anniversary of his birth, to the great satisfaction and amidst the felicitations of all his friends at Weimar and Jena. The memory of this event has been preserved in a medal by Facius of Weimar, upon which the profile of our Anacreon is much better represented, than upon a former one executed in 1783 by Abramson at Berlin. Wieland afterwards returned to Weimar, where he continued with the ardor of youth his favorite occupation, the translation of Cicero's letters, and was adding a sixth volume to that beautiful work, of which the fifth part had appeared in the course of 1812. He began to write early in the morning, and as if he foresaw that the sand of time had but a few moments in reserve for him, he did not love to be interrupted in the employment. He had not altered in the least his ordinary mode of life ; he appeared occasionally at public spectacles, and frequently visited circles of friends. No person could have less concern about his health, until suddenly a slight change in his regimen, in the use of wine, to which he was accustomed, was followed by a kind of paretlydis, attended with spasms resembling in their effects those of the apoplexy. He was at times delirious, with lucid intervals, between which sparks of his poetic genius were still apparent.

The hall of the ducal palace in which his remains were exposed to view, is the same where five years since were placed those of the dutchess Amelia, whom he had so often sung under the name of Olympia.

Wieland had for a long time expressed a desire that his grave should be placed by the side of his wife's, who was buried in 1799, in a rural spot which he owned at Ormanstadt, about a mile from Weimar, between that city and Auerstadt, where was also interred a little daughter of his antient friend Sophie de la Roche. His wish is as sacred as a law to his family. It is to Ormanstadt that the German youth will go to pay a tribute of regret to the poet of the graces and the minstrel of Oberon.

OF THE SCRIPTURES.

In the reign of Henry V. king of England, a law was passed against the perusal of the Scriptures in English. It was enacted, "*That whatsoever they were that should read the Scriptures in the mother*

e, they would forfeit land, catel, lif, and godes, from theyre for ever ; and so be condemned for heretykes to God, enemies crowne, and most errant traitors to the lande." On contrasting above statute with the indefatigable exertions that are now making at and circulate the Bible, what a revolution in public sentiment is to have taken place !

TRIOUS MEMOIR OF M. EMANUEL SWEDENBORG, CONCERNING
CHARLES XII. OF SWEDEN.

ring been frequently admitted to the honor of hearing his most
ent majesty *Charles XII.* discourse on mathematical subjects,
ume an account of a new arithmetic invented by him, may merit
tention of my readers.

majesty observed then, that the *denary* arithmetic, universally
ed and practised, was most probably derived from the original
d of counting on the fingers ; that illiterate people of old, when
ad run through the fingers of both hands, repeated new periods
nd over again, and every time spread open both hands ; which
done ten times, they distinguished each step by proper marks,
joining two, three, or four fingers. Afterwards, when this
d of numeration on the fingers, came to be expressed by proper
ters, it soon became firmly and universally established, and so
denary computus has been retained to this day. But surely were a
geometrician, thoroughly versed in the abstract nature and funda-
ls of numbers, to set his mind upon introducing a still more
computus into the world, instead of *ten* he would select such a
t square, or cube number, as by continual bisection or halv-
at would at length terminate in *unity*, and be better adapted
subdivisions of measures, weights, coins, &c.

is intent on a new arithmetic, the *hero* pitched upon the number
, as most fit for the purpose, since it could not only be halved
ually down to unity, without a fraction, but contained within
square of two, and was itself the cube thereof, and was also
able to the received denominations of various kinds of weights
ins, rising to *sixteen* and *thirty-two*, the double and quadruple
it. Upon these first considerations, he was pleased to com-
me to draw up an essay on an *octonary computus*, which I
eted in a few days, with its applications to the received divi-
of coins, measures, and weights, a disquisition on cubes and
s, and a new and easy way of extracting roots, all illustrated
amples.

majesty having cast his eye twice or thrice over it, and ob-
g, perhaps from some hints in the essay, that the *denary com-*
had several advantages not always attended to, he did not at
me seem absolutely to approve of the *octonary* ; or, 'tis like
ght conceive, that though it seemed easy in theory, yet it might
difficult to introduce to practice. Be this as it will, he insisted
ing upon some other that was both a cube and a square number,
ble to *eight*, and divisible down to unity by bisection. This

could be no other than *sixty-four*, the cube of *four*, and square of *eight*, divisible down to unity without a fraction.

I immediately presumed to object, that such a number would be too prolix, as it arises through a series of entirely distinct and different numbers up to 64, and then again to its duplicate 4096, and on to its triplicate 262144, before the fourth step commences; so that the difficulty of such a *computus* would be incredible, not only in addition and subtraction, but to a still higher degree, in multiplication and division. For the memory must necessarily retain in the multiplication table 3969 distinct products of the 63 numbers of the first step multiplied into one another, whereas only 49 are necessary in the octonary, and but 8 are required in the denary arithmetic, which last is difficult to be remembered and applied in practice, by some capacities. But the stronger my objections were, the more resolute was his royal mind upon attempting such a *computus*.

Obstructions made him eagerly aspire,
All to surmount, and nobly soar the higher.

He insisted that the alledged difficulties might be over-balanced by very many advantages.

A few days after this I was called before his majesty, who resuming the subject, demanded if I had made a trial? I still urging my former objections, he reached me a paper written with his own hand, in new characters and terms of denomination, the perusal of which he was pleased, at my entreaty, to grant me, wherein, to my great surprise, I found not only new characters and numbers (the one almost naturally expressive of the other) in a continued series to 64, so ranged as easily to be remembered, but also new denominations, so contrived by pairs, as to be easily extended to myriads by a continued variation of the character and denomination. And further, casting my eye on several new methods for addition and multiplication by this *computus*, either artificially contrived or else inherent in the characters of the numbers themselves. I was struck with the profoundest admiration of the force of his majesty's genius, and with such strange amazement, as obliged me to esteem this eminent personage, not my rival, but far my superior in my own art. And having the original still in my custody, at a proper time I may publish it, as it highly deserves: whereby it will appear with what discerning skill he was endowed, and how deeply he penetrated into the obscurest recesses of the arithmetical science.

Besides, his eminent talents in calculation further appear, by his frequently working and solving most difficult numerical problems, barely by thought and memory, in which operation others are obliged to take great pains and tedious labor.

Having duly weighed the vast advantages arising from mathematical and arithmetical knowledge in most occasions of human life, he frequently used it as an adage, that *he who is ignorant of numbers is scarce half a man*.

Whilst he was at *Bendar* he composed a complete volume of military exercises, highly esteemed by those who are best skilled in the art of war.

THE ANGELS' SONG.

FULL CHORUS.

THE
MAN
AND
CES.
lagio.

Symphony.

Duetto.

Glory, Glory, Glory to God in the highest, and on earth

Chorus.

Duetto.

peace, & on earth peace, good will, good will, good will towards

piano.

Chorus.

men, good will, good will, good will towards

forte.

Grave.

Duetto.

Chorus.

men. A - - - men. A - - - - men. A - - - men.

piano.

forte.

DISCOVERY OF THE BODY OF KING CHARLES I.

The following interesting account of the discovery of the body of Charles I. king of England, who was beheaded by his subjects on the 30th of January, 1649, is copied from the London Courier of the 5th of April last. It is entitled to full belief.

The day before the interment of her royal highness the dutchess of Brunswick, in the new vault in St. George's chapel, Windsor, a discovery was made by the workmen of two ancient coffins, one of lead, the other of stone. His royal highness the prince-regent being down at Windsor on Thursday evening, he was, of course, consulted about the mode of exploring these royal remains, which he directed to be immediately done in his presence. Sir Henry Halford attended his royal highness to the vault, when the leaden coffin being unsoldered, a body appeared covered over with a waxed cloth; on carefully stripping the head and face, the countenance of the unfortunate martyr Charles the first, immediately appeared, in features apparently perfect as when he lived. Sir Henry Halford now endeavored to raise the body from the coffin, in attempting which the head fell from it, and discovered the irregular fissure made by the axe, which appeared to have been united by a cement. What added considerably to the interest of this extraordinary spectacle was, that as the head separated from the neck, a fluid drop of the appearance of *blood* fell upon the hand of sir Henry Halford, which he accounts for, by supposing it to have been the dissolution of some congealed blood, on its being exposed to the warmth of the air.

The body of the royal martyr was always known to have been interred at Windsor, but so privately, that the spot could never be ascertained till now. The stone coffin was next opened, which from its inscription, was found to contain the remains of Henry the eighth, consisting of nothing more than the skull and principal limb bones, which appeared in a perfect state.

SINGULAR CIRCUMSTANCE.

A cat belonging to Mr. Stephen Denman, of Springfield, New-Jersey, having brought forth a litter of kittens, they were all drowned but one. The following day, while his men were at work in the field, they killed a mink, that had two young ones, which having taken, they brought home. As soon as the bereaved cat discovered the minks, she took them up and carried them to her bed, suckled and reared them, and they are now as domesticated and as tame as cats.

A POOR MAN'S BLESSING.

All the provision which a poor man's child requires, is industry and innocence. With these qualities, though without a cent to set him forward, he goes into the world prepared to become a useful, virtuous and happy man. But in the higher stations of life, there is a real difficulty in placing children in situations which will support them in the habits in which they have been brought up by their parents; which is sometimes a great and distressing perplexity.

A VISION ON CONJUGIAL* LOVE.

As deeply musing on celestial things,
 On friendship, marriage, and on mutual love,
 One morning bright a heavenly voice I heard,
 And thus it spoke: We have perceived, that thou
 Dost meditate, on *love conjugal* ;*
 On such as angels in the heavens enjoy.
 Wherefore, that thou may'st be inform'd thereof,
 To tell frail mortals of celestial joys ;
 We will let down from thence, for thee to view,
 "An *angel-pair conjugal* : " When lo !
 Appear'd, descending from the highest heaven,
 A diamond chariot, glittering as the sun !
 Two snow-white horses gently drew along
 This heavenly car, in which, at distance view'd,
 Appear'd *an angel* : As it near approach'd,
 A *pair celestial*, in beauty bright,
 Display'd at once their brilliant heavenly forms.
 A turtle-dove sat perch'd in either hand,
 Which, waving gently, thus they me address'd :
 " Wilt thou, that we come nearer, mortal man ?
 But should we thee too near approach, take heed,
 Lest thy too feeble pow'rs are overwhelm'd
 With the celestial blaze of love and truth,
 Which flows from our high heaven, ineffable
 To those inhabiting your world obscure."
 To whom in humble attitude, I bow'd ;
 While they approaching, thus divinely spake :
 " We are a pair conjugal, bless'd in heav'n :
 Where we have liv'd, in all the flow'r of youth,
 Since that bless'd time, on earth you name
 The Golden Age." With wonder and delight,
 I humbly dar'd to view this matchless pair !
 Whose face, and form, and raiment, all display'd
 The brightest emblem of *conjugal love*.
 In all the bloom of manly youth appear'd
 The husband : from his eyes, the sparkling light,
 Deriv'd from wisdom, darted brightest rays ;

* From the Latin term *conjugale*, a higher degree of union than is understood by the term *conjugal*, which is from the Latin word *conjugale*.

From whence was radiant, from the inmost ground
His face, refulgent as the shining east
In all the splendor of celestial truth.
Cloth'd was he, in an upper robe, which reach'd,
In graceful ease, down to his feet: His vest
Of heavenly blue; round which a golden girdle,
Rich with precious stones, (one graced each side
And one more bright the middle grac'd) was girt.
His stockings were of shining linen white,
With threads of brilliant silver intermix'd:
Of velvet were his shoes.

Such was the form
Of *love conjugal*, with the husband shown.
But with the wife, can language it describe?
Her face was seen by me, yet 'twas not seen;
As beauty in its highest form, 'twas seen;
Because this beauty cannot be express'd,
Unseen—for in her face shone splendid light,
Such only as the highest heaven affords!
Dazzling my sight—my mind in wonder lost!
Observing this, she ask'd—"What seest thou?"
I answered thus—"Nought but *conjugal love*,
And its most perfect form I see; and yet
I do not see." When lo! she turn'd herself
Obliquely from her husband's brilliant form!
Then, only, could my eyes, with safety, view
Attentively her various, countless, charms;
Which all the painter's art to imitate,
Would be in vain: For in all nature's round,
No colors bright and rich enough exist,
Even faintly to express their vivid hues.
The flaming light of her high native heaven,
Deriv'd from wisdom's love, shone in her eyes:
With diadems and flowers her hair was deck'd,
Arrang'd in correspondence with her beauty.
Carbuncles form'd her necklace; from it hung
A rosary of rich chrysolites:
Bracelets of pearl she wore: Her upper robe
Of scarlet was compos'd—and underneath,
A purple stomacher was clasp'd in front
With rubies bright. But what me most amaz'd,
These colors varied constantly, as she

Her husband view'd: In mutual aspect seen,
More splendid were their hues—obliquely view'd,
Less brilliant they appear'd.

These beauties mark'd,
Again of love and truth they me address'd,
And such their union was, that each appear'd
To speak the language of the other, with voice
That to my ear in sweetest sounds convey'd,
The bliss that flows from innocence and peace.
At length with heaven-directed eyes, they said,
"We are recall'd—we must from you depart."
When lo! again they instantly appear'd
In chariot bright, convey'd through flowering shrubs,
Through olive groves, and orange-bearing trees,
Until they near approach'd their native heaven;
Where, met by virgins of celestial bloom,
They welcom'd were; and then aloft convey'd,
Beyond the sight of keenest mortal eye.

S. P.

IMPORTANT TO FARMERS.

A respectable farmer, who keeps a large flock of sheep, made a successful experiment on several young lambs, apparently dead, in consequence of being exposed to a cold storm. They were so much chilled with the cold and rain, that he did not expect they would survive. He, however made a warm bath, tempered to about ninety degrees, and put the lambs in, and, to his great surprise, in about fifteen minutes they were so far recovered as to run about the room, and are now as well as any others of the flock. They who try this experiment, should be careful that the bath is not too warm, nor set too near the fire.

CANTHARIDES, OR SPANISH FLIES.

A gentleman of Cincinnati, Ohio, has made the important discovery, that the above valuable article of medicine may be obtained by cultivating the *Garden Lavender*. He states that he has cultivated this herb for several years, and uniformly observed on it, in August and September, a species of black bug, which, though it had four wings, cannot or will not fly at that season. These, on trial, he found to be a species of *Cantharides* as good as imported. They are smaller than the brown *Cantharides* usually found on the potato, &c. and which appear only at intervals of a few years, whereas these black ones are every year found on *Lavender*.

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[BY EMANUEL SWEDENBORG.]

THE HEAVENLY DOCTRINE OF THE NEW JERUSALEM.

(In continuation from page 243.)

VIL...OF FAITH.

73. It is impossible for any one to understand what Faith is in its real essence, unless he first understandeth what Charity is in its essence; because where there is no Charity there can be no Faith; inasmuch as Charity is united with Faith, and maketh one with it: For whatsoever a man loveth, or holdeth dear to him, that he esteemeth as Good; and whatsoever he believeth, that he esteemeth as Truth; from whence it appeareth, that there is the same union subsisting between Charity and Faith, as between Goodness and Truth; the nature of which union may be seen above, in the chapter concerning Goodness and Truth.

74. There is the same union also subsisting between Charity and Faith, as between the two faculties of the Will and the Understanding in man; for these two faculties are the recipients of Goodness and Truth: The Will is the recipient of Goodness, and the Understanding of Truth; in like manner also, they are the recipients of Charity and Faith, inasmuch as Goodness hath relation to Charity, and Truth hath relation to Faith. It is well known that Charity and Faith appertain unto man, and have their abode within him; of consequence they must reside in his Will and his Understanding, since the whole life of man is contained in those two faculties, and derived from them. Man is also endowed with the faculty of memory; but this is only a repository for the collecting and storing up such things as enter into the Understanding and Will. Hence it is manifest, that the same union subsisteth between Charity and Faith, as between the Will and the Understanding; the nature of which union may be seen above, in the chapter concerning the Will and the Understanding.

75. Charity uniteth itself with Faith in man, when he loveth and willeth what he knoweth and perceiveth; otherwise it remaineth without, and he hath no property or possession in it.

76. Faith is not Faith in man till it becometh spiritual; and it never becometh spiritual till it is a Faith proceeding from Love; and it then becometh a Faith proceeding from Love, when man loveth to live a life of Truth and Goodness, that is, to live according to the precepts of the Word of God.

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77. Faith is an affection for Truth, arising from the love of truth, for truth's sake; and to love truth for truth's sake, constituteth the spirituality of man: This is the real distinction between the spiritual and the natural man; the spiritual man loveth truth for its own sake; the natural man loveth it not for its own sake, but for the sake of selfish glory, credit and emolument. Truth, abstracted from such selfish considerations, is of a spiritual essence, inasmuch as it proceedeth from the Deity; and whatsoever proceedeth from the Deity is spiritual, and is united with man by Love; for Love is spiritual union.

78. It is possible for a man to know, to consider of, and even to comprehend many things, which yet he entirely rejecteth, when he is left to his own private meditations, if they do not accord with his ruling love and affections: Of consequence he rejecteth such things after death, when his spiritual man casteth off its material covering; inasmuch as nothing remaineth in the spirit of man but what hath entered into, and become incorporated with his love. Other things are regarded after death as having no place in him or not belonging to him; and because they were never united with his ruling affections, he casteth them away from him. We speak here of the union and residence of things in the spirit of man, because it is this which liveth, and existeth, and which is a true and real man, after the rejection of its material body by death.

79. The light and heat of the sun will supply us with a very just idea of the nature of Goodness and Truth, wherein the essences of Charity and Faith do respectively consist. When the light is united with the heat, as in the time of spring and summer, then the whole face of the earth is blessed with the powers of life and vegetation: but when the light is without heat, as in the time of winter, then the whole face of the earth, with every thing that groweth upon it, is in a state of death and inactivity. Truth, in like manner, which is the object of Faith, is spiritual light; and Goodness, which is the object of Love, is spiritual heat; and from hence we may form a very just idea of the state and condition of each member of Christ's Church upon earth, when his Faith is united with Charity, and when it is separated from it: In the former case he is like a rich garden or paradise; in the latter he is like a barren desert, or a country covered with snow.

80. Confidence or trust in God, which is said to be the effect of Faith, and is called that Faith which bringeth salvation, is of a mere natural origin, and in no respect spiritual, when it is the effect of Faith alone. Spiritual confidence, or trust in God, deriveth its life and essence from the good affections of Love, but not from bare speculations of Faith without Love. The confidence which arises from Faith without Love, is dead; for which reason true confidence can never be possessed by such as live evil lives. It is a false confidence also to suppose that men may be saved by the merits of Christ, without any regard to their own lives. All persons, indeed, who are under the influence of true spiritual Faith, have confidence in the Lord Jesus Christ, that they are saved by him; because they believe that he came into the world to give eternal life to those who believe and do according to his commandments, and that he regenerateth them, and

fitteeth them for the kingdom of heaven; they believe also that he doeth this of his own pure mercy, without the help of man.

81. To believe the things which God hath revealed in his Word, and to abide by the doctrines of the Church, hath an appearance, indeed, of being a true Faith, and it is no uncommon thing to suppose that such a Faith may save a man, whether his life be agreeable or not to the doctrines which he believeth. But this is a thing impossible; such a Faith being only the Faith of persuasion; whose nature and characters we shall now proceed to describe.

82. The Faith of persuasion consisteth in believing and loving the Word of God, and the doctrine of the Church, not out of any regard to truth, and a conformity of life to its dictates, but for the sake of worldly advantages, honors and distinctions, as the principal ends of pursuing truth. Such persons, therefore, as are under the influence of this kind of Faith, are regardless of the Lord and his kingdom, and let all their views centre in this world and themselves. This Faith of persuasion, so far as it relateth to the truth of Church-doctrines, is stronger in those who aspire after preferment, and are eager to grow rich in the world, than in those who are of a more humble and contented nature; the reason whereof is, because Church-doctrines serve the former as means to procure their ends; and in proportion they love and depend upon the means whereby it is procured. The case, in short, is this: So far as men are inflamed with the fires of self-love, and the love of the world, and speak, preach, and act according to the impulse of those fires, so far they are under the power of their persuasion; and in this case, they do not know but that they are in the truth; whereas, when those fires are abated in them, their Faith and persuasion are abated in the same proportion, and oftentimes are entirely extinguished. Hence it is evident, that the Faith of persuasion is of the lips, and not of the heart; and of consequence, that it wanteth the essential property of true Faith.

83. They who are under the influence of the Faith of persuasion, have no internal perception of the truth or the falsity of what they teach; nor indeed is it a matter of any consequence to them whether their doctrines be true or false, if so be they only square with popular opinions, and gain a popular assent; for they are void of all affection for truth on its own account, and therefore recede from the Faith whensoever it is unattended with honor and wealth, if they can do it but with a safe reputation. For the Faith of persuasion hath no residence in the interiors of the soul, but standeth as it were in an outer gate, in the court of the memory, where it is ready for service whensoever it is called upon. Of consequence, this Faith vanishes away after death, together with all the truths and doctrines which it embraced; for then no Faith remaineth but what hath its abode in the interiors of the soul, that is, what hath its root in goodness, and is thereby incorporated with life.

84. Our Lord alludeth to such persons as are under the influence of the Faith of persuasion, in these words: "Many shall say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful things? and then will I profess unto them, I never knew you, depart from me, ye that work iniquity," St. Matt. vii. ver. 22, 23; and again,

"Then shall ye begin to say, we have eaten and drunk in thy presence, and thou hast taught in our streets; but he shall say, I tell you, I know you not whence you are; depart from me ye that work iniquity," St. Luke viii. ver. 26, 27. The same people are alluded to likewise in the character of the foolish virgins, who had no oil in their lamps; "Afterwards came also the other virgins, saying, Lord, Lord, open unto us; but he answered and said, verily I say unto you, I know you not," St. Matt. xxv. 11, 12. By oil in their lamps is spiritually signified the blessing of Love dwelling in Faith.

(To be continued.)

LIFE OF EMANUEL SWEDENBORG.

(Continued from page 245.)

The astonishing and well-attested relations we have already enumerated in the life of this highly illuminated messenger of the Lord, may serve to convince serious and unprejudiced minds, that he had real and unquestionable communication with the spiritual world, and its inhabitants. We shall now proceed to relate a few other particulars, equally well authenticated, though not less extraordinary. In the year 1767, Swedenborg, who was then in London, was about to depart for Sweden, and desired Mr. Springer, an intimate friend, to procure him a good captain, which he did, and made the agreement with a person named Dixon. Mr. Swedenborg's effects were carried on board the vessel; and as his apartment was at some distance from the port, they took for that night a chamber at an inn near it, because the captain of the vessel was to come and fetch him in the morning. He went to bed, and Mr. Springer went to sit in another room with the person of the house, with whom he was conversing. They both heard a remarkable noise, and could not apprehend what it could be; and therefore drew near to a door, where there was a little window that looked into the chamber where Mr. Swedenborg lay. They saw him with his hands raised towards heaven, and his body in the greatest agitation. He spoke much for the space of half an hour, but they could understand nothing of what he said, except, that when he let his hands fall down, they heard him say with a loud voice, "My God!" but they could not hear what he said more. He remained afterwards very quietly in his bed. Mr. Springer entered the chamber with the master of the house, and asked him if he was ill. No, said he, but I have had a long discourse with some of the heavenly friends, and am at this time in a violent sweat.

As his effects were embarked on board the vessel, he asked the person of the house to let him have a shirt; he then went again to bed, and slept till morning. When the captain of the vessel came to fetch Mr. Swedenborg, Mr. Springer took his leave of him, and wished him a happy voyage; and having asked the captain if he was provided with good and necessary provisions, he answered that he had as much as was needful for the voyage. On this Swedenborg said, "My friend, we have not need of a great quantity; for this

day week we shall, by the aid of God, enter into the port of Stockholm, at 2 o'clock." On captain Dixon's return, he related to Mr. Springer that this happened exactly as Mr. Swedenborg had foretold. Two other captains of vessels carried him from England to Sweden, and brought him back from thence. The name of one was Harrison, the other Browel. The first mentioned that "Mr. Swedenborg kept himself to his bed almost all the time of the voyage, spoke much when (apparently) alone, and always answered any questions he put to him with great sagacity." Captain Harrison further observed, that "when Swedenborg was on board his ship, he had the most favorable wind, and if he could always have him, he would carry him very willingly for nothing." Captain Browel said the same: he carried him from London to Stockholm, in a very remarkably short space of time. When he spoke of this to Mr. Swedenborg, he replied—"I have always been particularly favored in sea voyages." Mr. Robsam met him in his carriage, when he was coming to London, his last voyage but one, and asked him how he durst undertake so long a voyage at the age of eighty: Do you think, added he, that I shall see you return hither? "Be not uneasy, my friend, (said he) if you live, we shall see one another again, for I have yet another voyage of this kind to make." He returned accordingly. The last time of his departure from Sweden, he went to see Mr. Robsam on the day he was to set out, who then asked him if they should meet again. He answered in a tender and affecting manner, "I do not know whether I shall return; but am assured, I shall not die before I have finished the publication of the book entitled *True Christian Religion*, and for which only I am now about to depart. But should we not see one another more in this lower world, we shall in the presence of the Lord our good Father, if we observe to do his commandments." He then took a cheerful leave, and went with an apparent vigor of body of a man of thirty years of age.

Mr. Robsam once asked him, if it was worth while to take notice of dreams. He answered, that "at this time the Lord seldom gives revelations in dreams, yet it may happen that such as understand correspondencies may draw advantage from them; in the same manner as a person awake may prove his inward state by comparing his own will with the precepts of the Lord."

(To be continued.)

OBJECTIONS ANSWERED.

(Continued from page 268.)

THE ORIGIN OF ANGELS AND DEVILS.

He who is instructed in the nature of Divine order, may know, that man was created for this end, namely, that he may become an angel, for in him is the ultimate of order, wherein all that appertains to heavenly and angelic wisdom may be formed, renewed, and multiplied. Divine order never subsists in what is intermediate, or forms

any thing there without what is ultimate ; but in order to its being in its fulness and perfection, it must proceed to its ultimate or limit : then, when it has attained thereto, it has the power of forming, and also, by virtue of things mediate therein reposit, of renewing and producing itself afresh, which is effected by means of procreation : wherefore in the ultimates is the seminary of heaven. 'This also is understood by what is said of man and of his creation, in the first chapter of Genesis, verse 26, 27, 28 : " God said, let us make man in our image, according to our likeness : and God created man in his image, in the image of God created he him ; male and female created he them. And God blessed them, and God said unto them, be fruitful, and multiply yourselves ;" to create in the image and likeness of God, is to reposit in man all things of divine order from first to last, and thus as to the interiors of his mind to make him an angel.

The reason why the Lord rose again, not only as to his spirit, but also as to his body, is, because, when in the world, he glorified his whole humanity, that is, made it Divine. For his soul, being derived from the Father, was of itself the essential Divinity, and his body became a likeness of the soul, that is, of the Father, and thus it was also made Divine. Hence it was, that, differently from all other men, he rose again both as to soul and body. 'This he also manifested to his disciples, when they took him to be a spirit, by saying, "*Behold my hands and my feet, that it is I myself: handle me and see, for a spirit hath not flesh and bones, as ye see me have,*" Luke xxiv. 36, 37, 38 ; by which he gave them to understand, that he was man, not only as to spirit, but also as to body.

From what has been advanced we may now safely conclude, that all who have been born men from the beginning of creation, and are deceased, are either in heaven or hell. This follows, *first*, from what has been said and shown in the preceding numbers, namely, that heaven and hell are from mankind. *Secondly*, from this consideration, that every man, after his departure from this world, continues to live to eternity. *Thirdly*, that thus all who were ever born men since the creation of the world, and are deceased, are either in heaven or hell. *Fourthly*, that whereas all who shall hereafter be born, will also go into the spiritual world—that world is of such an extent and nature, that the natural world, wherein men dwell on the earths, cannot be compared therewith. But in order that these positions may be more distinctly perceived, and made evident, I shall here unfold and describe them one by one.

That all who have been born men since the beginning of creation, and are deceased, are either in heaven or hell, *follows from what has been proved, namely, that heaven and hell are from mankind*, appears without explication. It has been the prevailing belief heretofore, that men will not go to heaven or hell before the day of the Last Judgment, when the soul will return to its body, and so enter into the enjoyment of such things as are supposed to be proper to the body. Into this belief the simple have been led, by those who professed wisdom, and have made inquiry concerning the interior state of man ; such persons having never thought about the spiritual world, but only about the natural, and consequently, having never thought about the spiritual man, have therefore been ignorant that the spiritual man.

which is within every one's natural body, is equally in a human form as the natural man ; hence it never entered into their mind, that the natural man derives its human form from the spiritual man within it ; although they might see that the spiritual man acts at pleasure in all and every part of the natural man, and that the natural man is altogether incapable of acting of itself : it is the spiritual man that thinks and wills, for this the natural man cannot do of itself, and thought and will are the all in all of the natural man, for the latter is acted upon at the pleasure of the former, and likewise speaks as the former thinks, insomuch that action is nothing but will, and speech is nothing but thought, for on the removal of will and thought, speech and action instantly cease. Hence it appears, that the spiritual man is the real man, and resides in all and singular parts of the natural man, consequently, that it has the same likeness and appearance, for every part or particle of the natural man, which is not acted upon by the spiritual, is lifeless. But the spiritual man cannot appear to the eyes of the natural man, for what is natural cannot see what is spiritual, but what is spiritual can see what is natural ; this being according to order, whereas the former is contrary to order, for all influx is from the spiritual into the natural world ; so also is sight, for sight is influx ; but influx from the natural into the spiritual world is a thing impossible. The spiritual man is what is called the spirit of man, which appears in the spiritual world in a perfect human form, and which lives after death. As the learned have known nothing concerning the spiritual world, and consequently nothing respecting the spirit of man, as was observed above, therefore they have imagined, that man cannot live as a man, until the soul return to the body, and again be endued with its senses ; hence have arisen such vain and silly ideas concerning the resurrection of man, as that the body, although devoured by worms and fish, and totally fallen to dust, is to be collected together again by an act of Divine Omnipotence, and reunited to the soul ; and that this will not take place before the end of the world, when the visible universe is to perish : besides many more things of a like nature, which exceed all comprehension, and strike the mind at first sight as impossibilities, and contrary to Divine order ; hence also the faith of many becomes weak ; for they who think wisely, cannot believe what they do not in some measure comprehend, and there is no such thing as a faith in impossibilities, or in what a man believes to be impossible. From this ground it is, that they, who do not believe in a life after death, draw arguments against it. But that man rises again immediately after death, and that he is then in a perfect human form, may be seen in many articles in the treatise on *Heaven and Hell*. These observations are made, that it may be still farther confirmed, that heaven and hell are from mankind ; whence it follows, that all who were ever born men since the beginning of creation, and are deceased, are either in heaven or hell.

(To be continued).

ON THE NATURE OF INLLUX.

(Continued from page 272)

It is almost unaccountable, on the first view of the case, how men can so willingly engage on the side of unbelief, in matters so highly interesting and desirable; for most pride themselves in their knowledge; whereas incredulity is the negation and *grave of knowledge*, and only serves to expunge ideas from the mind. Whatever such may say or think, they are as void of all laudable ambition and dignity of sentiment, as a worm of the earth; and the vilest reptile that crawls upon the face of it, has a more eligible condition than theirs.

It is said in the prophet Amos, "surely the Lord God will do nothing, but he revealeth his secrets unto his servants, the prophets." He hath done this in old times, and is he a variable God, that he will not do the same in the last times? Is he less communicative, or his servants now less dear to him? This cannot with truth be said. The deluge, the destruction of Sodom, the liberation of the Hebrews from Egyptian bondage, the revolutions in the kingdom of Israel, their victories, captivities, and dispersion; the Great Restorer of the true Israel, the states of the Christian Church, its apostacy, and its restoration in the New Jerusalem Church, (one great subject of our author's writings) with numberless other particulars, have all been revealed by the Lord to certain of his chosen-ones, before these great events came to pass; and can we suppose that the last of these, which is the most concerning of all, will want its previous messenger to prepare the Church for its approach? It has long been a time of trouble and treading down, and shall there not be a time of refreshing and raising up, when the children of Zion shall be made joyful with the glad tidings of the coming of their King? Shall the profane insults, rebuke, and blasphemy of the enemies of our faith, continue to mock the patient hope of the christian; and will not the Lord send some enlightened seer with a message of peace and comfort to his people, some Caleb to testify unto them of the good land which he hath seen, and also bearing with him a cluster of the fruit of it, for their encouragement to go up to possess it? He has done this in the person and writings of the Honorable Emanuel Swedenborg, who for these five-and-twenty years past, has been favored with an open vision of the spiritual worlds, and still continues* to enjoy the same, and to communicate to his brethren many curious, wonderful, and instructive discoveries, relating to his converse with angels and the things of their kingdom, as may be seen in his various writings: So that infidels can now no longer plead that challenge in excuse for their unbelief, "Show us one who can testify of these things from his own knowledge, and we will believe;" for such a witness, and a credible one too, is alive this day.* I have conversed with him at different times, and in company with a gentleman of a learned profession and of extensive intellectual abilities: We have had a confirmation of these things from his own mouth, and have received his testimony,

* The Baron was alive when Mr. Hartley wrote this preface.

and do both of us consider this our acquaintance with the author and his writings among the greatest blessings of our lives. We cannot doubt but that the same evidence, which has appeared credible to us, must appear the same to many others; and where men of liberal minds and education think otherwise, a single line will amicably settle the difference betwixt us, viz.

Veniam petimusque damusque vicissim.

But where any wrong bias, bigotry to a system, worldly interest, or a confirmed habit of unbelief, lead any to a determined opposition, there argument must lose its force on any subject, for *non persuadebis etiamsi persulaseris*.

As the author, when in England in the year 1769, was called upon in a letter from a friend, to give some account of himself, for the reasons therein suggested, (his answer to which letter I have translated and annexed to this work) there is the less occasion to enlarge on what relates to his personal circumstances. However, we cannot but take notice here of the kind and honorable treatment he continues to meet with in his own country, as a circumstance which does honor to the royal family, the grandees, the senators, and the bishops of the Swedish nation; for every one that comes to us in the name of a prophet, a messenger of the Lord, or a seer, with credible marks of his mission, is certainly entitled to high respect from such distinction of character. That Baron Swedenborg's life, qualifications, and high pretensions, have passed through a strict scrutiny in his own country, as to every part of his character, moral, civil, and divine, is not to be doubted; and that he maintains dignity, esteem, and friendship there with the great, the wise, and the good, I am well informed by a gentleman of that nation, now residing in London; and from whose mouth I could relate an instance of the author's supernatural knowledge, as well known in the court of Sweden, and not to be evaded or called in question, if the fact be as is related: But as I have not the author's leave for this, I think not myself at liberty to mention it. Thus far I think that the credibility of Mr. Swedenborg, as a witness to the truth of what he relates, stands unimpeached: The extensive learning displayed in his writings, evinces him to be the scholar and philosopher; and his polite behaviour and address, bespeak the gentleman: He affects no honor, but declines it; pursues no worldly interest, but spends his substance in travelling and printing, in order to communicate instruction and benefit to mankind; and he is so far from the ambition of *heading a sect*, that wherever he resides on his travels, he is a mere solitary, and almost inaccessible, though in his own country of a free and open behaviour. He has nothing of the precision in his manner, nothing of melancholy in his temper, and nothing in the least bordering upon the enthusiast in his conversation or writings, in the latter of which he delivers facts in the plain style of narrative, speaks of his converse with spirits and angels with the same coolness that he treats of earthly things, as being alike common to him; he proves all points of doctrine from scripture-testimony; always connects charity and good life with true faith, and is, upon the whole, the most rational divine I ever read. If these parts of character may be allowed to gain credit to his testimony, I think it

may be pronounced concerning him, that he is the most extraordinary messenger from God to man, that has appeared on earth since the apostolic age, and that he may properly be called the Living Apostle of these days. As to his writings, the subjects of them are confessedly, not only new, but greatly interesting; such as the spiritual sense of the scriptures, many of the most difficult, and hitherto unknown passages of which, he explains by the rule of correspondences, showing how things spiritual are represented or signified by things natural: He lays open to view the errors which have been introduced into the Church, and still subsist in it, and establishes the fundamental articles of faith on the divine authority of the sacred writings, without quoting the authority of any man, or offering any thing in the uncertainty of opinion. In his character of seer, he draws aside the curtain which divides betwixt mortality and immortality, and opens a prospect into the world of spirits, presenting to us the different states of souls after death, their communications with angels and one another, their preparation in the middle state (not according to the figment of a Romish purgatory) for final bliss or misery; and numberless other wonderful discoveries relating to their condition, the different classes in the different communities of angels in their respective heavens, and likewise to the infernal kingdom. Of these he treats professedly in his book on *Heaven and Hell*, which is but a small part of his works: It would require a volume to give even a general character of them all, and therefore I shall forbear to particularize here, observing only that the amazing treasure both of curious and *useful knowledge* exhibited in his writings, concerning things natural and revealed, moral, philosophical, and divine, does not only far excel whatever has come down to us of Hermes, Pythagoras, and Plato, but even surpasses, in importance of matter and extent of discovery, all that the fathers have written or divines have taught.


On the first view of things so strange, many will be apt as it were to start back, and to pause with a kind of surprise; and upon finding them so different from their present ideas, or having *no ideas at all about them*, they will be inclined to reject them as fable or delusion. This may be the case not only of such as are chained down to their present belief or unbelief, but even of some less contracted and fixed in pre-conceived opinions; but men of enlarged minds, improved by a liberal education, are not so hasty to condemn what they cannot immediately close with, but will give a *fair trial* to what is offered, and admit of so much as the nature of its evidence demands; and to such I address myself with respectful deference, recommending to their perusal the author's Latin works as worthy of their attention and remarks. In this great variety of materials, many things will be found better suited to some than to others; and there are also many which may be passed over as matters of indifference; but let us not quarrel with variety, but take that which is suited to our own apprehension and use, and leave the rest to others, remembering that the Lord is good to all, and not only provides for us things necessary, but also for change, entertainment, and delight, as well in our spiritual as in our natural state. Let it likewise be observed, that in things relating to the condition and laws of the Spiritual World, we are not to set up our customary ideas, or the philosophical notions we may

have imbibed in this, as an adequate measure of Truth; for things spiritual and things natural are dissimilar and heterogeneous, and yet, when compared in the light of true philosophy, they are analogous and corresponding: But then the mind must familiarize itself by degrees, and a habit of abstraction, to the contemplation of spiritual subjects, before it be able to form proper and satisfactory ideas of them, and then it may; for the capacity and faculties of the human mind are immense, and by suitable discipline and exercise may, even in this life, be accommodated to the reception of celestial science. Few men, perhaps, even of a philosophical genius, will be able at first to comprehend the author's meaning in those parts of the following treatise, where he speaks of that Spiritual Sun, whose light in its essence is Wisdom, and whose heat in its essence is Love; and yet, upon an attentive consideration of the difference betwixt essence and form, and between the different natures of things Spiritual and things Natural, this may appear very intelligible. We are apt to conceive of Wisdom and Love, only as modes of thinking and sensation in the soul, whereas they are really principles or spiritual essences communicated by Influx from God, the fountain of all essences, and received by the soul according to its capacity of reception.

It will be thought high time to have done with so long a preface to so short a work, as the porch may perhaps already appear too large for the house; and yet, after what has been said for the use of the reader, much more remains behind; but a measure must here be observed. As our highly distinguished author, who is also eminent in the school of human literature, writes to men of understanding; so his humble translator follows his steps in this address to the honorable and learned universities of this realm; as the hand of a mean messenger may be allowed to bear a rich present to his superiors; for by that name I must call every thing that comes from our author's pen.

Reader, adieu; and think not ill of those who wish and labor only for thy spiritual welfare. Time is short, and eternity is long: Good and evil are before thee: Angels of light and spirits of darkness are with thee; and heaven or hell is the sure end of thy journey through this life: consider well then, O traveller, where thou art, and whither thou art going; refuse the evil and choose the good; love thy true friends; make the most of thy time and the best of thy way; and I wish thee good luck in the name of the Lord.

THOMAS HARTLEY.

 The foregoing production was written by Mr. Hartley as a preface to the first English edition of Baron Swedenborg's "*Treatise on Influx*," the publication of which wonderful work shall be commenced in our next number.

EDITORS.

TO THE
CLERGY OF THE UNITED STATES OF AMERICA.
ON THE
THEOLOGICAL WRITINGS
OF
THE HON. EMANUEL SWEDENBORG.

(Continued from page 274.)

But you will say, perhaps, we would give immediate assent to the doctrines delivered by Baron Swedenborg, provided their authority had been supported by *miracles*; and we are of opinion, that in a matter of so much importance, there was an expediency, and even a necessity, that some such *preternatural* testimony should have been superadded, in aid of that which is to be collected from the mere verbal declarations of the writer, and the apparent truth of his doctrines. But let me ask in reply, what kind of *miraculous* testimony would you have required on this occasion? The Jews required of our Lord *a sign from heaven*, and not content with the wonderful miracles he had wrought for their conviction, in healing the sick, raising the dead, giving sight to the blind, feet to the lame, and ears to the deaf, they were urgent for some other *still more extraordinary* token of the truth of his mission. This, you will allow, was a criminal perverseness and obstinacy amongst the Jews; but do not you offend in like manner on the present occasion respecting the credentials of the Swedish scribe? Do not you overlook the *real great* signs and miracles which have been wrought for your conviction, whilst you require such *other* signs and miracles, as, perhaps, if granted, would not produce conviction, or, if they did produce conviction, would possibly but increase thereby your condemnation? I could wish this matter to be well considered and understood by you, being well aware, that such as object to Baron Swedenborg the want of miraculous testimony, have never yet given the nature of that testimony a proper degree of serious attention. For let me ask, hath not a miraculous testimony, and this of a most extraordinary nature, such as was never yet vouchsafed to mankind since the foundation of the world, been vouchsafed in the present instance? What could be a greater miracle than that a man like ourselves, for the space of twenty-seven years continually, should enjoy open communication with the spiritual world, so as to be enabled to discourse with spirits and angels, and to see the things of that world, which, according to the general laws of nature, are totally concealed from mortal eyes? What again could be a greater miracle, than that by means of this same man, the internal spiritual sense of the Holy Scriptures is now opened and made manifest, which hath been heretofore deeply hid and concealed from the most enlightened persons of former ages? Lastly, what could be a greater miracle, than the fulfilment hereby of ancient prophecies, in *raising up again the tabernacle of David which had fallen down*, and building up a new spiritual temple of pure

worshippers of the Great Jehovah, signified and predicted in the Revelations, under the figure of the *Bride*, the *Lamb's Wife*? Yet you reject all this most extraordinary miraculous evidence, which is enough to convince every serious and well-disposed mind, and in the mean while, what is the evidence you require in its place? Why, like the dissatisfied Jews of old, *a sign from heaven*, a miracle of your own choosing, and not of God's; an imaginary testimony, which, I will be bold to say, would not produce conviction if granted, or, if it did produce conviction, would not tend at all to forward your salvation, but possibly would have a direct contrary tendency. For alas! in these days of infidelity and scepticism, how few would have believed in the *kind of miracles* which you require, and what endless doubts and suspicions would have been excited respecting their authenticity and credibility! How many would have imputed them to an infernal instead of a divine agency! How many would have made them even a ground and reason for refusing their assent to our author's doctrines, urging them as marks of Antichrist, and of the *false prophet*, rather than of the *true*, and sheltering themselves herein under the declaration of Christ himself, who hath said, that *false Christs and false Prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect!**

Besides, who cannot see plainly, that all such miraculous testimony as you require may be dangerous, even where it is received and acknowledged, by *compelling* belief, and thus forcing a stronger conviction on the understanding than is in agreement with the life's love, in which case a more terrible condemnation may be the consequence? Who cannot therefore see, that the cry for some other more convincing miraculous testimony than is already vouchsafed, under the marvellous dispensation of grace and truth now offered unto men, is in the nature of it most unreasonable, to say no worse of it, and will be found to deserve that severe reprehension which the God of truth and reason gave on a similar occasion of old, when he said, *an evil and adulterous generation seeketh after a sign.*†

But methinks I hear you urge, as a final unanswerable argument against acceding to the testimony of Baron Swedenborg, that the dispensation of grace and truth in Jesus Christ, when he became incarnate here on earth, is the last and crowning dispensation which God hath to offer unto mankind; that it is all-complete and all-sufficient for every purpose of salvation, being the end of the law and the prophets, and containing so full and perfect a revelation of the will of the Creator to his creatures, as to supersede the necessity of any further dispensation; consequently no further dispensation is to be expected, and nothing is required of the ministers of the Gospel but to believe in and preach Jesus Christ, and obedience to his commandments, which will be abundantly competent to secure every possible blessing both to themselves and the people committed to their care. It is granted: The dispensation of grace and truth in Jesus Christ is as

* Mark xiii. 22. See also the Revelations, chap. xiii. 14; where the beast is described as deceiving by miracles.

† Matthew xii. 39.

you represent it, all-complete and all-sufficient; and it will assuredly be well with you and with your people, and you can want no other dispensation to secure your eternal happiness, if Jesus Christ be preached, and his commandments obeyed. But let me ask, is this the case? In the first place, is Jesus Christ preached? Do you believe on him yourselves as the **ONE ONLY LORD AND GOD** of heaven and earth, and do you teach your people so to believe on him? Do you acknowledge the **FATHER** and the **SON** to be *one in him*, as he himself hath taught, and that of consequence he is the manifested **Jehovah**, the sole **Creator**, **Redeemer**, and **Regenerator** of man? Or rather, have not some amongst you entirely rejected this your God, by denying his divinity? And have not others divided this one only Lord and God into three, making one God of the Father, another of the Son, and another of the Holy Ghost? Do not you regard **JESUS CHRIST** either as a mere creature, or as a Divine Person separate from and subordinate to the Father? Do not you regard the Holy Ghost as a person separate from both, assigning to each separately distinct attributes and offices? Is not your idea of God become thus altogether confused and perplexed, so that you know not to what or to whom to direct your worship, sometimes addressing yourselves to the Father, sometimes to the Son, and sometimes to the Holy Ghost, but never to Jesus Christ alone as the one only God, in whose divine person the sacred Trinity of Father, Son, and Holy Ghost is contained? And let me ask further, is not this confusion and perplexity in your ideas of Jesus Christ manifested by want of power in your public preaching and ministry? Are not your people left hereby unconverted, unreformed, and unedified, not being directed to that one redeeming Lord God, who can alone truly convert, reform and edify them? Is not Jesus Christ therefore in reality disbelieved in, and are not his commandments in consequence disobeyed, and is not this too generally evidence in the lives of your people, by the want of those signs ever attendant on a true faith and obedience, *viz.* repentance, deliverance from the power of evil, and renovation of life according to the law and order of Heaven, grounded in the pure love of God and man? I should be exceedingly sorry to judge herein an unrighteous judgment, or to lead others to do so, but surely the growing iniquity of the times is a pressing reason to suspect that all is not right herein, and as pressing a motive for all, but especially the ministers of the Gospel, to enquire seriously whence the wrongness comes, what is its real cause, and what may be its effectual cure. And if from such enquiry it shall appear, that the knowledge of the Christian God and Redeemer, and of the nature of salvation by him, is now almost totally lost in the Christian world, in consequence whereof neither is Jesus Christ preached, nor his commandments obeyed, and that thus the dispensation of grace and truth, opened by this incarnate God under his first manifestation in the flesh, is in a great measure become of none effect, being rendered insufficient to answer the saving purposes intended by it; in this case, surely, must appear at the same time, the expediency and necessity of some *new* dispensation of heavenly doctrine, not for the purpose of revealing a *new* will of God, a *new* commandment, a *new* Saviour, or a *new* mode of salvation, but only of making known again to mankind that *old* will of God, that *old*

commandment, that *old* Saviour, and *old* mode of salvation, which, in these latter days, through the overflowings of iniquity and error, had been nearly lost sight of and made ineffectual. That such a dispensation is now opened in the writings of the Swedish Scribe, will be manifested to every candid and serious reader, it being the one only end and object of those writings, to call men back again to Jesus Christ, and to point out the true nature and manner of salvation by him.

I repeat it therefore again; be these writings true or false; be their authority well or ill founded; be they from the *Father of Lights*, or from the *father of lies*; it is your office and duty, as ministers of the truth, to examine well into the nature of their evidence, and the degree of credibility which is due to them. You cannot possibly excuse yourselves from the discharge of this duty: A regard to truth and the interest of religion demand it of you; and you are bound to greater caution herein, inasmuch as the judgment you form will not affect yourselves only, but will affect also the people committed to your care, so that the salvation of thousands may possibly depend upon your decision in this interesting case. If Baron Swedenborg therefore be an *heaven-taught scribe*, your own consciences will dictate to you in a more powerful language than that of any human words, how you ought to hear what he teaches, and not only hear him yourselves, but also make his doctrines known to others as far as ability is given: And if he be a *false teacher* and deceiver, you are still equally bound to discover and make known the fallacy and deceitfulness, by which he hath already begun to impose upon thousands, that so the error may be nipped in the bud.

Many *prejudices*, it must be acknowledged, arising from a variety of sources, at present stand in the way to oppose in your minds the testimony of the honorable author here presented before you: But let me ask, what teacher of truth, whether ancient or modern, religious or philosophical, hath not *prejudice* opposed? The prophets of old, you well know, were each of them in their turn violently assaulted by *prejudice*. The God of Truth Himself, when manifested in the flesh, did not escape *prejudice*. His most venerable followers in all ages, after the example of their Divine Master, have had to combat with the same unreasonable adversary, *prejudice*. *Prejudice* too hath had the boldness to oppose the conclusions of a sound philosophy, as well as of a sound theology, and you need not be informed, that, had the voice of *prejudice* prevailed, the brightest discoveries of the most able philosopher that ever contemplated the works of the God of Nature, had still laid buried in obscurity.*

But it was always deemed a characteristic of true wisdom to overcome *prejudice*. The lover of truth is taught to believe this, and to be persuaded that truth is not less truth because it is vilified and op-

* It is well known how the philosophical principles of Sir Isaac Newton were opposed and controverted in his own country at their first publication, nor was the prejudice against them removed until they had received the sanction of approbation from the learned in other parts of Europe, and were sent back again into England embellished and enforced by the annotations of the French commentators.

posed ; neither is error less error because it hath numbers on its side, and is exalted to honor and pre-eminence : Your candor will keep this observation ever in view, and feeling the force of it, you will not be deterred from endeavoring to discover and develope the fair and heavenly form of wisdom, even though disguised by the mantle with which an unreasonable aversion may have veiled it. You will be bold to strip off this mantle, not intimidated by equivocal applications, such as *mystic, visionary, enthusiast, gnostic, sabellian,** and the like, which you may find written upon it by ignorant or ill-designed men, who seek thus to depreciate the useful labors of an enlightened teacher, and then for your reward you may hope to recognize and embrace as your own this simple but beautiful body of everlasting truth and order.
(*To be continued.*)

FOR THE HALCYON LUMINARY.

In answer to the request of Anaximander,† it may be premised, that the following is a summary exposition of the internal contents of the 27th chapter of Isaiah, taken from a small posthumous tract of the enlightened expounder of the doctrines of the New Jerusalem :

That there is no longer Truth and Good in the natural man, verse 1 ; that nevertheless the truth of the Church is to be guarded, 1, 2 ; that at the day of judgment all evil and the false will be destroyed, 4, 5 ; that afterwards there will be a New Church, 6 ; with those with whom truths are not so lost, 7, 8 ; that in time all true worship will perish with every truth and good, that they will perish at the day of judgment, 8 to 12 ; that afterwards there will be a New Church, which will confess the Lord, verses 12, 13.

We cannot sufficiently admire the goodness of the Creator in all his works, but more especially for his condescension in revealing his Wisdom in a language adapted to the understanding of mankind in all ages of the world and states of the Church. A Wisdom which the simple will acknowledge in simplicity ; and the wise, to whom interior arcana are unveiled, by a more studious attention to them, will be enabled to comprehend in more resplendent light. When the Word is viewed as the medium of communication between heaven and earth, and as the principal means for restoring human beings to that original purity in which they were created, we ought to be penetrated with love and gratitude to Him who is declared to be the Word by whom all things were made.

* *Mystic, visionary, and enthusiast*, are names importing, at this day, that a writer on spiritual subjects sees somewhat deeper than the generality of his readers. In regard to the appellations of *gnostic* and *sabellian*, which have been bestowed occasionally on our author, it is hard to say in what they have originated, unless in this, that every theologian, who makes any pretensions to philosophical knowledge, is to be called a *gnostic*, and every writer, who maintains the union of the Father and Son in the person of Jesus Christ, is to be called a *sabellian*.

† See p. 214.

“ In that day Jehovah will visit with his sword, hard, and great, and strong, upon Leviathan the oblong serpent, and upon Leviathan the crooked serpent, and will slay the whales which are in the sea.” Isaiah xxvii. 1. This appears to be a prophecy at once simple and sublime, relative to some perverted state of the Church, designated by Leviathan and whales in the sea. According to the science of correspondence between things natural and spiritual, Leviathan and a whale signify scientifics in general, in a good as well as a contrary sense. The sea denotes where there is a gathering together of scientifics, from which comes reasoning concerning truth; thus also it denotes the natural and sensual principles, for these are continents of scientifics. But as the term scientifics is not in general use, the following passage is quoted from the *Arcana Cœlestia*, No. 9755. “The scientific principle is of the natural or external man, and the natural or external man is in the light of the world; which light, in respect to the light of heaven, in which the internal man is, is as the shade when the sun sets. Truth in the natural or external man is truth in science, whereas truth in the spiritual or internal man is truth in faith; for by virtue of truth, science is made truth in faith, when it is elevated out of the natural or external man into the spiritual or internal: hence it is, that truths appertaining to man in childhood are truths in science; but in adult age, if he suffers himself to be regenerated, they become truths in faith; for the internal man is successively opened even to that age. The ground and reason why sea denotes the gathering together of scientifics, is, because waters, fountains, and rivers, signify truths; hence their gatherings together denote seas.” Since the scientific principle may be applied to weaken and destroy truths, as well as to confirm and establish them, the natural and sensual principles in man, without the influence of Divine grace, will generally be found in opposition to things celestial and spiritual, which are accounted foolishness by the man of the world. We read in the Revelation, i. 16, that out of the mouth of Him whom John saw in vision, went a sharp two-edged sword: Hereby is signified the dispersion of falses. To go out of the mouth of the Lord is to go out of the Word; for this the Lord spake with his mouth: and forasmuch as the Word is understood by doctrine thence derived, this is also signified, and it is called a sharp two-edged sword, because it penetrates the heart and soul. *A. R.* 52.

“ In that day answer unto him, a vineyard of red wine. I, Jehovah, do keep it. I water it continually: lest it be invaded, I will guard it by night and by day.” Isaiah xxvii. 2, 3. Vineyard corresponding to the spiritual Church, the living members of it are here assured that its truths are always under the Divine care and protection. The sovereigns and rulers in the ocean of science, who, confiding in their own self-intelligence, refuse submission to the authority of Him who has all power in heaven and earth, can do no real injury to his disciples and servants. The truths which they have been enabled in humility to discover in the Holy Scriptures and the doctrines thence derived, are irrigated with the dew of heaven, and bring forth correspondent fruits in their lives and conversations. And even in the night of adversity, when truth and good in the natural sphere of human life seem darkened and extinguished, in consequence of the

general irruption of errors and defect of love and charity among external professors of christianity, the man of the spiritual Church knows it will be preserved by Almighty power, and will finally triumph over all its enemies.

Should the preceding observations be deemed worthy of an introduction into your Repository, I propose communicating an illustration of the 25th and 26th verses in the 30th chapter of Isaiah. Having just now discovered an exposition of the 1st verse of the 27th chapter in the work entitled *Apocalypsis Explicata*, I subjoin a translation of it: "These words are spoken of Egypt, by which are signified the sciences appertaining to the natural man; by Leviathan the oblong serpent are signified such persons as reject all things which they see not with the bodily eyes, thus who are merely sensual, who are without faith, because they are unwilling to comprehend; by Leviathan the crooked serpent are signified they who on the same ground do not believe, and yet say they do believe; by a sword hard, great and strong, with which they are to be visited, is signified the extinction of all truth, for by a sword here is meant falsity destroying truth; by whales in the sea, which shall be slain, are signified scientifics in general." It may be added, that visiting with a sword on Leviathan, &c. evidently implies a sense above the literal, which otherwise would be without any determinate signification. So when we read—"Gird thy sword on thy thigh, O Mighty One, in thy comeliness and thy honor, and in thy honor arise and ride on the Word of truth," Ps. xlv. 4, &c.—we ought to elevate our minds above the merely literal sense, and glorify the Divine Humanity signified by the Lord's right hand.

JUVENIS.

TO THE EDITORS.

GENTLEMEN,

The members of the *New-Jerusalem Church*, (as you term the doctrines of Swedenborg) have omitted in their creed the *Acts and Epistles of the Apostles*, because, (as you assert) they have not the *internal* sense of the Word. This not being satisfactory, I beg you will permit the following to find a place in the next HALCYON LUMINARY, with such remarks as will tend to convince me of my error, if I am in one. At present I believe,

1. That the Apostles were inspired by the Holy Ghost on the day of Pentecost, both to preach and write, for the edification of mankind.

2. That their doctrines contain an explanation of the Old Testament, and that without their Acts and Epistles the Christian world would have remained in great darkness and superstition.

3. That Faith in the sacrifice and atonement of Christ for sin, is the great principle of the Christian religion, as well according to the Gospels, which (according to Swedenborg) contain an *internal* sense, as the Acts and Epistles, which are not allowed by the New Church to have that sense.

4. That the Lord approved of the doctrines taught by the Apostles, by enabling them to perform miracles in confirmation of them.

5. That neither the Apostles nor fathers knew any thing of the doctrine now brought forth by Emanuel Swedenborg.

6. That the Acts and Epistles ought not to be rejected on account of their imperfections, or the disputes between Peter and Paul; for on the same ground we must also reject, not only the four Evangelists, but the greatest part of the Old Testament.

7. That the New Jerusalem cannot mean doctrine, but a new and perfect state, wherein there shall be no more death, neither sorrow, nor crying, nor any more pain.

8. That the doctrines of Emanuel Swedenborg are as opposite to those of the Apostles, as east is to west.

CALVIN.

From the foregoing remarks of our correspondent, on perusing the general principles of the *New Jerusalem Church*, we are induced to believe that similar reflections may have arisen in the minds of others, on the same occasion. We shall, therefore, endeavor to give as explicit and satisfactory an answer to each of the observations, as our slender abilities will permit; but we are sensible, that to do full justice to so good and great a cause, as that we have undertaken to defend, it requires superior talents, and more eminent qualifications than we possess. However, until abler hands shall take the burden off our shoulders, we are willing to exert our best efforts in favor of the truth; and notwithstanding the tide of popular prejudice is against the introduction of new sentiments in religious matters, yet are we determined, by Divine assistance, according to our capacity, to bring forward to open view those glorious and heavenly truths of the New Jerusalem, which are so worthy of universal reception.

To begin with the first observation, as above stated, viz. *That the Apostles were inspired by the Holy Ghost on the day of Pentecost, both to preach and write, for the edification of mankind.* To this we are ready and willing to subscribe; for we by no means wish to confirm the authority of Swedenborg, and the superiority of his dispensation, by depreciating that of the Apostles, or the utility of their ministry. On the contrary, it will appear, that the doctrines of the New Church are built upon the foundation of the Prophets and Apostles, and that they mutually support and corroborate each other. Yet we maintain, that the light and power of Divine Truth in the present new dispensation is far superior to all that preceded, just as the light of the noon-day sun is to the faint glimmering of the moon and stars. For as it is with the gradual increase of natural light, from the shadows of the evening to the full brightness of day; so it is with the spiritual light of revelation, which in one period is clouded with the shades of uncertainty arising from types and figures, and in a succeeding period shines with all the splendor of naked, genuine truth. That each a gradation of Divine light and power has actually taken place, is evident even from the case of the Apostles themselves, who on the day of Pentecost received a greater portion of the Holy Ghost, than had already been breathed on them by our Lord, when he said, "Receive

ye the Holy Ghost," John xx. 22. And that a still greater measure of divine illumination was to succeed in the Church, than was experienced by either Prophets or Apostles, is plain from the whole tenor of Scripture; but particularly from our Lord's own words in the gospel, when speaking of his second advent, and in the Revelation of John, which treats of the New-Jerusalem.

As to the second observation of our correspondent, *That the doctrines of the Apostles contain an explanation of the Old Testament, and that without their Acts and Epistles the Christian world would have remained in great darkness and superstition*; suppose we admit this to be true, yet it must be acknowledged, their explanations of the Old Testament were only of a general nature, being calculated rather to give a faint conception of the spirituality of the Word, to a church just emerging from the darkness of Judaism, than to furnish them with a clear, precise, and accurate view of the particulars signified by the historical and prophetical parts, and which can alone be truly and properly understood by a knowledge of their internal contents. The Epistles of Paul, and the other Apostles, were no doubt attended with great and beneficial uses to the respective churches to which they were addressed; and we have no objection to say, that without them the Christian world would have remained in great darkness and superstition. But we cannot believe, that the great doctrines of the Christian religion ought to be founded solely upon them, much less upon particular passages falsely understood, to the almost total exclusion of the Gospels; for however well they might have been adapted to the particular states and situations of the churches in that day, it cannot be supposed, that they contain all the treasures of Divine wisdom, which it is in the power of the Lord to bestow, and which he so unequivocally promised to communicate to his New Church, when at his second coming he should reveal the spiritual contents of his holy Word. Nevertheless, the writings of the Apostles are to be regarded as excellent, and to be held in high esteem, inasmuch as they insist on the two essential articles of Charity and Faith, in the same manner as the Lord himself has done in the Gospels, and in the Revelation of John; as will appear evident to any one who studies those writings with attention.

(To be continued.)

ANECDOTE OF THE LATE REV. MR. FLETCHER, OF MADELEY, IN SHROPSHIRE, ENGLAND.

The late rev. J. Fletcher was a man of singular talents, and uncommon fervor of piety. He lived a life of the strictest self-denial, and exerted powers of eloquence and labors of love, to diffuse the knowledge of the Gospel, and to save immortal souls, which are scarce equalled by any. This truly good and great man, some time before his death, met with the writings of Emanuel Swedenborg: I do not say that he wholly embraced them, but he observed this: "The writings of Mr. Swedenborg are like a rich feast, but I have not an appetite for every dish."

AN ACCOUNT OF INFANTS, OR LITTLE CHILDREN, IN HEAVEN.

[Many pious persons, as well the parents of deceased children as others, having expressed their anxiety to know the real state and condition of infants, or little children, after their departure from this life ; is with particular satisfaction we lay before our readers the following pleasing account given by *Emanuel Swedenborg*, which indeed appears to be so highly probable, as well as rational, that we hope no member of the human race will find any cause to object against it, but will rather be thankful to the Lord of the universe, for his wise and merciful providence over the most helpless and innocent of his creatures.]

According to the belief of some, no other infants go to heaven than those which are born in the church, and the reason they assign is, because such are baptized, and by baptism initiated into the faith of the church : but such persons are to be told, that baptism is not the procuring cause either of heaven or faith to any one, but serves only for sign or memorial that such person is *to be* regenerated ; and that they who are born in the church have the means of being so, as therein is the Word, which contains those Divine truths by which regeneration is effected, and whereby the Lord is known, who is the author of regeneration : and they are also to know, that every infant, young such, whether he be born in the church, or out of the church, whether of godly or ungodly parents, is accepted of the Lord, and instructed by angels, according to Divine order ; and thus being formed in good affections, and through them to the knowledge of truth, when advanced in understanding and wisdom, he is introduced into heaven and becomes an angel. Every one that thinks rationally may know a truth, that none were ever designedly born for hell, but on the contrary, all for heaven ; and consequently, that whoever goes to the contrary, must owe it to his own fault, which cannot be the case of infants.

All who die infants, are equally such in the other world, of like infantile minds, of like innocence in ignorance, and a like tenderness in all things, being only as the young plants that are to grow up to angels ; for infants are not angels as yet, but only in the way of becoming such, seeing that every one appears, upon his entrance into the other world, in the same state in which he departed this, whether infant, child, youth, adult, or aged ; but, in some time after, every one's state is changed. But it is to be observed, that the state of infants is this advantage over others, that being in innocence, actual evil or consent of will has not taken root in them, so that they are easily receptive of all heavenly good ; for innocence is the proper receptacle of the truth of faith and the good of love.

The state of infants in the other world is much higher than in this, they are not invested with an earthly body, but with one like to that of the angels ; for the earthly body being gross, does not receive its first sensations and movements from the interior or spiritual, but from the exterior or natural world, and therefore infants here must learn to walk, behave, and speak ; nay, their very senses, as seeing and hearing, must be formed by use ; but not so in heaven, for then,

being spirits, they are actuated by an interior impulse, and walk spontaneously of themselves; they also speak, but at first only confusedly, from the impulse of affection in general, without any distinct arrangement of ideas: but this they soon come to, as their exterior part is conformable to their interior.

Infants, as soon as raised from death, which is immediately after their decease, are taken up into heaven, and are delivered to such of the female angels, as, when in this world, were more particularly fond of children, and who also loved God. Now as such, from a certain maternal tenderness in their nature above common, loved all little children, so they receive them as their own, and the children in return love them as their own mothers, each of which takes as many of them under her care as her tenderness for them prompts her to take. This particular heaven appears full in front in the same direction of view wherein the angels behold the Lord, and that because all little children are under the immediate tuition of the Lord, and their influx is from the Heaven of Innocence, which is the Third Heaven.

Little children are of different dispositions, some like the spiritual, some like the celestial angels:* such as are of the former class, appear in heaven stationed to the left hand; those of the latter class, to the right hand: and all little children in the Grand Man, or Heaven, are in the province of the eyes; such as resemble the spiritual angels, in the province of the left eye; and such as resemble the celestials, in the province of the right eye;† and that because the Lord appears to the angels of his spiritual kingdom, fronting the left eye; and to the angels of his celestial kingdom, fronting the right eye. Little children being thus in the province of the eyes, denotes them to be under the immediate guardianship and protection of the Lord.

How infants are educated in heaven shall here briefly be told. They are first taught to speak by those that have the care of them: their first utterance is only a kind of affectionate sound, which, by degrees, grows more distinct, as their minds become furnished with ideas; for the ideas of the mind springing from the affectionate part, immediately give birth and form to the speech of the angels. Into their affections, which all proceed from innocence, the delectable things, which are the objects before them, first insinuate themselves; and as these are of a spiritual origin, they serve as receptacles of such heavenly things as are of use to open their minds, and enlarge their faculties in the way of intellectual attainments. After completing

* The distinction between *Spiritual* and *Celestial* here alluded to, is like the distinction between *Truth* and *Good*, or between the *Understanding* and the *Will* in man.

† It may be proper here to explain why the author makes this distinction between the right and left eye. The *right* eye denotes the affection of good, and the *left* the affection of truth; and, it being a leading doctrine of the New Church, that the whole Heaven resembles One Man, every angel has his allotment in one or another province of this Grand Man, according to his predominant affection, and the correspondence of that affection with some particular organ or member of the human body. But this subject shall hereafter be illustrated in a more ample and familiar manner.

his their first age, they are translated to another heaven, where they are instructed by angelic masters, and so pass on to further improvements.

Little children are first taught by beautiful similitudes and instructive emblems adequate to their genius and capacity, containing lessons of wisdom beyond imagination: thus they are gradually formed to that wisdom, which has goodness for its essence. To mention here only two similitudes or representatives that I was witness to, whereby to judge of the rest; and first, they represented our Lord as rising from the sepulchre, and also the uniting of his Humanity with the Divinity, and that with such Divine skill, as far exceeded all human wisdom, and, at the same time, with infantile simplicity; they represented likewise the form of a sepulchre, and also of our Lord, but in so delicate and refined a manner, as scarcely to be perceived; and that because there is something so affectingly mournful and sad in that image of mortality, which they thus prudently softened;* they then caused to pass into the sepulchre, as it were, a thin lucid vapor, remotely to represent the spiritual life signified in baptism. After this I saw a representation of our Lord's descent to the spirits in prison, (1 Pet. iii. 19, 20) and his ascent with them into heaven, conducted with incomparable skill and pious reverence; and in order to accommodate the representation to their childish minds, they let down, as it were, small cords of the finest texture, to aid in the elevation of his body; guarding, at the same time, with religious caution, against admitting any thing into the representation that did not image and lead their tender thoughts to something spiritual and heavenly; not to mention other kinds of emblematical scenery made use of, in order to instil into them good affections, and to form their minds to truth, by entertainments adapted to their faculties.

I had also a proof of the delicacy of their sentiments once, as I was praying the Lord's prayer, when they joined their ideas with mine; and I became sensible of an influx proceeding from their intellectual part, as that of tender affection; and that their minds were open to the Lord, so that I could perceive, that what at first seemed an influx from them, was a transflux through them; for there is a near communication from the Lord to the minds of little children, as not being shut against the divine influx like those of adults, and neither opposing the entrance of truth through the resistance of error, nor hindering the admission of good, and so of wisdom, by any willful and acquired evil. Hence we may learn, that infants do not enter upon

* It is remarkable that children of three or four years old, (we mean in this natural world) are extremely fond of representing, among themselves, little burials, at which they will assist with all the punctilios their infant minds are capable of. But it is still more remarkable, that they are never content to leave their *imaginary corpse* to moulder in the earth, (which for the most part consists of a doll, or other favorite plaything) but always conclude their little ceremony with a happy *resurrection*. The writer of this note has often observed the above circumstance, when attentive to the innocent amusements of his own children, and as often concluded, that it must have been in consequence of some secret influence from children in another life, like those described above, who imperceptibly communicate their ideas to children living in the natural world.

the angelical state immediately after death, but are gradually prepared for it by the knowledge of good and truth, according to heavenly order; the Lord providing means suited to their capacities and dispositions, to fit them as recipients for all the truths pertaining to good, and all the good things pertaining to truth.

It has also been showed to me how things inward and spiritual insinuate themselves into their tender minds, through such external delights as are accommodated to their genius respectively. I have seen them beautifully dressed, and adorned on their little arms and breasts with flowers of celestial colors; and thus I saw them once walking with their angelical instructors and virgins in one of the gardens of paradise: the garden was not so much adorned with trees, as with what may be compared in a sort to our laurel espaliers and arched walks, with alleys leading to sweet recesses; and as the little children drew near, the borders of flowers seemed to glow with fresh and more lively lustre;* from whence we may gather what pleasure they must receive from such exhilarating scenes, ministering to the increase as well as delights of innocence and charity, through the bounty and influence of the Lord.

(To be continued.)

EXPLANATION OF EXODUS XXI.

Many of our correspondents having requested an exposition of different passages in this chapter, we think it proper to go through the whole subject and explain its *internal* sense. But as we cannot better accomplish this end, than by borrowing the language of Baron EMANUEL SWEDENBORG, we have transcribed the following from his *Arcana Cœlestia*, vol. 10. page 467. No. 8972.

Verse 1. *And these are the judgments which thou shalt set before them*, signifies exterior truths, such as ought to be in the civil state where the Church representative is, which flow from the internal truths which are of order in the heavens; that these things are signified by the judgments which were to be set before the sons of Israel,

* It is no uncommon thing for poets, when they would describe the perfections of a favorite fair one, to represent all nature smiling, as it were, at her approach, and putting on new beauties in her presence. This has in general been attributed to the creative fancy of the poet, without ever supposing that it has its foundation in any thing but mere imagination. But we now see from whence its real origin is, namely, from the spiritual world, wherein all things, even the plants and animals, are real representations of the qualities and characters of the inhabitants; so much so, that whenever these change or vary, so the whole region about them likewise undergoes a similar transformation. This is the true source of all that ravishing enthusiasm, and fire of genius, which distinguish the productions of our most eminent poets and painters; who, although unacquainted with the circumstance, are nevertheless actually associated with spirits of a similar genius, from whom they imperceptibly receive all their ideas of beauty and perfection.

The reason why judgments are truths is, because all judgment is effected by truths; hence by doing judgment in the Word, is signified to do truth, that is, to judge according to truths. But by judgments in the plural, are signified civil laws; thus exterior truths, such as are in a civil state. It is said where the Church representative is, by reason that interiorly they contain and involve in them those truths which are of order in the heavens, as may be manifest from their internal sense. The laws which were enacted and commanded by the Lord to the sons of Israel, were distinguished into *precepts, judgments, and statutes*; they were called precepts which were of the life, judgments which were of the civil state, and statutes which were of worship. As to what specifically concerns judgments, they are such as are contained in this chapter, and also in some that follow; they served for laws in the Church, where the internal things, which are of heaven and the Church, were represented by external things; but they do not serve for laws in the Church, where internal things are no longer represented by external, as in the Christian Church; the reason is, because to the man of this Church internal things are revealed, and therefore by internal things communication with heaven is effected, but not by external things, as heretofore. This is the reason why the man of the Christian Church is not bound to observe those things which are called judgments and statutes in the external form, but in the internal. Still there is a sanctity abiding with them, because in themselves they contain holy things, as is the case also with all and singular things in the Word which were commanded concerning sacrifices; although these things are repealed, still they are the holy things of the Word, by reason of the Divine things which are in them, and which they represented; for when they are read by a Christian man, the Divine things which are in them, and which they represented, are apperceived in the heavens, and fill the angels with what is holy, and at the same time fill man, who reads by influx from the angels, especially if the man himself thinks on the occasion of the Divine things which are in them. Hence it is evident, that the Word even of the Old Testament is most holy. That the laws enacted by the Lord, and commanded to the sons of Israel, were distinguished into precepts which are of life, into judgments which are of the civil state, and into statutes which are of worship, is evident from Moses: "Jehovah said to Moses, go, say to them, return ye into your tents, but do thou stand here with Me, *that I may speak to thee all the precepts and the statutes, and the judgments*, which thou shalt teach them, that they may do them," Deut. v. 28; again, "But these are the *precepts, the statutes, and the judgments*, which your God hath commanded to teach you," Deut. vi. 1; again, "Therefore thou shalt keep the *precepts, and the statutes, and the judgments*, which I command thee this day to do them," Deut. vii. 11; and in David, "If his sons forsake My law, and do not walk in *My judgments*, if they profane *My statutes*, and do not keep *My precepts*, I will visit with the rod their prevarication," Psalm lxxxix. 30, 31, 32. Moreover, all laws, so far as they were of a representative Church, were in general called judgments and statutes, as in Moses: "Now therefore hear, O Israel, *the statutes and the judgments* which I will teach you, that ye may do

them. What great nation [is there] which hath just *statutes and judgments*, as all this law which I shall give before you to-day," Deut. iv. 1. 8. chap. v. 1; and in Ezekiel, "Jerusalem hath changed *My judgments* into impiety more than the nations, and *My statutes* more than the lands which are round about her; for they have rejected *My judgments*, and have not walked in *My statutes*," v. 6. 7; again, "Let them walk in *My statutes*, and keep *My judgments*, to do the truth," xviii. 9; besides in several other places, as Levit. xviii. 5. chap. xix. 37. chap. xx. 22. chap. xxv. 18. chap. xxvi. 15. Deut. xxvi. Ezek. xi. 12, 20. chap. xx. 11, 13, 25. chap. xxxvii. 24.

Verses 2, 3, 4, 5, 6. *When thou shalt buy an Hebrew servant, six years shall he serve, and in the seventh he shall go forth at liberty gratis. If he shall come forth in his body, he shall go forth in his body: if he be lord of a woman, his woman shall go forth with him. If his lord shall give him a woman, and she bear him sons or daughters, the woman and her births shall be his lord's, and he shall go forth in his body. And if the servant saying shall say, I love my lord, my woman, and my children, I will not go forth free. Then his lord shall bring him to God, and shall bring him to a door or to a post, and his lord shall bore his ear with an awl, and he shall serve him for ever.* When thou shalt buy an Hebrew servant, signifies those within the Church who are in the truths of doctrine, and not in good according to those: [truths] six years shall he serve, signifies a state of labor and of some combat, and hence confirmations of truth: and in the seventh he shall go forth at liberty gratis, signifies a state of confirmed truth without his operation: If he shall come in his body, signifies truth without delight: he shall go forth in his body, signifies a state of truth without delight also after combat: if he be lord of a woman, signifies truth with adjoined delight: his woman shall go forth with him, signifies a state of truth with delight conjoined also after combat: if his lord shall give him a woman, signifies good adjoined to truth by the spiritual principle when in combat: and she bear him sons or daughters, signifies truths and goods hence derived: the woman and her births shall be his lord's, signifies that good adjoined to truth by the spiritual principle; with the goods and truths thence derived, shall not be appropriated to truth: and he shall go forth in his body, signifies the state after combat, which is of truth only confirmed and implanted: and if the servant saying shall say, signifies thought on the occasion from truth implanted: I love my lord, my woman, and my children, signifies the delight of the remembrance of spiritual goods: I will not go forth free, signifies the delight of obedience: and his lord shall bring him to God, signifies a state into which on this occasion he enters according to Divine Order: and he shall bring him to a door or to a post, signifies a state of communication of truth confirmed and implanted with spiritual good: and his lord shall bore his ear with an awl, signifies a representative of obedience: and he shall serve him for ever, signifies to eternity.

"When thou shalt buy an Hebrew servant"—that hereby are signified those within the Church who are in the truths of doctrine and not in good according to those, [truths] appears from the signification of buying, as denoting to procure and appropriate to oneself, and

from the signification of a Hebrew servant, as denoting those within the Church who are in the truths of doctrine and not in good of life according to those truths; for servant is predicated of those who are in truth and not in correspondent good, and in general is predicated of truth in respect to good; an Hebrew is predicated of those things which are of the Church, and of those things which are of any service; that it is predicated of those things which are of the Church, and of those things which are of any service, was shown above. Inasmuch as the subject treated of in what now follows is concerning men-servants and maid-servants of the sons of Israel, it may be expedient to say what the [statutes] involve in the internal sense; every one may see, that they contain in them the arcana of heaven, because they were said and commanded by Jehovah on mount Sinai orally to Moses, and because they follow immediately after the words of the decalogue; without such arcana they would be mere civil and forensic laws, like those of other nations on the earth, in which there is no arcanum of heaven. But the arcana which they contain are not manifested except to the angels in the heavens, consequently not to men except by the internal sense, for this sense teaches how the angels perceive the Word, consequently it teaches the arcana which are in the Word. What and of what quality the arcana are, will appear evident in what follows from the explication of singular [the things mentioned.] To the intent that a common [or general] idea may be had, it may be expedient briefly to say what is specifically meant by Hebrew servants in the internal sense. In the Spiritual Church, which the sons of Israel represented, there are two kinds of men, some who are in the truth of faith and not in correspondent good of life, and some who are in the good of charity and in correspondent truth of faith; they who are in the good of charity and in correspondent truth of faith, are they who constitute the very Church itself, and are men of the internal Church; in the internal sense of the Word these are they who are called the sons of Israel; these are of themselves free, because they are in good, for they who are led of the Lord by good, are free, but they who are in the truth of faith, and not in correspondent good of life, are men of the external Spiritual Church; these are they who, in the internal sense of the Word, are meant by Hebrew servants; the reason why these are represented by servants is, because those things which are of the external Church are nothing else but things of service respectively; the case is the same also with the truth of faith in respect to the good of charity, for the truth of faith is serviceable to introduce the man of the Church into the good of charity. It is moreover to be noted, that he who places the all of the Church, thus the all of salvation, in the truth of faith, and not in the good of charity, and who also doeth good from obedience only, and not from the affection of love, cannot be regenerated like those who are in the good of charity, that is, who do good from the affection of love; they may indeed be reformed, but not regenerated. Their reformation is treated of in the internal sense, in the laws concerning men-servants and concerning maid-servants in this chapter. The arcana of that reformation are not at this day known to any one, by reason that almost a total ignorance prevails within the Church of what the truth of faith contributes to salvation, and what the good of charity; yea, it is un-

known what charity is, also that charity and faith must make a marriage with each other, before any thing of the Church exists in man, for the marriage of good and truth is the Church itself, because it is heaven in man.

(To be continued.)

DICTIONARY OF CORRESPONDENCES.

(Continued from page 218.)

ANDREW, the brother of Simon Peter, signifies the obedience of faith.

ANGEL, in a *supreme* sense, means the Lord, and in a *relative* sense, the heaven of angels, as also any particular angelic society. But when mentioned by *name*, as in Rev. xii. it signifies ministry in heaven. *Angel from heaven*, mentioned in Luke xxii. 43, signifies the Divine principle which was in the Lord. *Angel of the Covenant*, in Malachi iii. 1, the Lord as to Divine Truth. *Angel of the waters*, Rev. xvi. 5, the Divine Truth of the Word. *Angel of Jehovah*, Gen. xvi. 7, the thought of the Lord's interior man; and, wherever mentioned in a good sense, represents and signifies somewhat essential with the Lord and from the Lord; this is the reason why angels were sometimes called Jehovah, as in Exodus iii. 2, 4, 14, 15. *He shall send his angel before thee*, Gen. xxiv. 7, signifies the Divine Providence of the Lord. *A strong angel descending from heaven*, Rev. x. 1, the Word as to its quality in the *internal* sense. *The angel which stood at the altar*, Rev. viii. 3, the inmost or third heaven.

ANGELS. The four angels bound at the river Euphrates, Rev. ix, signify ratiocinations from fallacies of the sensual man; and there being loosened, signifies that they were at liberty to exercise those reasonings. *The two angels coming to Sodom*, signifies the Lord's Divine Human principle and holy proceeding. *The seven angels sounding their trumpets*, mentioned in Revelation, describe the successive changes of the state of the church. All angels have been once men, Rev. xix. 10; but no man can become an angel unless he carries the *angelic* principle with him out of the world. Nothing is more delightful and happy to angels, than to instruct those who come from earth into another life. The more interior and perfect they are, so much the less concern they have about what is past, or thought about what is to come. The affection of angels is communicated to *young people*, in knowing and thinking of the historicals of the Word, and causes *their* pleasure and delight, thence arising. But angels cannot in any wise perceive the historicals, because they are such things as are of the world, but not such as are of heaven; and the things which are of the world do not appear to them; but whereas there is a correspondence of all things which are in the world, with those which are in heaven, therefore the angels perceive heavenly things when man perceives worldly things; unless this was the case, it would not be possible for any angel from heaven to be with man; but to make it possible, the word was given, in which the angels may perceive a

holy divine, (principle) and be able to communicate it to the man with whom they are present. Angels have an immense desire of becoming wise; inasmuch as science, understanding, and wisdom, are spiritual food. They have their cities, palaces, and houses; gardens, groves, arbors, fountains, shrubs, and flowers; mountains, hills, and vallies, &c. &c. &c. See *Heaven*. Angels love their neighbor *better* than themselves. Every man hath angels associated to him from the Lord; and such is his conjunction with them, that if they were taken away he would instantly fall to pieces. Every angel is in a perfect human form. They are not superior to men, but are their equals; the reason why they excel men in *wisdom*, is because they are in spiritual light, but men in natural light. They are not to be invoked, much less worshipped. They are instructed in heaven from the very same Word or Scriptures that men have in the world. They dwell in societies, or separated, according to their ruling affections; and the angelic life consists in *uses* and in doing good works of charity. They never think of time, space, or death.

ANGER, signifies evil, in the whole complex; as in all evil there is *anger* against the Lord, and against the holy things of the Church. *Anger* is violence of passion predicated of the *will*, as *wrath* is violence of passion predicated of the *understanding*. The cause of anger is all that which endeavors to destroy the delight of love. It is called (in the Word) anger or wrath when evil assaults good; but it is called *zeal* when good chides evil. *The overflowing of anger*, in Isaiah liv. 8, denotes temptation. *Anger* is predicated of the punishment of evil, and *wrath* of the punishment of what is false, and *fervor* of the punishment of both, Jer. xxi. 6. Anger is a general affection resulting from whatever is contrary to self-love and its lusts. By *anger and wrath*, when predicated of the Deity, is signified evil among men, which, because it is *against* God, is called the *wrath of God*, not that God is angry with man, but because man, in consequence of his evil, is angry with God, and because it seems to man, when he is punished and tormented for it, as is the case after death in hell, as if it came from God, therefore in the Word, *wrath and anger*, yea, evil is attributed to God; but this, in the sense of the letter; because that sense is written according to appearances and correspondences; but not in the spiritual sense, for in this latter there is no appearance and correspondence, but truth in its light.

ANIMALS. The difference between man and the inferior animals is this: the latter derive their origin from the spiritual principle in its *ultimate* degree, which is called its *natural* degree; man alone derives his origin from *all the three degrees*, which are called celestial, spiritual, and natural. The life of animals is a life merely *natural*, and corresponds to the life of such, in the spiritual world; but is dissipated at death. Noxious animals are from hell, but the mild and useful animals are from the Lord. The same will apply to vegetables.

ANIMAL SPIRIT. There are spirits who correspond to the corrupted principles of the purer blood with man, which blood is called the *animal spirit*, and wheresoever they diffuse themselves, they are as poisons which induce cold and torpor in the nerves and fibres, from which break forth the most grievous and fatal diseases; these spirits, are they who in the life of the body, had taught by art and de-

ceit, to subdue to themselves the minds of others, with a view to rule over them, especially with the powerful and the rich.

ANOINTED. See Christ.

ANOINTED of Jehovah, (the) is the Lord alone, as to his divine humanity, for in himself from conception was the divine good itself of divine love, and from that he made his humanity divine truth itself, when in the world, and moreover by union with his essential divinity he made that also the divine good of his divine love.

ANOINTING. See Unction.

ANOINTING of Aaron and his Sons, represents the divine good of divine love in the Lord, and Impletion (*Impletio*) of their hands, divine truth, and thence divine power.

ANSWER. To answer, when predicated of the Lord, signifies influx, inspiration, perception, and information. Moreover, also, mercy and help.

ANTEDILUVIAN CHURCH. In that church all the understanding of truth and will of goodness, perished. This was the case to such a degree with the antediluvians, who were infected with direful persuasions and filthy lusts, that there did not appear the smallest vestige or trace of understanding and will; but with those who were called Noah, there was a reserve of remains; which nevertheless could not form any thing of understanding and will, but only rational truth, and natural good.

ANTIPAS, my faithful Martyr, Rev. ii. 13, in the spiritual or angelic language, signifies those who are hated on account of acknowledging the divine human of the Lord.

ANTIQUITIES, Ezek. xxxvi. 10, 11, signifies the most ancient church. *Beginnings*, the ancient church. *The House of Israel*, and *People Israel*, the primitive church, or church of the Gentiles.

ANXIETIES, before the rest of the viscera, affect the stomach.

ANXIETY. If any anxiety is felt when man thinks evil, it is from conscience.

APES. There were seen in the world of spirits, apes mounted on horses, with their bodies *reversed*, or, their faces towards the horses' tails, assembled from the place called Armageddon, Rev. xvi. 16, to fight against those who are of the Lord's New Church.

APES. See Ivory.

APOCALYPSE. Forasmuch as all things of heaven and the Church among men are from the divine human of the Lord, therefore in the first chapter of the apocalypse, he is described by various representatives, and from that description, are taken exordiums to the seven particular Churches mentioned in the subsequent chapters. The 16 first chapters treat of the *Reformed*, the 17th and 18th, of the *Roman Catholics*, and the succeeding chapters of *the last judgment and the New Church*. The apocalypse, from beginning to end, treats solely of the state of the former heaven and Church, and of their abolition, and afterwards of the New Heaven and New Church, in which one God will be acknowledged, in whom there is a trinity, and that the Lord Jesus is that God. All things therein relate to the acknowledgment, that the Lord is the God of heaven and earth, and to a life according to his commandments. The apocalypse, in series, treats of the falses in the Church, inasmuch as the truths of the New

Church cannot be received before those falses are discovered and removed. The apocalypse was manifested to John by the Lord, and it is now opened by the Lord. That nothing shall be added to or taken away from what is written in the apocalypse, signifies that nothing shall be added to or taken away from the truths of the New Church, which contain prophecies, and are now revealed. The last words in the apocalypse, are the words of desponsation between the Lord and the Church to marriage. Seven chapters thereof treat more particularly and expressly of the perverted state of the Church among the reformed. All things which are contained therein, have respect to that, which is signified by the seven golden candlesticks, viz. the New Heaven and New Church, as to its end and conclusion; those things therefore in the last chapters are treated of; the rest which come in between, are such things as oppose, and which are to be removed, as those things which are recorded of the dragon and the beasts of Babylon; which things not opposing or being removed, the New Heaven and New Church rise out and appear. The apocalypse doth not treat of those who *deny* truth, but of those who *falsify* it; for they who deny truths, are not among those who were in the former heaven, and from thence in the day of the last judgment were cast into hell, for these *immediately* after death were cast in thither: but they who *falsify* truths from various causes, are treated of in this book, because they made to themselves an heaven which was afterwards destroyed.

(To be continued)

AGRICULTURE, No. VIII.

To give a correct idea of the agriculture of the United States, would require a very considerable volume; since it embraces all the productions of Europe, except wine and oil, and some even of those which are not found there, such as sugar and indigo. Its staple commodities may be numbered under the following heads: Grain of every species produced in the temperate climates of Europe; cattle of every kind except the buffaloe; sheep, horses, asses, and mules; tobacco, cotton, rice, indigo, sugar, flax, hemp, hops; and every species of fruit and legumens reared in any part of Europe. To treat of the culture of each of these, would lead us too far; and perhaps they will be best considered, at least so far as relates to the rich productions of the southern states, under separate heads. Indeed the moral and political effects of slavery upon agriculture will furnish matter for much reflection, and a separate essay. We shall content ourselves with considering the agriculture of those parts of the United States in which slavery is wholly prohibited, or confined only to domestic slaves, and even to those, in very small comparative numbers. This may, generally speaking, be considered as the situation of all the eastern, middle, and northern states; or, in other words, of all the states that do not raise tobacco, rice, indigo, cotton, or sugar: the culture of which is confined to Maryland and Virginia for tobacco; and to the two Carolinas and Georgia for rice, indigo, and

cotton, and some tobacco ; and to Louisiana for all these productions, with the addition of sugar. The farms, in the states of which we propose particularly to treat, consists generally of from one to two hundred acres, seldom arising to more than three, and generally falling short of two hundred acres. Every farm is enclosed and divided either by stone walls or rail fences, very few hedges being planted, wood or stone having hitherto afforded a readier and cheaper fence ; but as the latter is daily advancing in price, the farmer will ere long be compelled to recur to hedges. The buildings upon the farms are sometimes of stone, but generally of timber, boarded, and covered with shingles. Mud-walled cottages and thatched roofs are unknown, except that barns are sometimes thatched. The farm houses generally consist of a common dining room, and kitchen, and two or three bed rooms on the same floor. They are universally furnished with a good cellar, which the nature of the climate renders necessary. The farm buildings consist always of a barn proportioned to the size of the farm, with stables for horses and cows on each side, and a threshing floor in the middle. Instead of stacking the hay and grain, particularly the latter, as is generally done in Europe, it is commonly housed in what is here called a barrack : it consists of four, and sometimes of five, upright pieces of timber, set on stone pillars, and connected together by cross pieces at the height of about six feet from the ground ; to this is subjoined a conical thatched roof, that may be raised up or let down, and retained in its position by pins passed through holes in the posts ; poles laid across from one string piece to the other, sustain the grain or hay ; and the lower part of the barrack frequently serves as a shelter to cattle, or a repository for farming carriages ; in which latter case it is generally boarded up. A good farmer in the northern states has frequently four or five of these barracks, and sheds for his cattle. All the old cultivated farms have an orchard of from one to three hundred apple trees ; and some have thrice that number, cider being the farmer's common beverage, as wine is in France or beer in England. As the trees are planted regularly, and at a proper distance, the orchards are cultivated occasionally, but are more frequently laid down to grass. The rest of the farm is commonly divided, in proportion of its size, into lots, of from fifteen to twenty acres, and ploughed in succession every third year, and sometimes oftener. The most usual course of cropping is to break up in the spring for maize or Indian corn ; for which there is sufficient time, as the grain need not be planted till June or late in May. When the maize is plucked, wheat or rye is sometimes put in upon one ploughing ; or the ground is once ploughed in the autumn, and laid up for the winter in ridges, if a wet soil, and in the spring ploughed down and sown with oats or barley ; though much of the latter grain is not cultivated. It has within the last ten years, since the general introduction of gypsum as a manure, been the practice of good farmers to sow with their summer grain, or in the spring over their winter grain, about eight pounds of clover, and half a peck of timothy [herds or phleum pratense] grass seed, and to scatter about four bushels of gypsum per acre ; which never fails to ensure a crop of from one ton to a ton and a half of hay at the first cutting. A part of almost every farm lays down in meadow ; which is kept entirely for hay, and very

eldom ploughed, being generally moist ground through which a rivulet flows; for there are very few farms, in the country spoken of, that have not one or more streams passing through them. When these meadows are first freed from their timber, they are generally so rough to render it necessary to plough them two or more seasons in succession, and to sow them with oats. When they are sufficiently smooth by that means, they are seeded with timothy seed, and seldom afterwards broken up. On light grounds, and particularly on the interval lands on the rivers, pease are frequently cultivated; and most every farmer raises more or less buckwheat, which, with many, supplies the place of a fallow, the buckwheat being always followed by a crop of rye; and of late some have sown the rye in July with their buckwheat, which keeps the rye down, so as to prevent its being too forward when the buckwheat comes off. This is a labor-saving culture; and we have seen very good crops of rye raised in this way, but still think it is better husbandry to plough up the ground after the buckwheat comes off.

Most farmers plant from half an acre to four acres of potatoes, which they cultivate as in England, in rows, and sometimes in hills, placing dung in the furrow, before the potatoes are planted, and clean them with the plough twice, and once with the hoe. They are given to hogs and ewes in the spring. Beans are never cultivated except in gardens for the use of the table; but their place is amply supplied by maize or Indian corn. This plant may justly be considered as the most valuable in the whole circle of American husbandry. Beans require richer ground, and are very unproductive, unless sown so early in the season as would render it extremely difficult to prepare the ground for them, at least in this climate. Indian corn is cultivated in the following manner: If designed to be planted on clover hay, or heavy soil, the furrow is turned over as flat as possible, and then harrowed in the line of the furrow. The ground is then either marked by drawing an ox chain or a pair of wheels across and along the furrow, or with a light plough, the furrows crossing each other. At the place of intersection the earth is moved by a hoe, when four or five grains are planted and lightly covered. Corn planted in this way is weeded, and cleaned, by hoeing round the hill, and passing through the intervals with a triangular harrow, that has a handle by which to direct it, and is not ploughed till the sod has rotted. The roots of the grain penetrate the sod, which rots and furnishes much papulum to the corn: and in this way, good crops are raised on heavy soils with little labor. But where the soil is loose, and the sod easily broken, it is usual to plough twice for corn; which there is sufficient time to do, even in the spring, though most good farmers give one ploughing in autumn. From the 20th of May to the first of June, is the season for planting. The hills of corn are generally placed about five feet apart in the northern states; in the southern states, a large species of corn is cultivated which requires more space and earlier planting. One peculiarity of this grain is, that there are varieties suited to almost every climate in the United States. The more northerly states cultivate a small hardy sort, which ripens early; while the southern corn is much larger and longer in ripening, but less flinty and heavy, than the early species. Before the introduction of gypsum

as a manure, most of the dung of the barn yard was applied to maize, and put in the hills; of late it is generally reserved for the wheat land or meadows. And as a substitute for it, the corn is steeped for one night in water, and gypsum is sifted over it. After the corn comes up it is hoed, and a tea-spoonful of gypsum is put to each hill; it is cleaned with a one horse plough, which turns the furrow from the corn, going as near to it as possible; and then the interval is ploughed up. Near the sea, (where gypsum has no effect) ashes are substituted. When the corn is more advanced, it is ploughed a second time, reversing the furrows: the plough each time is followed by a hoer, who extricates the corn that is buried by the plough, and loosens the ground about the hill with his hoe. Thus the field is left till the plant sheds its farina, when the tops are cut off as near as may be to where the ears are set, then are tied into bundles and put up to dry; by this means, an acre of corn generally yields about half a ton of very fine provender, equal, for the use of cows or sheep, to the best hay: in the southern states, they not only cut the tops, but pluck the blades. In addition to which, it is a common practice at the first hoeing, to put a few pumpkin seeds into every second hill of corn, which afford a very considerable weight of this rich vegetable, without any expense or trouble, the crop of maize being in no sort diminished by them: these are fed to hogs and cows in the beginning of winter; it being difficult to preserve them after the first of January. We estimate the value of this vegetable as little short of half a ton of hay an acre, if raised on good ground, and the season not peculiarly unfavorable. The corn is gathered at any time during the autumn which suits the farmer's convenience, as it will not spoil if left out for a long period after it is ripe; but if it is proposed to sow the ground with winter grain, as is often done, the corn may be cut up with the stalks and stacked; in which state, the grain will dry and harden perfectly. Some plough between the corn and sow wheat or rye while the corn stands. In our own country this valuable branch of husbandry is well understood. Let us stop a moment, while we convince foreigners, that in this we possess a great physical advantage over every part of Europe in which it is not raised; and even over those parts in which we have seen it, from errors in the manner in which it is cultivated, or some defect in the climate to bring it to the perfection at which it arrives in the United States. First, as to the value of the grain itself—There is none that has been found better adapted for the food of man and the domestic animals on which he depends for support. In the eastern states, (by which I mean those on the east of Connecticut river) where little wheat is raised, it is mixed with rye, in proportion of two of corn to one of rye, the common bread of the inhabitants, of such at least as do not reside in towns; and no people in America, or perhaps in the world, are healthier, stronger, or more active than those of Newhampshire, Massachusetts, Connecticut, and Rhode-Island. The cattle, pork, and poultry, fattened with it, are very superior in flavor to that fattened on any other grain. In either of these particulars, beans will bear no comparison with it. Its yield, independent of the forage it affords, and every part of the stem and husk are applied to the feeding of cattle, is considerable; the average of the crop being about thirty-five bushels, and frequently more than

the double of that ; its increase being in some sort independent of the season, and governed only by the attention and care of the cultivator, the severest droughts will not injure it ; the plough will supply the place of rain. We have seen two crops raised in the vicinity of New-York, the one yielding one hundred and twenty-five, the other ninety-five, bushels of shelled corn per acre. It will be no exaggeration to say, that two bushels of corn are at least equal in value to three bushels of beans, as a food for horses and cattle ; for bread, the latter cannot be substituted. The European writers on agriculture are constantly enforcing the necessity of horse hoeing, as a means of eradicating weeds, and improving the soil. But unfortunately, they possess no plant that will afford the expense of this culture upon an extensive scale : turnips are uncertain in their yield, and of trifling value compared to the expense of cultivation ; beans are too near to each other, and must be tended too early, to afford a proper subject for this culture ; and the hoeing is sometimes practised, and always necessary, yet, it is attended with too much expense and trouble, to become general. Maize, on the contrary, being planted at the distance of five feet, the plant being large and strong, admits of the most complete ploughing in every direction, while the hoe is only used in the neighborhood of the young plant, and that, after the ground is ploughed ; so that not more than one foot in ten is touched with the hoe, even when the plant is well cultivated. Ten acres of corn are hoed with less expense than one of beans or turnips, and a most complete fallow made for the ensuing crop. The consequence is, that at least five times more land is horse and hand hoed here, in proportion to that under cultivation, than in Europe.

But to return from this digression—Flax is only cultivated for the use of the farmer's family, and is suffered to grow ripe that the seed may pay the expense of the culture. It is for this reason, that little fine linen is made. Hemp, though not generally cultivated, affords a most profitable crop on those rich bottoms on which it is sown ; and indeed, if we may judge by what we have seen in France and Flanders, and even in Holland, is more congenial to our climate, and grows much more luxuriantly than in that of Europe ; unless it be in the more northern parts of it, with which we are not acquainted. Culmiferous crops are mown, and not cut by a sickle : a sithe is affixed to what is here called a cradle, consisting of five or more ribs of strong pointed elastic wood, into which the sheaf falls as it is cut, and is laid in regular rows for the binders. One advantage of this mode of reaping is, that the straw being cut low, the whole of it is brought to the barn-yard ; and another, that it requires much less labor than reaping with the sithe. The average quantity of wheat per acre, upon unmanured lands, throughout the country described, without taking in the new settlements where the yield is much greater, may be about thirteen bushels per acre. In the southern Atlantic states, it is much less. On heavy clays, fallowing for wheat crops is the general practice ; but more than two ploughings are seldom given in such soils : Doubtless more ploughing over, and water furrowing, would render them more productive ; but the saving of labor being the object of the American farmer, it becomes a mere matter of calculation with him, whether it is more profitable to raise, at a greater expense of

labor and manure, twenty-six bushels on one acre, or on two. That he calculates justly, appears from his receiving more for his labor than the European farmer, and yet selling cheaper. Large crops may be raised here, and are, when the farmer takes a pride or pleasure in seeing them. We have frequently seen forty bushels of wheat raised, and witnessed some crops of barley of eighty bushels to the acre; but whether the profit would be adequate to the expense, if this system was generally pursued, we much doubt. Since lands have risen in value, in the old cultivated countries, many farmers have paid more attention to husbanding their land, and increased their produce by additional expenditures of labor. The introduction of clover, which is now very rapidly spreading, by affording more manure, and diminishing the necessity for summer fallowing, has within the last ten years made a very sensible improvement in the agriculture of the country. The common grasses of our pasture, are white clover, spear grass, (*poa pratensis*) blue grass, (*poa trivialis*) cow grass, or perennial red clover; of our meadows, timothy, and a grass of which we know not the botanical name, that has lately introduced itself, and is rapidly spreading, which is here called red-top: it bears a very great burden, and makes good hay: it is, we believe, a species of the *holcus lanatus*. Much red clover is now raised, since it is found to succeed remarkably well when manured with gypsum. Some rye-grass is sown, but it does not appear to be much relished by cattle, either green or in the hay: its principal virtue consists in its vegetating early; and on this account it merits more attention than it has met with. Indeed, it is only within the last twenty years that any grass seed has been sown; and it will be no exaggeration to say, that more clover seed has been put in, within the last eight years, than has ever been sown since the country was inhabited. No estimate therefore can be formed of our agriculture now, from a knowledge of what it was twenty years since. This subject shall be continued in our next.

SUBSTITUTE FOR MANURE.

A pound of Turnip-Seed, sown after harvest upon an acre of light, sandy, or gravelly land, that is poor, or worn out by over-ploughing, and where manure is wanting, (the crop of which being ploughed in when grown high) will, in two months time, die away and rot, and enrich the land, so as to prove as good a manuring as twenty loads of dung, or more, upon an acre.

PROPER TIME FOR PRUNING TREES.

To autumn and winter pruning, may be attributed the diseases and rapid decay of many fruit trees in several orchards; for then the sap-flow is on the decline, and stagnated; the wounds are exposed to the inclemency of the weather, which produces canker and mortification, and they perish. The practice of pruning in the spring, when the sap-juice is in brisk motion, is preferable to any other season of the year.

THE BOUQUET N^o. VII.

The following we extract from a new work, entitled "Chateaubriand's Travels in Greece, Palestine, &c. in 1806 and 1807." It is an interesting picture of places celebrated in Holy Writ. The author possesses in an eminent degree a talent both of exciting and gratifying curiosity, and has dressed his narrative in a style which, while it pleases the imagination with the liveliness of description, cannot fail to impart improvement to the understanding.

THE VALLEY OF JORDAN.

We proceeded for fifty minutes over a level plain, and at length arrived at the last range of hills that form the western border of the valley of the Jordan and the Dead Sea. The sun was near setting; we alighted to give a little rest to our horses, and I contemplated at leisure the lake, the valley, and the river.

When we hear of a valley, we figure to ourselves a valley either cultivated or uncultivated: if the former, it is covered with crops of various kinds, vineyards, villages, and cattle; if the latter, it presents herbage and woods. It is watered by a river, this river has windings in its course, and the hills which bound this valley have themselves undulations which form a prospect agreeable to the eye.

Here nothing of the kind is to be found. Figure to yourself two long chains of mountains running in a parallel direction from north to south, without breaks and without undulations. The eastern chain, called the mountains of Arabia, is the highest; when seen at the distance of eight or ten leagues, you would take it to be a prodigious perpendicular wall, perfectly resembling Jura in its form and azure color. Not one summit, not the smallest peak can be distinguished—you merely perceive slight inflections here and there, as if the hand of the painter who drew this horizontal line along the sky, had trembled in some places.

The western range belongs to the mountains of Judea. Less lofty and more unequal than the eastern chain, it differs from the other in its nature also. It exhibits heaps of chalk and sand, whose form bears some resemblance to piles of arms, waving standards, or the tents of a camp seated on the border of a plain. On the Arabian side, on the contrary, nothing is to be seen but black perpendicular rocks, which throw their lengthened shadow over the waters of the Dead Sea. The smallest bird of heaven would not find among these rocks a blade of grass for its sustenance; every thing there announces the country of a reprobate people, and seems to breathe the horror and incest whence sprung the Ammon and Moab.

The valley, bounded by these two chains of mountains, displays a soil resembling the bottom of a sea that has long retired from its bed, a beach covered with salt, dry mud, and moving sands, furrowed as it were by the waves. Here and there stunted shrubs with difficulty vegetate upon this inanimate tract; their leaves are covered with salt, which has nourished them, and their bark has a smoky smell and taste. Instead of villages, you perceive the ruins of a few

towers. Through the middle of this valley flows a discolored river, which reluctantly creeps towards the pestilential lake by which it is engulfed. Its course amidst the sands can be distinguished only by the willows and the reeds that border it; and the Arab lies in ambush among these reeds to attack the traveller and to plunder the pilgrim.

Such is the scene famous for the benedictions and the curses of heaven. This river is the Jordan; this lake is the Dead Sea; it appears brilliant, but the guilty cities entombed in its bosom seem to have poisoned its waters. Its solitary abysses cannot afford nourishment to any living creature; never did vessel cut its waves; its shores are without birds, without trees, without verdure; and its waters excessively bitter, and so heavy, that the most impetuous winds can scarcely ruffle their surface.

When you travel in Judea, the heart is at first filled with profound disgust; but when, passing from solitude to solitude, boundless space opens before you, this disgust wears off by degrees, and you feel a secret awe, which, so far from depressing the soul, imparts life, and elevates the genius. Extraordinary appearances every where proclaim a land teeming with miracles; the burning sun, the towering eagle, the barren fig tree, all the poetry, all the pictures of Scripture, are here. Every name commemorates a mystery; every grot proclaims the future; every hill re-echoes the accents of a prophet. God himself has spoken in these regions: Dried up rivers—riven rocks—half open sepulchres—attest the prodigy; the desert still appears mute with terror; and you would imagine, that it had never presumed to interrupt the silence since it heard the awful voice of the Eternal.

We descended from the ridge of the mountain, in order to pass the night on the banks of the Dead Sea, and afterwards proceed along the Jordan. On entering the valley, our little company drew closer together; our Bethlehemites prepared their pieces, and marched cautiously before. We found, as we advanced, some Arabs of the desert, who resort to the lake for salt, and make war without mercy on the traveller. The manners of the Bedouins begin to be corrupted by too frequent communications with the Turks and Europeans. They now prostitute their wives and daughters, and murder the traveller whom they were formerly content to rob.

We marched in this manner for two hours, with pistols in our hands, as in an enemy's country. We followed the fissures formed between the sand hills, in mud baked by the rays of the sun. A crust of salt covered the surface, and resembled a snowy plain, from which a few stunted shrubs reared their heads. We arrived, all at once, at the lake; I say all at once, because I thought we were yet at a considerable distance from it. No murmur, no cooling breeze announced the approach to its margin. The strand, bestrewed with stones, was hot; the waters of the lake were motionless, and absolutely dead along the shore.

It was quite dark. The first thing I did on alighting, was to walk into the lake up to my knees, and to taste the water. I found it impossible to keep it in my mouth. It far exceeds that of the sea in saltiness, and produces upon the lips the effect of a strong solution of alum. Before my boots were completely dry, they were covered

with salt; our clothes, our hats, our hands, were, in less than three hours, impregnated with this mineral. Galen, as early as his time, remarked these effects, and Pococke confirms their existence.

The moon, rising at two hours in the morning, brought with her a strong breeze, which, without cooling the air, produced a slight undulation on the bosom of the lake. The waves, charged with salt, soon subsided by their own weight, and scarcely broke against the shore. A dismal sound proceeded from this lake of death, like the stifled clamors of the people engulfed in its waters.

The dawn appeared on the opposite mountains of Arabia. The Dead Sea, and the valley of the Jordan, glowed with an admirable tint; but this rich appearance served only to heighten the desolation of the scene.

The celebrated lake which occupies the scite of Sodom and Gomorrah, is called in Scripture the Dead or Salt Sea; by the Greeks and Latins, Asphaltites; Almotanah and Bahor Loth by the Arabs; and Ula Deguisi by the Turks. I cannot coincide in opinion with those who suppose the Dead Sea to be the crater of a volcano. I have seen Vesuvius, Solfatara, Monte Nuovo, (in the lake of Fusino) the peak of the Azores, the Mamelif, (opposite to Carthage) the extinguished volcanoes of Auvergne, and remarked in all of them the same characters: that is to say, mountains excavated in the form of a funnel, lava, and ashes, which exhibited incontestible proofs of the agency of fire. The Dead Sea, on the contrary, is a lake of great length, curved like a bow, placed between two ranges of mountains, which have no mutual coherence in form, no homogeneousness of soil. They do not meet at the two extremities of the lake, but continue, the one to bound the Valley of Jordan, and to run northward as far as the lake of Tiberias, the other to stretch away to the south till lost in the sands of Yemen. Bitumen, warm springs, and phosphoric stones, are found, it is true, in the mountains of Arabia; but I met with none of these in the opposite chain. But, then, the presence of hot springs, sulphur, and asphaltos, is not sufficient to attest the anterior existence of a volcano. With respect to the engulfed cities, I adhere to the account given in Scripture, without summoning physics to my aid. Besides, if we adopt the ideas of professor Michaelis, and the learned Busching, in his Memoir on the Dead Sea, physics may be admitted in the catastrophe of the guilty cities, without offence to religion. Sodom was built upon a mine of bitumen, as we know from the testimony of Moses and Josephus, who speak concerning wells of bitumen in the valley of Siddim. Lightning kindled the combustible mass, and the cities sunk in the subterraneous conflagration. M. Malta Brun ingeniously suggests, that Sodom and Gomorrah themselves might have been built of bituminous stones, and thus have been set in flames by the fire of heaven.

Strabo speaks of thirteen towns swallowed up in the lake Asphaltites; Stephen of Byzantium reckons eight; Genesis places five in the vale of Siddim, viz. Sodom, Gomorrah, Admah, Zeboim, and Bela, or Zoar, but it mentions only the two former as having been destroyed by the wrath of God. Deuteronomy mentions four, omitting Bela, and Ecclesiasticus speaks of five, without enumerating them.

From the remark of James Cerbus, that several considerable streams fall into the Dead Sea, Reland concludes that it discharges its superfluous waters by subterraneous channels. Sandys, and some other travellers, have expressed the same opinion; but it is now relinquished in consequence of Dr. Halley's observations on evaporation; observations admitted by Shaw, though he calculates that the Jordan daily discharges into the Dead Sea six millions and ninety thousand tons of water, exclusively of the Arnon, and several other streams. Several travellers, and among others Troilo and D'Arvieux, assert, that they remarked fragments of walls and palaces in the Dead Sea. This statement seems to be confirmed by Maundrell and father Nau. The ancients speak more positively on this subject: Josephus, who employs a poetic expression, says that he perceived, on the banks of the lake, the *shades* of the overwhelmed cities. Strabo gives a circumference of sixty stadia to the ruins of Sodom, which are mentioned also by Tacitus. I know not whether they still exist; but as the lake rises and falls at certain seasons, it is possible that it may alternately cover and expose the skeletons of the reprobate cities.

The other marvellous properties ascribed to the Dead Sea, have vanished upon more rigid investigation. It is now known that bodies sink or float upon it according to the proportion of their gravity to the gravity of the water of the lake. The pestilential vapors said to issue from its bosom, are reduced to a strong smell of sea water, and puffs of smoke, which announce or follow the emersion of asphaltos, and fogs that are really unwholesome, like all other fogs.

FEMALE BEAUTY AND ORNAMENTS IN VARIOUS PARTS OF THE WORLD.

The ladies in Japan gild their teeth; and those of the Indies paint them red. The blackest teeth are esteemed the most beautiful in Guzurat, and in some parts of America. In Greenland the women color their faces with blue and yellow. However fresh the complexion of a Muscovite may be, she would think herself very ugly if she was not plaistered over with paint. The Chinese must have their feet as diminutive as those of the she goats: and, to render them thus, their youth is passed in tortures. In antient Persia, an aquiline nose was often thought worthy of the crown; and, if there was any competition between two princes, the people went by this criterion of majesty. In some countries, the mothers break the noses of their children; and, in others, press the head between two boards, that it may become square. The modern Persians have a strong aversion to red hair; the Turks, on the contrary, are warm admirers of those disgusting locks. The Indian beauty is thickly smeared with bear's fat; and the female Hottentot receives from the hand of her lover—not silks, nor wreaths of flowers—but the intestines of animals, to dress herself with enviable ornaments.

In China, small eyes are liked; and the girls are continually plucking their eye-brows, that they may be small and long. The Turkish women dip a gold brush in the tincture of a black drug, which they pass over their eye-brows. It is too visible by day, but looks shining by night. They tinge their nails with a rose-color.

An ornament for the nose appears to us perfectly unnecessary: the Peruvians, however, think otherwise; and they hang on it a weighty ring, the thickness of which is proportioned by the rank of their husbands. The custom of boring the nose, as our ladies do their ears, is very common in several nations. Through the perforation are hung various materials; such as green crystal, gold, stones, a single and sometimes a great number of gold rings.

The female head dress is carried, in some countries, to singular extravagance. The Chinese fair wears on her head the figure of a certain bird. This bird is composed of copper, or of gold, according to the quality of the person: the wings, spread out, fall over the front of the head-dress, and conceal the temples; the tail, long and open, forms a beautiful tuft of feathers; the beak covers the top of the nose; the neck is fastened to the body of the artificial animal by a spring, that it may the more freely play, and tremble at the slightest motion.

The extravagance of the Myantsees is far more ridiculous than the above. They carry on their heads a slight board, rather longer than a foot, and about six inches broad: with this they cover their hair, and seal it with wax. They cannot lie down, nor lean, without keeping the neck very straight; and the country being very woody, it is not uncommon to find them with their head-dress entangled in the trees. Whenever they comb their hair, they pass an hour by the fire in melting the wax: but this combing is only performed once or twice a year.

To this curious account, extracted from Duhalde, we must join that of the inhabitants of the land of Natal. They wear caps, or bonnets, from six to ten inches high, composed of the fat of oxen. They then gradually anoint the head with a purer grease; which, mixing with the hair, fastens these *bonnets* for their lives!

THE CIRCASSIANS.

History, travellers, romances, have extolled the beauty of the Circassians, and yet they have not exceeded the truth. The world has for a long time regarded beauty as an imaginary being—a mere arbitrary existence. The supporters of this extravagant idea have sought to justify it, by saying, that what is handsome in the eyes of one nation is not so in the eyes of another; that a Chinese beauty would be as little attractive in France as a French beauty in China; the beauty of the Circassians is an answer to this mode of reasoning. These women are beautiful in the eyes of all nations; they are sought after in all parts of the world; they bear the sway in all the seraglios of Asia, Africa, and Europe, because they possess that union of pleasing features, that just proportion in all the parts of the body, that freshness, those brilliant colors, that *lout ensemble* which cannot be defined, but which yet exists, and necessarily constitutes beauty, since all men pay it homage.

This is almost the only point of view in which the inhabitants of Circassia, a country between the Caspian and the Black Sea, deserve to fix the attention. It may be easily conceived, that a people who

consider women as a mere article of merchandise cannot make her their companion, nor see in marriage an indissoluble union. The Circassians, accordingly, have several wives, and change them at pleasure; the first wife, however, still retains over the rest a pre-eminence, of which she cannot be divested, and which she preserves till death.

This first wife, who is generally of extreme youth, is purchased like the rest, in the public markets, where an innumerable multitude of women are exposed to sale. They never inquire from whence she comes. If they ask the name of her parents, it is only to learn if she be of a race pure and renowned for its beauty. The ordinary price of a fine Circassian female is from eight to ten thousand piastres.

KING CHARLES I.

In our last number we gave, from an English paper, an account of the discovery of the body of Charles I. In a London paper of a subsequent date, Sir Henry Hallford has published a Narrative of the investigation which lately took place at Windsor, in the vault of king Henry VIII. in presence of the prince-regent, and a select few, appointed by his royal highness for the purpose. The following is an extract:

“ The vault is covered by an arch, half a brick in thickness, is seven feet two inches in width, nine feet six inches in length, and four feet ten inches in height, and is situated in the centre of the choir, opposite the eleventh knight's stall on the sovereign's side.

“ On removing the pall, a plain leaden coffin, with no appearance of ever having been enclosed in wood, and bearing an inscription, “ king Charles, 1648,” in large legible characters, on a scroll of lead, encircling it, immediately presented itself to the view. A square opening was then made in the upper part of the lid, of such dimensions as to admit a clear insight into its contents. These were, an internal wooden coffin, very much decayed, and the body carefully wrapped in cere-cloth, into the folds of which a quantity of unctuous or greasy matter, mixed with resin, as it seemed, had been melted, so as to exclude, as effectually as possible, the external air. The coffin was completely full; and from the tenacity of the cere-cloth, great difficulty was experienced in detaching it successfully from the parts which it enveloped. Wherever the unctuous matter had insinuated itself, the separation of the cere-cloth was easy; and when it came off, a correct impression of the features to which it had been applied was observed in the unctuous substance. At length, the whole face was disengaged from its covering. The complexion of the skin of it was dark and discolored. The forehead and temples had lost little or nothing of their muscular substance; the cartilage of the nose was gone; but the left eye, in the first moment of exposure, was open and full, though it vanished almost immediately: and the pointed beard, so characteristic of the period of the reign of king Charles, was perfect. The shape of the face was a long oval; many of the teeth remained, and the left ear, in consequence of the interpo-

sition of the unctuous matter between it and the cere-cloth, was found entire.

“ It was difficult, at this moment, to withhold a declaration, that, notwithstanding its disfigurement, the countenance did bear a strong resemblance to the coins, the busts, and especially to the pictures of king Charles I. by Vandyke, by which it has been made familiar to us. It is true, that the minds of the spectators of this interesting sight were well prepared to receive this impression ; but it is also certain, that such a facility of belief had been occasioned by the simplicity and truth of Mr. Herbert’s Narrative, every part of which had been confirmed by the investigation, so far as it had advanced ; and it will not be denied that the shape of the face, the forehead, and eye, and the beard, are the most important features by which resemblance is determined.

“ When the head had been entirely disengaged from the attachments which confined it, it was found to be loose, and, without any difficulty, was taken up and held to view. It was quite wet,* and gave a greenish red tinge to paper, and to linen which touched it. The back part of the scalp was entirely perfect, and had a remarkably fresh appearance ; the pores of the skin being more distinct, as they usually are when soaked in mixture ; and the tendons and ligaments of the neck were of considerable substance and firmness. The hair was thick at the back part of the head, and in appearance nearly black. A portion of it, which has since been cleaned and dried, is of a beautiful dark brown color. That of the beard was a redder brown. On the back part of the head, it was more than an inch in length, and had probably been cut so short for the convenience of the executioner, or, perhaps, by the piety of friends, soon after death, in order to furnish memorials of the unhappy king.

“ On holding up the head, to examine the place of separation from the body, the muscles of the neck had evidently retracted themselves considerably ; and the fourth cervical vertebra was found to be cut through its substance, transversely, leaving the surfaces of the divided portions perfectly smooth and even, an appearance which could have been produced only by a heavy blow, inflicted with a very sharp instrument, and which furnished the last proof wanting to identify king Charles the I.

* I have not asserted this liquid to be blood, because I had not an opportunity of being sure that it was so, and I wished to record facts only, and not opinions : I believe it, however, to have been blood, in which the head rested. It gave to writing paper, and to a white handkerchief, such a color as blood which has been kept for a length of time generally leaves behind it. Nobody present had a doubt of its being blood, and it appears from Mr. Herbert’s narrative, that the king was embalmed immediately after decapitation. It is probable, therefore, that the large blood vessels continued to empty themselves for some time afterwards. I am aware, that some of the softer parts of the human body, and particularly the brain, undergo, in the course of time, a decomposition, and will melt. A liquid, therefore, might be found after long interment, where solids only had been buried ; but the weight of the head in this instance, gave no suspicion that the brain had lost its substance, and no moisture appeared in any other part of the coffin, as far as we could see, excepting at the back part of the head and neck.

"After this examination of the head, which served every purpose in view, and without examining the body below the neck, it was immediately restored to its situation, the coffin was soldered up again, and the vault closed.

Neither of the other coffins had any inscription upon them. The large ones, supposed on good grounds to contain the remains of king Henry VIII. measured six feet ten inches in length, and had been enclosed in an elm one of two inches in thickness; but this was decayed, and lay in small fragments near it. The leaden coffin appeared to have been beaten in by violence about the middle; and a considerable opening in that part of it, exposed a mere skeleton of the king. Some beard remained upon the chin, but there was nothing to discriminate the personage contained in it.

"The smaller coffin, understood to be that of queen Jane Seymour, was not touched; mere curiosity not being considered, by the prince regent, as a sufficient motive for disturbing these remains.

"On examining the vault with some attention, it was found that the wall, at the west end, had at some period or other, been partly pulled down, and repaired again, not by regular masonry, but by fragments of stones and bricks, put rudely and hastily together without cement."

CURIOUS AMUSEMENT.

The Thracians, as Selecus in Athenæus (lib. 4. cap. 14.) informs us, had a custom of *playing at hanging*, for the diversion of their guests, which was done in this manner: a large stone was placed in the middle of the room, over which a rope hung perpendicularly from the beam above. Several of them cast lots who should hang. The man on whom the lot fell mounted the stone, with a sharp bill hook in his hand; when he had properly fastened the rope about his neck, one of the company went forward, pushed the stone from under his feet, and left him hanging. If in this situation he was dextrous enough to cut the rope, all was well, otherwise he continued capering until he was hanged and dead, to the great entertainment of the spectators.

INSCRIPTION FOR A STATUE OF TIME.

Tho' brighter than the diamond's blaze, thine eye—
 Tho' livelier than the ruby's glow, thy lip—
 Tho' than the lily fairer is thy skin,
 And thy cheek lovelier than the opening rose,
 Yet be not vain—for Time shall these destroy!
 Time's hand shall pluck the diamond from thine eye—
 Rude Time shall snatch the ruby from thy lip—
 Time's breath shall fade the lily on thy skin—
 Time's scythe shall mow the rose-bud from thy cheek!—
 Nor yet despair!—Time shall not all destroy!
 Fair truth is brighter than the diamond's blaze—
 Good-humor, livelier than the ruby's glow—
 Chastity, fairer than the lily's bell!—
 The blush of modesty beyond the rose!
 These—all immortal!—Time's rude power defy,
 These shall outlive the skin, lip, cheek, and eye!

FOR THE HALCYON LUMINARY.

Wherefore does the heart complain
Of the various ills of life ?
Is it not a path of pain ?
Is it not a path of strife ?

Is it not a desert way,
Where a lonely flower adorns ?
Find we not each pleasure gay,
Withering roses, strew'd o'er thorns ?

Oh ! where shall this burning breast,
And this visage, pale with care,
Seek a quiet scene of rest
From the ravings of Despair ?

In the hour of young desire,
Have you sought for brilliant fame ?
And did heavenly genius' fire
Fan the taper's glowing flame ?

Have you sought for friendship's balm,
With an open, honest heart,
Which the greatest griefs can calm,
Sooth the wounded bosom's smart ?

Have you—have you sought the bliss,
From the fountain pure above—
Not the wanton syren's kiss ;
But the smile of virtuous love ?

Have you, with industrious toil,
Follow'd fortune—sought for wealth ?
And with Temperance the while,
Court'd vigor, bloom and health ?

O then, you have sought each way
Where the worldly throng pursue
Happiness, from day to day,
With a moral end in view !

And have all thy efforts fail'd ?
Find you nought but pain and strife ?
Disappointments have prevail'd,
And you curse the path of life !

Bid the demon, then, go forth—
Let Despair's dark influence cease—
Can you claim a conscious worth ?
Seek the gentle dove of peace !

Still let HOPE her blossoms strew
Through the rugged path below ;
And direct a brighter view,
Far above this vale of wo !

Friendship then shall gild the way—
Heavenly love serenely smile—
Wealth and fame—Oh ! what are they ?
Hopes, which flatter to beguile.

While CONTENTMENT fills the breast,
Fearless, though the world combine
All its ills against thy rest,
HAPPINESS is truly thine !

Z,

SUSPENSE.

Suspense ! thou doubtful wavering state,
Bounded alike by joy and pain,
Why do sad presages of fate
O'erwhelm the soul beneath thy reign ?

Why do the spirits ne'er prepare
To bid a gleam of hope prevail ?
Nor buoyant fancy ever dare
With promis'd bliss to turn the scale ?

'Too much dispos'd to fear the worst,
And every livelier hope preclude,
The soul, with fancied misery curst,
Repels with scorn each offer'd good !

'Tis much, indeed, if to the breast
A dubious heavy calm be given,
Left, like the prophet's tomb to rest,
Exactly pois'd 'twixt earth and heaven !

OUR THOUGHTS.

A man's thoughts must be going ; the working of his mind is as constant while he is awake, as the beating of his pulse. If our thoughts have nothing to act upon, they act for themselves. Therefore that sort of engagement which takes up the thoughts sufficiently, yet so as to leave them capable of turning to any thing more important, as occasions offer or require, is a most valuable blessing.

THE AGE OF INVENTIONS.

Jacob Hunchberry, of Middletown, Penn. advertises a machine complete operation, which contains in itself power sufficient to turn forges, furnaces, all kinds of water works, and will enable vessels of every description to run against wind and tide. This man is said to have succeeded last winter in forming a machine that had power enough to move—but was too feeble to be able to move any thing itself.

EFFICACY OF COTTON IN GOUT AND RHEUMATISM.

From the Augusta Herald.

As mentioned in some of our former papers the efficacy of Cotton in cases of burns; and since then several of our readers have, we have, been eye witnesses to the utility of such an application in cases of such misfortune. We now, on the common principle of humanity, and from a desire with which we trust we are uniformly actuated to contribute as far as we are able to alleviate the sufferings of the afflicted, mention some *other cases* in which the application of Cotton has been found remarkably beneficial, and which will be found well worthy the attention of those who are desirous of finding an easy remedy for excruciating torture. The cases to which we allude are those of Gout and Rheumatism—in attacks of these disorders, Cotton carded and applied upon the part affected has been found to afford a relief which could be obtained from no other application. Three cases have lately happened within the circle of our acquaintance, where persons had been attacked with one or the other of these complaints. The feet and legs swelled, and were so excessively painful and sore, that the patients could scarcely bear to have any one approach near them: upon the application of carded Cotton, they were immediately relieved from pain, the soreness subsided, and in a *short* time the disorder disappeared. In one case we were *eye witnesses* to the most complete relief from apparent severe pain, in less than one hour. And a recent case has come within our knowledge, of a person far advanced in age, who had been long subject to the Gout, and who having a relapse of the disorder, found his feet and legs so painful, that he could scarcely get an hour's rest day or night, but who on the recommendation of a person who had tried the remedy now suggested, was directed to have his feet and legs wrapped in carded Cotton, and in a few minutes, to his own astonishment and joy, he found the pain which had so distressed him was *entirely* removed. He fell asleep, and had a good night's rest, and found himself in the morning as free from pain as if he had not been under the influence of the disease. The application is *still* continued, and with the *same* success.

We shall not attempt to explain the cause or reason why Cotton produces the salutary effects stated in these cases, any more than we shall in those of burns: it is sufficient for us to state the *FACTS* which have come within our knowledge, and to leave others afflicted

in similar ways the liberty of trying this remedy or not, as they please. The circumstance of its being so simple, and so easily obtained, will no doubt be, with some, a *sufficient* cause for rejecting it; and those who choose rather to live in torture, than even to make trial of an easy application, we would by no means urge out of a course they prefer. But even to such we would observe, that simple remedies are often found peculiarly beneficial, even in diseases which, like the Gout, sometimes set both science and physicians at defiance. We shall not presume to say that Cotton will remove the *cause* of the Gout, as we do not know how far its influence may extend in counteracting the violence of that complaint—but if it affords the patient a *temporary* relief from his sufferings, that *alone* is an object of no trifling importance—this effect in two or three cases we know it has produced—it may produce it in others—and as it is obviously a remedy perfectly safe and cheap, and one which may be beneficial, no subject of the diseases mentioned, we should suppose, could hesitate to give it a trial.

EXCELLENT METHOD OF MAKING BUTTER.

The day before churning, scald the cream in a clean iron kettle, over a clear fire, taking care that it does not boil over. As soon as it begins to boil, or is fully scalded, strain it, when the particles of milk which tended to sour and change the butter, are separated and left behind. Put the vessel into which it was strained in a tub of water, in a cellar, till next morning, when it will be ready for churning, and become butter in less than a quarter of the time required in the common method. It will also be hard, with a peculiar additional sweetness, and will not change. The labor in this way is less than in the usual method, as the butter comes sooner, and saves so much labor in working out the butter-milk. By this method good butter may be had in the hottest weather.

CULTIVATION OF THE SUGAR CANE.

We are pleased to learn, that some of the most respectable and wealthy planters of Georgia are engaged in raising the Sugar Cane, which is found, from some experiments, to succeed well, with less labor than in the West Indies, and promises great advantage to that part of the country; as not only a more profitable crop than rice, but as being much more conducive to the general health of the citizens.

**THE HALCYON LUMINARY,
AND
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BY A SOCIETY OF GENTLEMEN.

DEVOTED TO RELIGION AND POLITE LITERATURE.

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[BY EMANUEL SWEDENBORG.]

THE HEAVENLY DOCTRINE OF THE NEW JERUSALEM.

(*In continuation from page 292.*)

VIII....OF PIETY.

85. It is commonly supposed that a spiritual life, or such a life as leadeth to heaven, consisteth in *piety*, in an *external sanctity*, and in a *renunciation of the world*: But piety, separate from charity, and an external sanctity separate from an internal sanctity; and a renunciation of the world, separate from a life in the world, do not constitute a spiritual life; nevertheless, piety, when it is derived from charity; and an external sanctity, when it is derived from an internal sanctity; and a renunciation of the world, when it is united with a life in the world, do constitute the truth and essence of a spiritual life.

86. Piety consisteth in meditating and discoursing on pious subjects, in giving much time to prayer with humiliation, in a constant and devout attendance on the public worship of God, in a frequent receiving of the holy sacrament, and in a right observance of all other parts of Divine worship, according to the ordinances of the church. But a life of charity consisteth in wishing well, and doing well to our neighbor, and in acting according to justice and equity, goodness and truth, in our several employments and callings. In a word, a life of charity consisteth in the performance of good and useful services. A life of charity, therefore, is the primary constituent of Divine worship, and a life of piety is a secondary one; of consequence, whosoever separates one from the other, that is, whosoever lives a life of piety, without living at the same time a life of charity, he is no true worshipper of God; his thoughts, though engaged about God, are not under the influence of God, but under the influence of self-love; he reflecteth continually upon himself, and thinketh little about his neighbor; or if his neighbor doth at any time engage his attention, he thinketh very contemptibly of him, when he is not such a one as he would have him to be, and is not the same way of thinking with himself: His notions of heaven too are equally selfish; for he considereth its rewards in the same light as a mercenary considereth the wages of his hire; of consequence, his mind is filled with ideas of

his own particular merits, and self-importance, to the utter contempt and neglect of all useful services, and consequently of his neighbor; at the same time he is tinctured with a strong persuasion of his own spotless innocence, and freedom from sin. Hence it is evident, that a life of piety, separate from a life of charity, doth not constitute that spirituality of life, wherein the true worship of God consisteth. Compare here with what is written in St. Matt. chap. vi. 7, 8.

87. An external sanctity resembleth such an uncharitable piety, but this hath no sanctity at all in it, unless it be attended with an internal sanctity: For the external man always deriveth its nature and quality from the internal man, inasmuch as it proceedeth from it, just as every action doth from the spirit which produceth it; wherefore an external sanctity without an internal sanctity is natural, and not spiritual; and for this reason we see that bad men can make the same pretences thereto with good men; nay, those persons, who make the whole of their worship to consist therein, are for the most part ignorant of the first principles of goodness and truth; when nevertheless goodness and truth, in all their varieties, contain the very essence of holiness, and were intended therefore to be understood, to be believed in, and loved, as proceeding from the Deity, and partaking of the Divine nature. An internal sanctity therefore consisteth in loving goodness and truth, justice and sincerity, purely for their own sakes; and in proportion as a man loveth them in such a disinterested manner, so far both he himself, and the worship which he payeth to God, partake of a spiritual nature; for so far also is he desirous to do them: But in proportion as a man's regard for goodness and truth, justice and sincerity, is not thus disinterested, so far both he himself, and also the worship which he payeth to God, are merely natural, and so far likewise he hath no inclination to know and to do them. External worship, separate from internal, may be compared with the life of mere* respiration in the human body, separate from the life of the circulation of the blood flowing from the heart; but external worship, derived from internal, resembleth the life in the human body, when the respiration of air from the lungs, and the circulation of the blood from the heart, are united in their operations.

88. With respect to the renunciation of the world, it is generally supposed to consist in an entire separation from the things of the world, particularly its riches and honors; and in a continual meditation about God and salvation, and eternal life; and in spending one's time in prayer, and reading the Scriptures and other holy books; together with much self-chastisement and affliction. The renunciation of the world, however, doth not consist in these things; but to renounce the world is to love God and our neighbor; and God is loved when

* The propriety of this allusion can only be known to those who are well acquainted with the anatomy of the human body, and with the doctrine of correspondence, between things natural and things spiritual. Our author hath treated these subjects very clearly and comprehensively in other parts of his works; but to give the reader any just idea of his reasoning and conclusions thereupon, would far exceed the compass of a note.

we live according to his commandments; and our neighbor is loved when we are employed in useful services. Wherefore, to receive the life of heaven, it is expedient that a man live in the world, and that he be employed there in some useful business or calling: A life separate from such worldly engagements is a life of thought and faith only, separate from a life of love and charity; the consequence whereof is, that all good-will and good works towards our neighbor perish; in which case the spiritual life is like a house without a foundation, that in process of time either sinks into the ground, or becomes full of chinks and clefts, or is overturned by its own tottering weight.

89. 'That the worship of the Lord consisteth in doing good, is evident from these words of the Lord: "Whosoever heareth my words, and doeth them, I will liken him unto a wise man that built his house upon a rock; and every one that heareth these sayings of mine, and doeth them not, I will liken him unto a foolish man which built his house upon the sand, or upon ground without a foundation," Matt. vii. 24 to 27. Luke vi. 47, 48, 49.

90. From hence it is manifest, that a life of piety is of no avail, and hath no acceptance with the Lord, but in proportion as it is united with a life of charity, for charity hath the pre-eminence, and giveth to piety its quality and its importance. It is manifested also, that an external sanctity deriveth its consequence and acceptance with the Lord from an internal sanctity, inasmuch as it deriveth from thence its true nature and quality. Lastly, it appeareth that a renunciation of the world only so far availeth, and is accepted before the Lord, as it is practised in the world; for to renounce the world is to remove selfishness and worldly love from the heart; and to act with justice and sincerity in every station, in every employment, and in every particular transaction; and to do this from an interior, that is, from an heavenly principle, which will then influence such actions, when men regard righteousness, justice and sincerity, as the laws of God, and as agreeable to that divine order which he hath established.

(To be continued)

LIFE OF EMANUEL SWEDENBORG.

(Continued from page 293, and concluded.)

Having mentioned the tender and affectionate manner in which Swedenborg took leave of his friend Mr. Robsam, the last time of his departure from Sweden, we shall now proceed towards the close of the life of this eminent and extraordinary man.

He embarked for Amsterdam towards the middle of the year 1770, as appears by his letter of the 12th June of that year, addressed to the universities and academies of Upsal, Lund, and Abo; on his arrival in that city, he superintended the edition of his last work, (entitled *TRUE CHRISTIAN RELIGION, containing the universal Theology of the New Church*) with an astonishing activity for a man of his years; as is remarked by a gentleman who resided there at the time, in a

letter bearing date January 26, 1771, wherein among other particulars he expresses himself as follows: "He (*Swedenborg*) is now indefatigably employed in bringing forward his new work, and I must say, in a manner quite astonishing, and indeed more than human; for he has sixteen pages printed every week, half smaller than that of all his other works. Only consider, that for every printed page he must write out four pages of MS. copy, and he has two sheets or sixteen pages quarto printed weekly; so that he must write out eight sheets per week. He saith this work will contain about eighty sheets;* and what to me is quite incomprehensible, he never has a single line left behind. He has calculated already that the whole cannot be completed before next Michaelmas," &c.

When Swedenborg had finished this most important work, he returned to England, where he was for a while employed in the composition of an appendix to it; but towards the latter end of the year 1771, he was attacked with a stroke of the palsy, of which, however, he gradually recovered, as will appear from the following affidavit of Richard Shearsmith and his wife, the people with whom he lodged at the time of his death; which affidavit was taken in 1785, in order to refute an insidious calumny propagated against this extraordinary man after his decease, by one of his own country, a clergyman, who had always been his bitterest enemy, namely, the rev. Mr. Matthesius, who maliciously published the infamous report of Swedenborg's having been mad, which was also *charitably* introduced by Mr. John Wesley in his *Armenian Magazine*. Matthesius, to complete his revenge against the writings of a good man, (who during his life never did him or any other person the least injury) gave it out after his death that Swedenborg, in his last hours, had made an open recantation of all his theological tenets. It is very remarkable, that since this manifest act of profanation, Matthesius has been very severely punished, by being *seized with madness himself*, which happened publicly one day when he was in the Swedish church and about to preach, and which increased to such a degree, that he was officially recalled from his place which he held here in the Swedish church, and is still living in the same state in Westrogothia, an awful example of the dreadful visitation which often awaits profanators of the truth. As such invidious reports, however, gained ground abroad, and greatly prevailed with some, so as to reject the truth offered in our author's writings, it was thought necessary, in 1785, to clear up this dangerous report of Swedenborg's pretended recantation. In consequence of this resolution, Mr. Thomas Wright, of the Poultry, watchmaker to his majesty, and Mr. Robert Hindmarsh, of Clerkenwell Close, printer to his royal highness the prince of Wales, went together to the house of Mr.

* This work was indeed comprised in 68 sheets, but had Swedenborg been able at that time to have completed and subjoined to it the whole of his appendix, it is more than probable, it would have exactly answered to the above number. Speaking of this appendix, we will beg leave to observe, that what was printed in London after his decease, is but an incomplete part of the same; the truth is, (as we were informed by Dr. Messeter, in whose hands this valuable manuscript was left) that nearly one half of the copy had been mislaid, and finally lost, at the doctor's house.

ard Shearsmith, peruke-maker in Cold Bath Fields, where Swedenborg resided at the time of his death, and there were informed that the report was a contrived falsehood of Matthesius's own invention, and the said Shearsmith and his wife offered to make their own affidavit of the same, which was accordingly done before the mayor of London for the time being, in manner and substance as follows :

Affidavit taken before the Right Hon. Thomas Wright, then Lord Mayor of the City of London, on the 24th November, 1785, viz.

That towards Christmas 1771, Mr. Swedenborg had a stroke of palsy, which deprived him of his speech, which he soon recovered, yet remained very weak and infirm. That towards the end of January 1772, he declared to Elizabeth Shearsmith (then Reynolds) to Richard Shearsmith's first wife (then living) that he should die on such a day; and that the said Elizabeth Shearsmith thinks she can safely affirm on her oath he departed this life exactly on the day he had foretold, that is, one month after his prediction. That about a fortnight before his death he received the Lord's supper from the hands of Mr. Ferelius, a Swedish minister, to whom he earnestly recommended to abide in the truth contained in his writings. That a little while before Mr. Swedenborg's decease he was deprived of his spiritual sight, on which account, being brought into very great affliction, he vehemently cried out, *O my God! hast thou then forsaken thy servant* at last?* But a few days after he recovered again his spiritual sight, which circumstance appeared to make him completely happy, that this was the last of his trials. That during his latter days, even as on the former, he retained all his good sense and memory in the most complete manner. That on the Lord's day, 29th March, hearing the clock strike, Mr. Swedenborg asked his lady and her maid, who were then both sitting by his bed side, what was o'clock, and on being answered it was 5 o'clock, he replied, *Well, I thank you, God bless you both,* and then a little moment after he gently gave up the ghost. Moreover, that on the day before, and on that of his departure, Mr. Swedenborg received no visits of any friend whatever, and these deponents never heard him, either then or before, utter any thing that had the least appearance of relation to a recantation."

RICHARD SHEARSMITH.

ELIZABETH SHEARSMITH.

Sworn 24th Nov. 1785, Before me,

THOMAS WRIGHT, MAYOR.

To this affidavit (saith the French editor of the excellent abridgement of Swedenborg's works printed at Strasbourg in 1788) we will

The gentleman from whose letter we have given an extract, farther observes, with respect to the title assumed by Swedenborg in his last printed book, namely, that of the SERVANT OF THE LORD, "according to my way of thinking, I could not conceal from him my astonishment, on his giving him-
self the character of a Servant of the Lord Jesus Christ;" but he replied, *as we asked, and I have not only obtained leave, but even received express positive orders so to do.*

add, having received it from creditable persons, that a few days before Swedenborg's death his intimate friend* addressed him in the following manner: "In the name of God, in whose presence you are soon going to appear, and in the name of sacred friendship, declare to me, I beseech you, if all you have written is truth itself?" Swedenborg answered him, "The doctrine I have set forth to the world is true, it has been revealed to me, and from and after the year 1780 it will spread very much."

CALVIN'S OBJECTIONS ANSWERED.

(Continued from page 308.)

The third remark of our correspondent is, *That faith in the sacrifice and atonement of Christ for sin, is the great principle of the christian religion, as well according to the gospels, as the Acts and Epistles of the Apostles.* This we flatly and positively deny, and that for the following reasons:

First, Because the doctrine of Christ's atonement necessarily implies a plurality of persons in the godhead, which has already been proved in this magazine to be an irrational, blind, and absurd fiction.

Secondly, Because it further implies, that Jesus Christ is not the *only* God; but that there is a father distinct from, and superior to him, who breathes out vengeance against the whole human race, and cannot be reconciled to them without the unmerited sufferings and cruel death of an innocent person, even of his own son. This, we will be bold to say, is representing the God of mercy and compassion as worse than Moloch himself, who was content with the sacrifice which his devotees made of their children, without having recourse to the offspring of his own loins to gratify his insatiate lust of

* As a strong confirmation of the above testimony, *I Benedict Chastanier*, A. M. surgeon, of No. 62 Tottenham Court Road, am happy in being able to declare, that I had it from the mouth of the late rev. Dr. Hartley, that he was the very friend alluded to in the above article; for this respectable clergyman of the church of England declared to me, on the very first visit he paid me in 1778 at my house then in Grafton-street, Soho, that three or four days before Swedenborg's death he waited on him with Dr. Messeter, and in the doctor's presence earnestly pressed him openly to declare whether all he had wrote was strictly true, or whether any part or parts thereof were to be excepted? "I have written, answered Swedenborg, with a degree of warmth, nothing but the truth, as you will have it more and more confirmed hereafter all the days of your life, provided you always keep close to the Lord, and faithfully serve him alone, in shunning evils of all kinds as sins against him, and diligently searching his sacred word, which from beginning to end bears incontestible testimony to the truth of the doctrines I have delivered to the world." Dr. Messeter, lately deceased, has also more than once affirmed to me this plain declaration of his intimate friend, Dr. Thomas Hartley, as witness my hand on the Lord's day, 9th of May 1790.

BENEDICT CHASTANIER.

od. Yet (horrid thought!) such is the God that modern christians worship, and such the grand principle of their false theology.

A *third* reason why we deny, that faith in the sacrifice and atonement of Christ is the great principle of the christian religion, is, because it is nowhere asserted to be so in the Word of God; but, on the contrary, it is the plain doctrine of Scripture, that christianity is founded on an acknowledgment of one God, on faith in Jesus Christ that one God, and on repentance or a life according to his commandments. These are the fundamental constituents of the christian religion, into which the idea of vicarious sacrifice and atonement, as generally understood, cannot possibly enter, and with which it cannot by any means be reconciled. For if it be once admitted, that redemption consists merely in the sacrifice and atonement of Christ, as near as whereby the wrath of the father was appeased; and if, in order to be justified and saved, man needs only to have faith in the merits and righteousness of the Son of God; how natural is it to conclude, that actual repentance is a vain, unnecessary, if not a dangerous work: seeing that redemption is already finished by the passion on the cross, and man's salvation already accomplished, without the necessity of his co-operation! The danger that naturally arises from such a doctrine as this, is too evident to need pointing out to any person of sober reflection; for thus all the precepts in the Word, relating to love and charity, to newness of life, repentance, and regeneration, would be of no more real use to man, than so many pages of blank paper.

“But,” our objector will say, “what then is meant by the sufferings and death of Jesus Christ? If they were not to satisfy the vindictive justice of the Father, by bearing in his person the punishment due to our offences, what was their end and design?” To this we answer, His sufferings and death were the necessary means for effecting the work of redemption, which consisted, not in any atonement for the offences of others, for it is neither agreeable to the laws of God or man that the innocent should suffer for the crimes of the guilty; nor in the appeasing of any wrath which God the father entertained against the human race, for no such wrath ever existed; but in a real subjection of the powers of darkness, those evil spirits of hell which began to predominate over the whole universe, and which, if not checked by the omnipotence of the Lord's divine arm, would not only have prevented the future salvation of mankind, but would also have so far gained an ascendancy over the very angels in heaven, as to deprive them, first of their integrity, and then of their supreme felicity; for all evil is of a *contagious* nature, and can be resisted by *none in the universe*, but the Lord alone. Wherefore it became absolutely necessary, in order to preserve the heavens in their state of purity and happiness, and to deliver the church on earth from the assaults of hell, for Jehovah God himself to come down among men, to clothe himself with human nature, and in his own divine person work out redemption. This he effected by permitting that Humanity, which he received from the Virgin Mary, to be assaulted with temptations from evil spirits, in which he fought against them, and by his own power conquered and put them to flight. Every external suffering in his body corresponded with some internal tempta-

tion from hell, and was in fact a consequence thereof; for all the stripes, buffetings, and contempt he endured, and which were inflicted upon him by the Jews, did not solely originate with them, but they treated him in that manner in consequence of being instigated thereto by evil spirits, with whom they were in spirit associated. Hence we find him sometimes rebuking the devils, and sometimes their associates, the Jews.

But the manner of fighting in spirit, is different from the mode practised by men in the natural world. When our Lord was buffeted, he did not return a *similar* assault, and in *that manner* conquer; but he with patience submitted, either holding his peace, or simply saying, "Why smitest thou me?" Yet even this submission in the external corresponded to a complete victory in the internal; and while a single Jew apparently triumphed in the flesh, in the spirit a whole legion of devils was put to flight. So at the time of his crucifixion, instead of delivering himself by the weapons of this world, or miraculously coming down from the cross, he only says, "Father, forgive them, for they know not what they do." Yet even then his patient submission to the death of the cross, corresponded to his complete victory over all the powers of darkness; and (what is wonderful to contemplate, but incredible to the merely natural man!) the moment in which the Jewish nation vainly triumphed in the death of our Lord's *material* body, that very moment he glorified his Humanity, vanquished all the hosts of hell, completed his triumph over every spiritual enemy, and restored to the church on earth, as well as to the universal world of spirits, that liberty of which they had heretofore been deprived.

Such then was the end and design of all our Lord's sufferings and death, and such the nature of redemption, which was effected by Jehovah himself, whose essential Divinity is called the Father, whose Humanity is called the Son, and whose powerful Operation is the Holy Spirit.

(To be continued.)

A TREATISE ON THE NATURE OF INFLUX

[BY EMANUEL SWEDENBORG.]

1. Three different opinions or hypotheses have been advanced, to account for the communication between soul and body, and for the operations of the one on, and jointly with the other. The first hypothesis attempts to solve the matter from physical or natural Influx, that is, from body acting on spirit: The second, from a contrary influx, or from spirit acting on body: And the third, from a settled law of sympathy or harmony between both, established at the creation.*

The first of these, viz. physical Influx, takes its rise from the fallacy of sensible appearance: Thus the objects of vision, by striking

* Called by the author, *Harmonia preestabilita*.

the eye, seem to produce the sensation of sight in the soul; speech, to excite that of hearing, through the impression made on the ear by the motion of the air; and so in like manner as touching the other senses. Now, as the organs of sense are in contact with the material world, and as the faculties of the mind seem to be affected according to the impressions made by matter on those organs, therefore the old philosophers and schoolmen adopted this hypothesis of physical or natural Influx.

The second hypothesis, called *Spiritual Influx*, (and by some *Occasional Influx*) is founded on the true order and nature of things; for the soul being a spiritual substance, and consequently of greater purity than the body, as also of an higher and interior nature, it follows that it must have the pre-eminence and influence over that which is more gross, as being inferior and exterior to it; or, that the principal, which is spiritual, should exercise agency and rule over that which is material, and not contrariwise; consequently, that it is the soul which sees and hears through the rightly disposed organs, and not the latter that conveys sight and hearing to the soul.

The third hypothesis is called that of Harmony, or consent established by the law of creation; which is founded on a false conclusion, that the soul acts jointly and at the same instant with the body; or all operation is first successive, and then conjunctive, or simultaneous with the thing acted upon. Now successive operation is called *afflux*, and simultaneous operation is called Harmony; as when the mind first thinks and then speaks, or first wills to do a thing and afterwards acts. And therefore it is nothing less than a deception from false reasoning, to go about to establish simultaneous operation, without first allowing that which is successive. Besides these three opinions or hypotheses, concerning the communication betwixt soul and body, no other can be conceived; for the soul must act upon the body, or the body upon the soul, or both in conjunction by consent.

2. Forasmuch as the doctrine of spiritual Influx (or the operation of spirit upon matter, and not *vice versa*) is founded upon the order and laws of the Creator, therefore it is received by the wiser part of the learned world, in preference to the other two opinions; for every thing that is according to true order, is truth; now truth, by a native kind of evidence, carries with it a degree of clearness, even in hypothetical matters, though these be but as the twilight of reason. The obscurity in which the subject before us is involved, may be accounted for from human ignorance concerning the three following particulars: 1st, As to the nature of the soul; 2dly, As to what we are to understand by the word Spiritual; and 3dly, What by Influx: Wherefore these three things are to be explained in order to a rational comprehension of it; for what is merely hypothetical is not truth itself, but only conjecture concerning it, and may be compared to a picture on a wall confusedly seen by star-light, which the mind figures to itself according to the representations which fancy gives it; but when the sun is risen, and we behold it in clear day-light, the whole appears distinct in every part according to its true delineation. In like manner, the truth here investigated, arises out of the obscurity of an hypothesis into the light of evidence, when it is once clearly

known what is the difference between things spiritual and things natural; 2dly, What is the true nature of the human soul; and 3dly, How this receives its Influx from God, and transmits it through the perceptive faculties of the mind to the body. But these things can only be taught by one, who, through the Divine favor, has been allowed to hold communication with angels in the spiritual world, whilst in the body with men in the natural world. And as this privilege has been granted to myself, I have been enabled to make them manifest, as may be seen in a book entitled *De Amore Conjugiali*.* Who does not, or at least may not know, that the blessings of Divine love and of a true saving faith, [*Bonum Amoris and Verum Fidei*] are the gifts of the God of love and truth; do proceed from him by way of Influx into the souls of men; are intellectually experienced in their minds; and flow from their thoughts into their words, and from their wills into their actions? And that this is the source and procedure of spiritual Influx, shall be made appear in the following articles: I. That there are two distinct worlds, the one spiritual, in which are spirits and angels; the other natural, inhabited by the human race. II. That the spiritual world did exist and does subsist proximately from its own spiritual sun, and the natural world in like manner from its own natural or material sun. III. That the sun of the spiritual world is (as to its essence) pure love from Jehovah God, who is in the midst thereof. IV. That from this sun proceed heat and light, and that as the heat proceeding from it is in its essence love, so the light proceeding from it is in its essence wisdom. V. That both this heat and this light communicate with man by Influx, the heat with his will, therein producing the good of love, [*Bonum Amoris*] and the light with his intellect, therein producing the truth of wisdom [*Verum Sapientiæ*]. VI. That this heat and this light, or this love and this wisdom, are emanations from God in one conjunctive Influx [Influence] into the soul of man, and through it [the soul] into his mind, affections, and thoughts; and are from thence derived into his corporeal senses, speech, and actions. VII. That the sun of this natural world is pure material fire, and that from or by this sun did exist and does subsist this our world of nature. VIII. Hence it follows, that whatever proceeds from this material sun, considered in itself, must be void of life. IX. That the spiritual principle invests itself with material nature, as man does himself with his garment. X. That spirit thus clothed with matter in man, renders him capable of being a rational and moral agent, and so at once both spiritual and natural [*spiritualiter naturalis*]. XI. That the reception of this Influx is according to the state of love and wisdom in man. XII. That the human understanding may, by due culture and improvement of the rational faculties, be elevated even to a degree of angelical wisdom; and the human will, if the life be good, be kindled into a flame of seraphic love; but then such an elevation of love can only take place, where the will and practice are conformable to the dictates of wisdom in the understanding. XIII. That the case is quite otherwise with the brute creatures.

* The sections referred to in this Latin work are as follow: No. 326 to 329, No. 315, No. 380, and No. 415 to 422.

IV. That there are three degrees of order, both in the spiritual and in the natural world, hitherto unknown, according to which the laws of Influx have their operation. XV. That the ends proposed, (or that for the sake of which any thing is done) as they are first in the attention, so are they first in order: In the second degree of order, are the causes or means used to accomplish those ends: And in the third degree of order, are the effects, or the accomplishment itself. XVI. That the nature and process of spiritual Influx may be elucidated from the foregoing principles, which shall now be distinctly, but briefly considered.

(*To be continued.*)

TO THE EDITORS.

GENTLEMEN,

In your Luminary of June last, two notes of request, from correspondents, have engaged my attention: And should the necessity of inserting the following remarks, in answer to *Amicus*, not be superseded by a more pleasing and lucid reply, you are at liberty to publish them, as the most rational and spiritual explanation that, in my humble opinion, can be resorted to on the occasion.

The passage that I allude to, and which is quoted by *Amicus*, is in the writings of *Solomon*, (Ecclesiastes vii. ch. 28 v.) and runs thus: "One man in a thousand have I found; but a woman, among all these, have I not found." Before I enter upon the train of my intended remarks, I would beg leave, once more, to observe, (as I have already done in the first volume of your Halcyon Luminary, page 201) that, as a man of the Lord's new church, I do not consider the writings of *Solomon* of equal grade with those of *Moses* and the Prophets, for reasons there advanced. Yet still, I have often been charmed and edified in perusing the singular pages of this Royal Mystic, and am satisfied that no man, in his day, was more deeply read in that science of sciences, the doctrine of correspondency, whereby moral and spiritual truths are exhibited and illustrated by natural objects and images. Whoever, therefore, is yet ignorant of, or unacquainted with, this antient and sublime science, can have no adequate views of the force and beauty of ten thousand passages in the sacred pages; and, in the present instance, may be led to a conclusion on the subject, very different from truth, or from the design and opinion of the author.

Solomon's singular declaration, in the passage alluded to, was never designed, in my opinion, to apply to the different natural sexes; but rather to spiritual principles, which indeed are the ground of the natural distinction of the sexes of mankind; and however visionary and incapable of proper proof this idea of the subject may be viewed by some, I am persuaded that it contains more of fact than fancy, and is equally susceptible of proofs from Scripture as it is from reason and observation.

The grand and distinguishing characteristics of human nature, by which we are distinguished and exalted on the scale of beings, above the crawling worms, and the beasts that perish, are rationality and

free-will: These, when in a pure and uncorrupted state, may be justly considered as the *image* and *likeness* of God: The rational principle in man being a recipient of the Divine *wisdom*, and an *image* of that wisdom; while the *will*-faculty in man is a *likeness* of the Divine love, and a recipient of that love; and the correspondence of these two spiritual principles, both in their origin and interior form, to the two natural sexes of human nature, is very striking, and worthy of the deepest attention, though the subject is too diffusive for the limits of this essay. It will not be denied that *rationality* appears the most predominant principle in the male sex, and *love* or affection, most predominant in the female sex. Rationality also, is apparently more rough, masculine, and unyielding, than affection or love; and this masculine unyielding roughness is certainly more peculiar to the male sex than to females, while love and affection in all its attractions, appear to have its peculiar residence in the female sex, and is manifested even to the ultimates, in the beauty of form, and yielding softness of the voice, &c. &c. Not that it is insinuated females are destitute of a *proper* measure of rationality, or the males of affection: we only allude to the most prominent feature, or principle, in each sex.

And hence the *Church* of Christ, whose chief or most prominent principle is, or ought to be, *love* to the LORD, is described in various parts of the sacred writings under the character of a woman—a virgin—a bride; while the LORD JESUS CHRIST, who was and is the *Essential word* or uncreated *wisdom*, is called her bridegroom, and her husband. And indeed, until the rational faculty in man is united to the will, as in sweet marriage union, the work of regeneration, purification and salvation, cannot succeed or be effected in any good degree; let every *woman* then, be in subjection to her own *husband* in the LORD; or in other words, let every man of the Church (*Homo*) have his *will*-principle subdued to a state of obedience to his enlightened *understanding*, and both to the precepts of Divine Wisdom as revealed in the sacred pages, agreeably to the Divine Will and Wisdom of the Creator, when he suggested that Adam and Eve should be, in consequence of their conjugal union, “*one flesh*.”

From the sacred Scriptures also, when duly attended to, much light is cast upon the present subject, sufficient to incline us to conclude that the lesson which king Solomon wished to inculcate by the singular declaration, that “one man in a thousand he had found, but a woman, among all these, had he not found,” was this, viz. That, notwithstanding the *rational* principle in man, and the principle of *faith* in the church, was, in his day, miserably adulterated and falsified by erroneous creeds and doctrines; yet, that the *will*-principle of man, and of the church collectively, was then in a much more miserable and depraved state, so that no pure *love* to God, or affection for his holy precepts, was any longer discernible, or to be seen.

The Mosaic history of Adam and Eve (which doubtless is a sacred and inspired representation of the gradual corruption and fall of the most ancient church) seems to have some bearing upon the present subject. Adam is represented as having no *daughters* and but two sons, to teach us that the church, and man of the church, was not then so prolific in affection or love to God as in vain *reasoning*, and an inquiry after *truth*, which latter, in such case, generally falls a sacrifice to the jealousy and pride of those vain reasonings.

The declared *cause* of the Noatic flood, also, reflects some light upon our subject. It is said (Gen. vi. ch. 1, 2 and 3 v.) “*When men began to multiply on the face of the earth, and daughters were born into them, that the SONS of GOD saw the DAUGHTERS of MEN that they were fair ; and they took them wives of all whom they choose.*” Upon which it is immediately added, (by way of punishment for such doings) “*And the LORD said, my spirit shall not always strive with man, for that he also is flesh, yet his days shall be an hundred and twenty years.*” Now, viewing these words according to the mere literal sense, we are left at a loss to conceive the nature of the crime for which the LORD thus threatened to forsake the human race, and to shorten their days ; neither part of which threatening was ever, in reality, fulfilled. That the LORD should be displeased at men for marrying wives of their own choosing, and not from any mercenary or licentious principles, but because they were *fair*, and attracted their affection, is rather enigmatical ! One thing is certain : the age of man was not cut down to 120 years after this denunciation ; for we read of Shem, who was then but two years old, living 598 years after that, his son lived 438 years, his grandson 433 years, and so on down to Terah, the father of Abraham, who lived 205 years.

Would it not be much more rational then, and more consistent to truth and matter of fact, to understand this passage thus : That after a certain period, the most antient church (called Adam) began to indulge in evil *affections*, and to immerse therein the truths of *faith*, until this unnatural union closed up the interiors of the mind, so that they could no longer be visited, or operated upon, by God, in that very interior way which they were capable of before ; namely, by interior perception, but in a more *external* way, such as the conscience or judgment would admit of : This change of dispensation is represented by the LORD’s determining to strive no longer with these people, (that is in the former way) because, as it is added, they were now become *flesh*, (or more sensually inclined) yet, that he would still afford them such necessary remains of wisdom and of love as would correspond to their then fallen state. These remains are represented by the number 120, the years of their life ; or in other words, the states of goodness (or 10) *multiplied* into the states of truth, (12) which produces 120. That 10 represents the holy things of love and obedience to God’s commandments, is, because the 10 commands contain all our duty to God ; and that 12, signifies all necessary *truths*, in the complex, is, because the 12 patriarchs, and afterwards the 12 apostles, were the medium of transmitting down to posterity the truths of revealed religion.

Again, a few more rays of spiritual light may be reflected on this subject, by referring to the xxxvi. ch. of Genesis and 2 verse, compared with I. of Chronicles, ch. i. 52 v. In the former it is said that Aholibamah was Esau’s wife ; but in the latter it is said that Aholibamah was a duke of Edom.

Now, Aholibamah, in the Hebrew, signifies, *my tabernacle* ; or, in other words, *The LORD’S Church* : which is sometimes represented by a male and then again by a female, according to the principle which then predominates therein ; a *female*, if love or affection be the ruling

principle, but a *male*, if reason or faith then prevails therein, (see also Jeremiah xxiii. ch. 6 v. compared with xxxiii. ch.)

From the above remarks and observations, founded in reason, and corroborated by Scripture, is it not probable, if not plain, that it was the state of the *church*, and the man of the church, which Solomon intended to describe and set forth, in Ecclesiastes, informing us of this awful and affecting truth, that, notwithstanding there were but few spiritual males (or pure uncorrupted truths, unmixed with error) in his day, yet, that the *will-principle*, or the *affections*, were still in a more extinguished state, as to love to God! O, that it was not the case at present! But alas! the church, it is to be feared, is no longer to be compared to a *bride*, the Lamb's wife, (Rev. xii. ch. 2 v. xxi. ch. and 2 v.) but rather to a harlot, or a woman defiled by adultery, (Rev. xvii. ch. 4 and 5 v.) I could greatly enlarge on this subject, but must now conclude, lest I exceed due bounds.

Baltimore, 14th July.

JOHN HARGROVE.

FOR THE HALCYON LUMINARY.

"And there shall be on every high mountain, and on every elated hill, rivulets, streams of waters, in the day of the great slaughter, when the towers shall fall. For the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day that the Lord will bind up the breach of his people, and heal the stroke of their wound." Isaiah xxx. 25, 26.

The Holy Word is the bread which nourishes the soul and prepares and qualifies it by a life of love and charity for that eternal happiness to which all are invited without respect of persons. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." Psalm xix. 8. We are directed to search the Scriptures, because they testify of their Divine Author, the supreme object of our reverence and regard. We are encouraged to the discharge of this duty by his express command. "Seek ye first the kingdom of God and his righteousness, and all things shall be added unto you." The culpable neglect, therefore, of a duty so important to our present as well as future welfare, has a tendency to leave the soul in its natural or unconverted state, in which all the learning of the schools is as a shade, compared with the wisdom which is from above, pure, peaceable, full of mercy and good fruits. Such is my affection for the Divine truth, that when I first read the epithet applied by Anaximander to the passages of which he requested an explanation, my feelings were wounded. Permit me to warn him and all others who trust in mere worldly science and thus lean on their own understanding, of the dangers to which they expose themselves. They are denominated a rebellious people, lying children, children who will not hear the law of the Lord. And their real condition, as being without truth, thus also without genuine goodness, is described in the 12, 13 and 14th verses. It may be observed that the literal sense of the Scriptures is liable to perversion. That sense

has been corrupted by Protestants as well as by the Romish hierarchy ; it is a tenet of the latter that the human of the Lord is not Divine, wherefore it transferred to itself all the power of the Lord. The Protestants have adopted the doctrine of faith alone, also implying a denial of the Divine humanity, building the whole structure of their theology on a single dictum of Paul falsely understood, and thereby making no account of whatever the Lord has taught concerning love, charity and good works. This apostacy and defection has become so universal as to endanger the safety of the christian church itself, and thereby of mankind in this lower world. Every one must be sensible how prone they have become to indulge their ruling passions and propensities. The whole of Christendom is in arms, and the rulers of our own country have also, at length, engaged in the sanguinary strife. Hence there is strong reason to hope a change for the better, a *novus ordo sæculorum*, when mankind are to be restored from the abyss of falsity and of consequent evils into which the generality has fallen, and be restored to the glorious and only real liberty of the children of the Most High. This new and happy state is prefigured in the verses above cited. Their spiritual signification is briefly unfolded in the work entitled *Apocalypsis Explicata*, No. 401, as follows : These things are spoken of the Last Judgment, which is understood by the day of the great slaughter, when the towers shall fall ; by the falling of the towers, are meant such as are in evils, and consequently in falses, in particular they who are in the love of domination by means of the holy things of the church, as may be seen in the Treatise of the Last Judgment, No. 56, 58 ; that afterwards, they who are in love to the Lord, and in charity towards their neighbor, will be enabled to understand truths, is meant by there being on every high mountain, and on every rising hill, rivulets or issues of waters ; on a high hill, are signified such as are in the good of love to the Lord, for a high mountain signifies that good ; upon an elated hill, those who are in neighborly love : for hill signifies that species of goodness ; rivulets and streams of waters denote intelligence from truths ; that then truth in the spiritual kingdom of the Lord will be as the truth was previously in the celestial kingdom, and that truth will then in the celestial kingdom be the good of love, is signified by the light of the moon becoming as the light of the sun, and the light of the sun seven-fold as the light of seven days : for by light is signified Divine Truth proceeding from the Lord ; by the light of the moon, Divine Truth in the spiritual kingdom ; and by the light of the sun, Divine Truth in the celestial kingdom ; by seven-fold is signified what is full and perfect, and so it is when truth becomes good or goodness in form. It is clear that the sun and moon on the earths are not here meant, but the sun and moon in the heavens.

In the day that the Lord will bind up the breach (fracture) of his people, and will heal the wound of the stroke. Here, by the fracture of people, is signified the false of doctrine, and by the wound, evil of life ; a reformation of doctrine by truths is signified by Jehovah's binding up the breach of his people ; and reformation of life by truths is signified by healing the stroke of the wound.

It is my sincere wish that the person who asked for an explanation of the passages in Isaiah may be induced to think as well as write and speak with becoming respect of the Sacred Oracles. It is to be hoped his expression respecting them proceeded more from levity than any other cause. The heterogeneous and conflicting tenets which have been bolstered up on the mere literal sense of the Holy Scriptures, and on the Epistles of the Apostles, which were accommodated to the peculiar situation of the world at that period, have perplexed and disaffected great numbers of rational and well-disposed men. The spiritual and celestial doctrines of the New Church will now enable all who are desirous of acquiring genuine knowledge for the sake of promoting Uses, to acquire the one and perform the other to their present and future prosperity and felicity.

JUVENIS.

FOR THE HALCYON LUMINARY.

We are informed by the enlightened expositor of the doctrines of the New Jerusalem, that the book of Job is an ancient book, wherein indeed is contained an internal sense, but not in series, or in regular and connected order. It doth not treat of the holy things of heaven and the church, as the spiritual sense in the prophets, but is nevertheless an excellent and useful book. Commentators are of opinion it was written before the establishment of the Jewish Church. The author, in that case, belonged to the ancient Church represented by Noah and his posterity. The book itself has been generally viewed as an Allegory, representing those who are more in the intellectual principle, or the truth of faith, than in the good of life. We are taught that the end and design of temptations is to unite goodness with truth, and thereby to dispel the falsities which adhere to truth and goodness. On this ground permission was given to Satan, by whom is represented those who are in the pride of self-derived intelligence, to assault Job in the first instance by the deprivation of his sons and daughters, and the robbery or destruction of his worldly goods; and in the second, by impeaching through his supposed friends the integrity of his life. Thus was he finally brought to abhor his proprium, and to repent in dust and ashes, whereupon his spiritual captivity was turned, and the Lord blessed his latter end more than his beginning. Since no others can be let into spiritual temptation than such as are spiritual minded, or those who have a relish for Divine truths, and thus acknowledge the Lord in his Divine-human principle, it follows, that no one is permitted to be tempted to a degree greater than he is able to bear. Hence the petition, lead us not into temptation, has a reference to the process of regeneration, when a conflict takes place between our own evils and falses in the natural mind, and the good and true proceeding from the Lord in the spiritual man. But for the Divine protection by means of the angels, who are called ministering spirits to the heirs of salvation, the evils which have been rooted in our nature hereditarily and confirmed by previous habit, would be too strong for resistance. The Almighty himself, in his adorable human, then comes to our aid, and delivers us

om the evil. We have the infallible assurance of his holy word, that he will strengthen the afflicted upon the bed of languishing, and will make all his bed in his sickness.

The answer of Zophar in the 20th chapter, to the mournful complaints of Job in the preceding one, contains a just portrait of the wicked as to their real state and condition. I am glad to have it in my power to furnish an explanation of the 12th and following verses from the *Apocalypsis Explicata*:

“ Though evil be sweet in his mouth, though he hide it under his tongue, though he spare it and foresake it not, but keep it within his palate; his bread shall be changed in his bowels, the gall of asps is in the midst of him; he hath swallowed riches, and shall vomit them up again; God shall cast them out of his belly; he shall suck the poison of asps, the viper’s tongue shall slay him.” Hypocrisy is thus described, whereby man speaketh what is holy, and counterfeits good affections, and yet inwardly denies and blasphemes; his quality inwardly is described, by hiding evil under the tongue, and keeping it within the palate; that hereby good becomes infected with evil, and is cast out, is signified by his bread being changed in his bowels, and the gall of asps remaining within him; bread is the good of love, in the bowels interiorly, the gall of asps is good mixed with evil; that in the same manner truth will be cast out by the false, is signified, by swallowing down riches, and vomiting them up, and by God casting them out; this false is denoted by the poison of asps. It ought to be known, that good and evil, and the truth of good and the false of evil are commixed, when evil and false are in the spirit of man, and good and truth are in his outward conduct and conversation; but what is in the spirit of man, that is, interiorly, acts on the body, or the exterior, for it flows therein, and occasions the exterior, which appears as good and truth, to be like gall and the bitterness of wormwood, though it may seem as sweet before the world; and because such is the real quality of their speech and conversation, therefore afterwards, when man becomes a spirit, the good is separated from evil, and what is false from what is true, and good and truth are taken away, and thus man becomes his own evil and false: but it is to be known, that the commixture of good and evil and of the true and the false, is not the profanation of good and truth; profanation is only with such as at first received in the heart and faith, truth and good, and afterwards in heart and faith deny them.

The 16th and 17th verses are explained in the same work, as follows: These words relate to hypocrites, who speak well and smoothly concerning God, their neighbor, and of heaven and the church, when yet they think quite otherwise. And because they thus conspire by deceit to captivate minds, whilst they carry what is internal in the heart, it is said he shall suck the venom of asps, the viper’s tongue shall slay him; that they have no pleasure in either natural or spiritual good, is meant by not seeing the rivers, the floods of the brooks of honey and of butter: by rivers is signified the things which appertain to intelligence; by the floods of the brooks of honey and butter, the things of affection and love, which flow from intelligence, being the very delights of celestial life; every eternal delight of life is that of spiritual good and truth, from which arises the pleasure

of natural good and truth; but that sensation which is founded on hypocrisy is natural, separate from spiritual delight, which is turned in the next life into what is hideously infernal.

I hope these illustrations will in some degree satisfy the mind of your correspondent. I trust also they will not be without some use to those whose eyes have been opened to see and acknowledge the Supreme Divinity of the only wise God our Saviour, and be thereby led to trust in Him, that He may comfort them in the hour of temptation, and exalt them above the evils of their degenerate and corrupt nature, into the glorious freedom of his children.

JUVENIS.

TO THE EDITORS.

GENTLEMEN,

One who has been a subscriber to your very valuable 'Luminary' for the last eighteen months, and all that time considerably amused and interested in perusing it, takes the liberty of asking you to give in your next number, the spiritual meaning, or definition of the following passages in Paul's Epistles to the Corinthians. He is emboldened to make this request, by seeing the very polite manner in which similar requests have been received by you. X. Y.

Chap. 7, verse 1. Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman.

Verse 9. But if they cannot contain, let them marry: for it is better to marry than to burn.

Verse 29. But this I say, brethren, the time is short. It remaineth that both they that have wives be as though they had none.

Verse 36. But if any man think that he behaveth himself uncomely towards his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry.

Verse 37. Nevertheless, he that standeth stedfast in his heart, having no necessity, but hath power over his will, and hath so decreed in his heart that he will keep his virgin, doeth well.

Verse 38. So then he that giveth her in marriage doeth well, but he that giveth her not in marriage, doeth better.

TO THE EDITORS.

GENTLEMEN,

In the ninth verse of the fourteenth chapter of the second book of Kings, it is thus written: "*The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, give thy daughter to my son to wife; and there passed by a wild beast that was in Lebanon and trod down the thistle.*"

An explanation of the above recited passage will confer an obligation on one who venerates holy writ, and a constant admirer of your useful magazine. I anxiously look forward for the dawn of better times, and cannot but think that you are the instruments, in the hands

of Divine Providence, of dissipating the gloom which for ages past have hovered over the dark and benighted minds of those who earnestly seek Truth, and whose daily cry is, "Who can show us any good?"

A LOVER OF TRUTH.

TO THE
CLERGY OF THE UNITED STATES OF AMERICA,
ON THE
THEOLOGICAL WRITINGS
OF
THE HON. EMANUEL SWEDENBORG.

(Continued from page 304, and concluded.)

I wish only to observe on the subject, that it is impossible for you to read many pages of the writings in question, seriously and in a christian spirit, without discovering some things of importance, which must needs affect every well-disposed mind. You will see, for example, the divinity of the Christian Redeemer, and his one-ness with the father, principally insisted upon, and demonstrated with such a power of solid proof, deduced from the Sacred Scriptures in general, as will supply the most effectual antidote against the poisonous tenets of modern *Arianism* and *Socinianism*. You will see also the sacred doctrine of the HOLY TRINITY explained and elucidated, in a manner so simple and yet sublime, so agreeable to the Word of God, and at the same time so consonant to sound reason, so satisfactory to the understanding, and so edifying to the life, that you will wonder how so much darkness could ever prevail in the world, respecting so bright and clear a truth, but will wonder still more, that now the truth is discovered in its brightness, all mankind do not immediately assent to and rejoice in it. You will see likewise the *sanctity of the Holy Scriptures* taught and explained, and the hidden wisdom thereof opened and brought to light, by the *doctrine of correspondencies*,* with such a fulness of conviction, as will at the same time both greatly astonish and edify you, whilst it supplies an *internal evidence* of the divinity of the sacred Word, and particularly

* The doctrine of correspondence between things spiritual and natural, according to our author's testimony, is the only key by which the genuine internal sense of the Holy Scriptures can be opened and discovered; and this circumstance is remarkable in favor of his testimony, that by the help of this same key he was enabled to open the books of Genesis and Exodus, as well as the Revelations. *Grotius*, *Mede*, *More*, and others, who have labored to explain this latter book, all saw the necessity of some such key to effect their purpose; and *More's* treatise on *Iconisms*, is nothing but an imperfect sketch of the doctrine of correspondence. How far the interpretation of these expositors, for want of this key, fall short of our author's, both in point of clearness and fulness, must appear manifest to every intelligent and attentive reader.

of the apocalyptic* part of it, infinitely surpassing, yet not overturning, but confirming, all its *internal* evidence.

You will see further the purest, plainest, and most consistent *doctrine of life* presented to your view, and contrasted with those impure, dark and inconsistent tenets, which are at this day so frequently taught and circulated under the venerable name of christian precepts. And here you will be surprised to find, every evil of life, and every error of doctrine, detected and described, which in these latter times threaten the very existence of religion in the kingdom of the earth, and cause so much serious alarm in the minds of many christians, who look further than the mere skin and complexion of the church, to form a judgment of the soundness of its constitution. You will see also pointed out the root whence such anti-christian evils and errors have sprung, how they have all originated in mistaken ideas of the Divine being, his nature and mode of existence and operation, and in the consequent separation of the three *essentials* of christian life and salvation, viz. *charity, faith, and good works*. And whilst you lament the unhappy causes and consequences of such an unscriptural and irrational theology, which you will here see figuratively depicted under the significative images of *Dragon, Beast, false Prophet, and the great Whore*, mentioned in the Revelations, you will not fail to rejoice in the prospect of an order of pure truth and doctrine about to be manifested from heaven to mankind, signified and represented by the *Holy City of New Jerusalem coming down from God out of heaven*, whereby all false perverted principles of faith and life will be dissipated in such pure minds as are meet for its reception; and the understanding being enlightened, the will purified, and the life restored to the order of heaven, a near and blessed conjunction will again take place between the Creator and his creatures, predicted and described in these words: *The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them their God.*†

How far the author's interpretation of the apocalyptic prophecies, relating to the present corruptions of christendom, and the expectation of a blessed revival of the pure law and order of heaven amongst men, is agreeable to experience and fact, as manifested in the circumstances of the times, and in the external state of the christian world at this day, I leave to the determination of your own private and unpre-

* It is well known, that for some centuries in the earlier ages of the church, the authenticity of the apocalypse, which book is now received as canonical, was by some doubted and disputed. It will be the happiness of succeeding christians, who receive the testimony of our author, to be convinced of the Divine origin of this extraordinary volume, by such unequivocal characters of authenticity, arising from its internal sense, now opened and explained, as will leave in the believing mind no longer room for doubt or disputation, but will, on the contrary, excite the most devout thanksgiving to the Father of Mercies, for having been graciously pleased to preserve in the church a code of prophecies, the remarkable accomplishment whereof, if duly attended to, will be found to supply an evidence in favor of Divine revelation, equal at least, if not superior to, the most signal and best attested miraculous interposition.

† See Rev. xxi. 3.

judiced judgment; But surely the great overflowings of iniquity amongst all ranks and degrees of men; the general disregard shown to things of a serious and eternal nature; the small remains left of the fear of God, and a reverence for his laws in the minds of mankind; the various and violent disputings amongst different sects and parties respecting truth, *nation thus rising against nation, and kingdom against kingdom*; the growing denial of that most important and essential article of christian faith, the Divinity of the Christian Redeemer, whose very name it is become an offence to mention in most of our genteel circles; the difficulty of discovering where and what truth is, and the greater difficulty of holding fast to it, when it is discovered; the accumulated pressure of human miseries in their different forms and degrees, and especially the *inward* troubles and exercises which good men experience; not to mention the general apprehension prevailing in the minds of many serious persons, that some *extraordinary* operation of Divine Providence is *now* in agitation—all these, with *divers* other circumstances of a similar kind which might be adduced, are certainly strong collateral testimony in favor of his interpretation, and must needs have proportionable weight with candid and unprejudiced minds to incline them to believe it.

But after all, it is not the testimony of fact and experience uniting its evidence with that of our author's interpretation of prophecy; neither is it the brightness and power of Divine Truth discoverable in such interpretation; nor yet the consistency, the harmony, the clearness, the edifying tendency of every page of his theological writings, which will of *themselves* lead to conviction, and beget a full persuasion of the author's faithful testimony in your minds, or in the minds of others: To produce this happy effect, it is necessary that the reader's understanding be *previously prepared by a meet disposition for the reception of truth*, without which preparation, the truth itself, let it be ever so much confirmed, must needs appear untrue, and the more so, in proportion to the unprepared state of the mind and temper, agreeable to the declaration of the TRUTH ITSELF, "*He who doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved.*"*

If this consideration is permitted to have its due influence, it will doubtless lead you and every reader of the writings in question, to attend well to the spirit and disposition in which you read, from a prudent and profitable suspicion, that something may be wrong in the state of the person's mind who reads, as well as in the matter of the book which he reads, and that it is not always the fault of an author that his works are not generally received and approved. You will therefore begin like pure lovers of the truth, before you read, to remove from your hearts all those unreasonable prejudices and partialities, which might tend to blind your eyes, and pervert your judgments. You will recollect your Lord's words where he saith, "*I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes;*"† and with these words in your remembrance, you will see the expediency of putting away from you all that *mere wordly wisdom and pru-*

* See John iii. 20.

† Matt. xi. 25.

dence which they condemn, as tending to hide the things of God, and the equal necessity of cherishing that child-like and simple temper of mind, to which *alone* the things of God ever have been, and ever will be made manifest. You will be taught also by the same Divine words, in your examination of truth, not to place an ill-grounded dependance on any attainments of mere human science, or on any natural talents or intellectual abilities you may possess, knowing that such advantages, unless under the guidance of an humble and teachable spirit, have in all ages of the church excited the bitterest persecution against the truth of God, insomuch, that when this truth appeared on earth in person, the cry of *crucify him, crucify him*, was principally at the instigation of learned critics, deep-read scholars, admired orators, inquisitive philosophers, and especially of what were deemed at the time, able expositors of the divine oracles. You will be further cautioned by the above words, in your examination of truth, against that servile attachment to great names, and the influence of human authorities, which is ever suggesting the old question, *Have any of the rulers believed on him?* and remembering that rulers may be deceived, and have been deceived, as well as other people, yea, and are frequently more exposed to deception, as being more exposed to the temptations arising from an overweening conceit of their own *wisdom and prudence*, you will assert the freedom of thinking and judging for yourselves in that which so essentially concerns yourselves, and will be bold, in the pursuit of truth, not only to oppose all motives of worldly interest and honor, but even the most respectable powers and authorities amongst men, whensoever they stand in competition with the higher power and authority of that *wisdom which is from above*.

Commending you to the guidance of this wisdom in all things, and sincerely wishing you in possession of all its comforts, I remain, with all possible veneration for your sacred office and character,

*Your affectionate Brother and Fellow-laborer in the
Gospel of JESUS CHRIST, to whom be Glory and
Dominion in all ages.*

DICTIONARY OF CORRESPONDENCES.

(Continued from page 319.)

APOILLYON, (Gr.) **ABADDON**, (Heb.) **DESTROYER**, signifies the false principle in extremes, which, by a total falsification of the Word, hath destroyed the church.

APOSTLES. The twelve Apostles signify all Divine truths in the christian church, and therefore they are called holy. Their sitting upon twelve thrones and judging the twelve tribes of Israel, signifies that the Lord will proceed in judgment according to the truths and goods of faith and love. The word in general signifies those who teach the goods and truths of the church; and, in an abstract sense, the goods and truths themselves. The Lord's twelve Apostles who were with him in the world, were again commissioned by him to

preach the gospel of his new church and kingdom throughout the universal spiritual world. This was done on the 19th day of June, 1770.

APPEARANCE. With every celestial man, and every angel, even the most celestial, his propriety is nothing but what is false and evil; for it is an acknowledged truth, that the heavens are not pure before the Lord, and that all good and all truth are of the Lord alone; but in proportion as man and angel is in a capacity of being perfected, so by the Divine mercy of the Lord he is perfected, and as it were receives the understanding of truth, and will of goodness; but that he possesses them, is only an *appearance*. That man doth not live of, or from himself, is an eternal truth; but yet, unless it *appeared* as if he lived of himself, it would be impossible for him to live at all. Evil and wrath are attributed, in the Word, to the Lord; when notwithstanding nothing but good proceeds from him. When *apparent* truths are taken for *real* truths, then they are confirmed, and become fallacies.

APPEARANCES. Essential Divine truths are such, that they cannot in any sort be comprehended by any angel, still less by any man; inasmuch as they exceed every faculty of the understanding both of men and angels, in order therefore that they may have conjunction with the Lord, Truths Divine flow in with them in *appearances*, and then they can be received and acknowledged: this is effected in a manner adequate to the comprehension of every one. Wherefore *appearances* of truth, that is, truths angelic and human, are of a three-fold degree. *Appearances of truth*, are genuine goods and truths invested or clothed. The appearances of truth are innumerable. *Appearances of truth in the Word.* It is not sin and blasphemy to interpret the Word according to *appearances*, provided such interpretations are not formed into the principles of a system, and these confirmed to the destruction of Divine truth in its *genuine* sense. When man perceives the Word according to *appearances* of truth therein, the angels who are round about him understand it *spiritually*; thus the spiritual (principle) of heaven is conjoined with the natural (principle) of the world, as to such things as conduce to the life of man after death. If the Word had been written otherwise, no conjunction of heaven could have been given with man. There are *appearances* in the hells which are not real existences, but only the effects of phantasy and insanity, like the wild imaginations of a person in a delirious fever.

APPERCEPTION, in the works of Emanuel Swedenborg, denotes the exterior views or apprehensions of truth existing in the natural mind of man; whereas *perception* is a term applied to the more interior views thereof. There is actually given apperception from the sensual or exterior natural principle, and apperception from the interior natural principle, and apperception from the rational principle; for when a man is in interior thought from affection, and withdraws the mind from sensual things and from the body, he is then in rational apperception, for in such case the things which are beneath, or which are of the external man, are at rest, and the man is then almost in his spirit; but when man is in exterior thought, grounded in causes which exist in the world, in this case his apperception is from the

interior natural principle, the rational principle indeed flows in, but not with any life of affection; but when man is in pleasures, and in the delights of the love of the world, and also of self-love, in this case the apperception is from the sensual principle, his life is in things external or in the body, and admits no more from interior things, than may suffice to moderate and check his sallies into what is dishonorable and unbecoming: but the more external the apperception is, so much the more obscure it is, for exterior things are respectively common, (or general) inasmuch as innumerable interior things appear as one in what is exterior. The apperception of truth is from good, inasmuch as the Lord is in good, and gives apperception; when it hence receives truth, it then increases indefinitely; the case herein is like that of a little seed, which grows into a tree, and produces little seeds, and these next produce a garden, &c.

APPETITE and TASTE correspond with the desire of sciences (in the world of spirits).

APPLE OF THE EYE. (*Pupilla.*) "*He kept him as the apple of his eye,*" (Deut. 32. 10.) signifies that the Lord fights (together with man) against evils and falses from hell.

APPLE TREE, (the) (Joel, i. 12.) signifies sensual good and truth, which is the ultimate of the natural principle.

APPOINT, (to) (Gen. 24. 14.) signifies to join together. To appoint over any thing, signifies to set one over who may preserve order, thus also to bring into order.

APPROACH. (to) So far as man approaches or draws near to the Lord, in the same proportion the Lord draws near to man. To approach near, (Gen. xx. 4.) signifies to touch or to consult in any manner. To approach the Father, and not Jesus Christ, is out of one to make two, and so to worship that Divine (principle) without the Lord, which is in him, by which also the idea of man perishes concerning the divinity of the Lord.

APPROPRIATE. (to) Divine Providence doth not appropriate good nor evil to any one, but self-derived prudence appropriates both. The goods of love and the truths of faith are not appropriated in temptations, but after them. The love of good and truth cannot be appropriated to man apparently as his own, unless he is in a state of freedom. Man appropriates to himself whatsoever he believes he does from himself. The life of the Lord is so appropriated to the angels, that they perceive to live as it were from themselves, but yet they know that it is not from themselves. Appropriation of good is its implantation in the will. Appropriation of good with man is the faculty of receiving, which faculty is given to him by the Lord through regeneration. Whatsoever man from his will thinks, speaks, and acts, as well good as evil, is appropriated to him, and remains. The appropriations of evil in the things of the church, are the adulterations of good.

AR, (Deut. ii. 17.) signifies good not as yet defiled with falses. **Ar of Moab,** (Is. xv. 1.) signifies the doctrine of those who are in truths from the natural man.

(To be continued.)

AN ACCOUNT OF INFANTS, OR LITTLE CHILDREN, IN HEAVEN.

[BY BARON SWEDENBORG.]

(Continued from page 312.)

It has been showed to me by a manner of communication common in the other world, what kind of idea infants have of the objects they see; and it was found, that they all appeared to them as having life, from whence the idea of life became joined with all their thoughts. It appeared also to me, that children here on earth have much the same ideas in all their little diversions, as not having yet attained, like those of a more advanced age, to know by reflection what it is to want life.

It has been said above, that all little children are by disposition and genius distinguished into celestial and spiritual respectively: now they of the former class are easily known by this, viz. that there is something soft and gentle in all they think, say and do, as if it spontaneously flowed from a principle of good within, of love to the Lord, and to other little children; whereas the latter show not the like softness, but something quick and smart in all their behaviour. The like also appears in their resentment, and other ways.

Many may think that little children keep their state in heaven, and so continue children among the angels; and they who know nothing of the nature of angels, may be confirmed in this mistake, by seeing angels painted and carved in the churches: but the matter is quite otherwise; for as understanding and wisdom are essential to an angel, so children, being destitute of these, though among the angels, yet are not of their number; but as soon as they have attained thereto, they then first become angels; and then, which was matter of wonder to me, they no longer appear as children, but as adults, having, through wisdom, changed the infantile genius and character for that which is angelical. That children in heaven, when perfected in understanding and wisdom, appear in the form of adults, or as youths, is because understanding and wisdom is their true spiritual food; and what is nourishment to their minds, serves for the same to their bodies also, and this by correspondency; for the form of the body [with respect to all in the other world] is the form of the spirit within. It is here to be noted, that in heaven children advance not in their external form and appearance beyond youth, or the flower of their age, but stop there for ever:* that I might know this for certain, it was permitted me to converse with some that were educated in heaven as children, and grown up; and also with some others whilst they were children, and with the same afterwards when they had attained to their flower of youth; and from both I received information concerning their progression in life from state to state.

Innocence is the receptacle of all heavenly good things, and therefore the innocence of little children is the plane or ground of all their affections for good and truth, and consists in a resigned submission

* The flower of youth here meant, is with young men about the age of eighteen, and with young women about fifteen.

to the government of the Lord, and a renunciation of man's own will, who is only so far in innocence as he is remote from self, and so far only is he in the Lord, or partakes of his righteousness and merits: but the innocence of little children is not genuine innocence, because void of wisdom; for genuine innocence is wisdom, and so far only is any one to be reputed wise, as he is resigned to the will of the Lord, or is content to be under his guidance: and therefore children are conducted from their primary external innocence of infancy, to that internal innocence of wisdom, which crowns their education and progress; and when they have attained to this, their former external innocence, which was the ground of the latter, is joined with it, and so they become perfect children or angels. The innocence of children was imaged to me by the representation of a child in wood, with scarce any thing of life in it, but which was vivified gradually, answerably to the progress of children in their knowledge of truth, and their affection for good; and afterwards I had a representation of genuine innocence in a very beautiful child quite lively and naked: for the innocents which are in the inmost heaven, and as such nearest to the Lord, appear as little children, and some of them naked; for innocence is represented by nakedness without shame, as we read of the first man and his wife in paradise, Gen. ii. 25; but when they lost their innocence, they were ashamed because of their nakedness, and hid themselves, chap. iii. 7, 10, 11. In a word, the more the angels excel in wisdom, the higher is their degree of innocence; and the higher their degree of innocence, the more do they appear to one another as little children: hence it is, that infancy in the Word signifies innocence.

(To be continued.)

EXPLANATION OF EXODUS XXI.

(Continued from page 316.)

“Six years he shall serve”—that hereby is signified a state of labor and of some combat, and hence of confirmation of truth, appears from the signification of six years, as denoting states of labor and combat; that six signify labor and combat, and that years signify states. The reason why the confirmation of truth is also signified is, because spiritual truth, which is called the truth of faith, is confirmed by labor and combat. It is said somewhat of combat, because they who are in the truth of faith, and not in correspondent good of life, are not admitted into any grievous combat, that is, temptation, inasmuch as they would yield; for the Lord cannot flow-in with them by [or through] good, and thus defend them against the evils and falses which assault in temptations; they are only external men, and whatsoever flows-in from the Lord, this must flow-in by [or through] the internal man into the external; when they are not in the good of charity, the internal man is not open, for good is what opens that man, and what dwells there.

“And in the seventh he shall go forth at liberty gratis”—that hereby is signified a state of confirmed truth without his operation, appears from the signification of the seventh year, as denoting a state of

conjunction of good and truth ; for by the seventh year, is signified the like as by the seventh day or Sabbath ; that by this latter is signified conjunction of good and truth, or the heavenly marriage, thus a state of peace, which succeeds after a state of servitude, but in this passage, inasmuch as the subject treated of is concerning those who are in truth and not in correspondent good of life, by the seventh year is signified a state of confirmed truth ; the reason is, because with such there is not conjunction of truth and good, as with those who are in the good of charity, and are meant in the representative sense by the sons of Israel, but instead thereof there is the confirmation of truth ; and from the signification of *gratis*, as denoting without their operation ; for the truth of faith with them, when they are in labor and any combat, is confirmed by the Lord without any operation of theirs ; the like is signified by *gratis* in the Revelations : “ I will give to him that thirsteth of the fountain of the water of life *gratis*,” xxi. 6 ; again, “ He that heareth, let him say come, and he that thirsteth, let him come, and whosoever will, let him take the water of life *gratis*,” Rev. xxii. 17 ; and in Isaiah, “ Every one that thirsteth, go ye to the waters, and he that hath no silver, go ye, buy, and eat ; go ye, I say, buy *without silver and without price* wine and milk,” li. 1 ; where waters denote truths from the Word, wine denotes the truth of good thence derived, and milk the good of truth.

“ If he shall come in his body ”—that hereby is signified truth without delight, appears from the signification of body, as denoting truth alone, thus truth without its delight ; for by body is meant a man-servant alone, without a woman, thus without delight ; for the woman of a man-servant is delight conjoined to truth, as will be evident from what follows. With respect to this arcanum, the case is thus : the men of the external Church, who were represented by Hebrew men-servants, are they who learn truth from no delight, only because it is the truth of the Church, by which they believe that they can be saved ; this necessity is what enjoins them to learn and to know truth ; these are they who in the internal sense are meant by men-servants who come in their body, and go forth in their body ; with these truth alone is confirmed ; such in the other life are in the entrance to heaven, and not in heaven itself ; they are called cuticular, because in the Grand Man they correspond to the skin. But they who are in truth, to which good is adjoined, are they who in the internal sense are here meant by men-servants who come with a woman, for woman signifies good when man [*vir*] signifies truth, but in this case delight, for this is instead of good in the man of the external Church ; the good in which he is principled is not from a spiritual origin, but from a natural origin, for it hath its relish from the delight of living and teaching truth for the sake of gain or for the sake of honor, consequently for the sake of self ; this is the reason why it is called delight but not good ; it appears, indeed, as good in the external form, but whereas it is natural good, that is, whereas it derives its origin from the world and not from heaven, it is called delight. But good from a spiritual origin is meant in the internal sense by the woman, whom the Lord gives to his man-servant, but this cannot be conjoined, wherefore it was ordained, that when the man-servant went forth, the woman should be the Lord's, and also her sons and daughters ; for spiritual good is good,

not for the sake of gain, nor for the sake of honor, but for the sake of the Church and for the sake of the salvation of our neighbor; such good cannot be conjoined to those who are in the externals of the Church, for it is the good itself of charity, and flows from the affection which is of love; for they who are in the externals of the Church, cannot be affected with the truths of faith in any other way than principally for the sake of themselves, and secondarily for the sake of the Church, and they who are of such a character, can, indeed, do according to truths, thus [can do] good, not from affection, but from obedience; these are they, who in the internal sense are meant by those who are willing to serve for ever. These are the arcana, which in the internal sense are contained in these statutes concerning servants; which cannot at all be apprehended except by those who are in the good of charity, but not by those who are in the truths of faith without that good; the reason is, because they who are in the good of charity are in the light of heaven, and from that light see the things which are in the light of the world; but they who are in the truth of faith, and not in the good of charity, are in the light of the world, by which light the things which are in the light of heaven cannot be seen, for the light of heaven is above, that is, within, but the light of the world is beneath, or without, and from what is superior or interior may be seen inferior or exterior things, but not *vice versa*; for heaven can flow in into the world, but not the world into heaven.

“He shall go forth in his body”—that hereby is signified a state of truth without delight also after combat, appears from the signification of body, as denoting truth without delight, see just above; and from the signification of going forth, as denoting after that he hath served six years, thus a state after combat; for by the service of six years is signified a state of labor and of combat. How the case herein is, is evident from what was just now said above.

“If he be lord of a woman”—that hereby is signified truth with delight conjoined, appears from the signification of lord, as denoting truth, of which we shall speak presently; and from the signification of woman, as denoting good, but in this case delight, of which also we shall speak presently. The reason why lord denotes truth is, because by lord is here meant a man-servant, as the man [vir] of a woman, and in the internal sense by a man-servant, and also by the man [vir] of a woman, is signified truth; that truth is signified by a man-servant, see above, and that it is signified by a man. The reason why woman denotes delight is, because by the woman of a man [vir] in the internal sense is signified good; but whereas by a man-servant of the people of Israel is represented a man of the internal church, who hath, indeed, the truth of doctrine, but not corresponding good, because he doeth not truth for the sake of truth, nor good for the sake of good, but that he may be recompensed, therefore in the truth and good which he doeth there is an idea of self, which idea is not of good, but is of delight, for nothing else in the spiritual sense is called good but what is of love to the Lord, and of love towards the neighbor; this good appears, indeed, also, as delight in the natural man, but the spiritual principle which is in it makes it to be good. That it may be further known how the case herein is, it is to be observed, that the man of the internal Church acts from charity, thus from the

affection which is of love towards his neighbor ; but the man of the external Church doth not act from the good of charity, but from the truth of faith, thus not from the affection which is of love towards his neighbor, but from obedience, because it is so commanded ; hence it follows, that the man of the internal Church is free, but the man of the external Church is respectively a servant, for he who acts from the affection which is of love, acts from freedom, but he who acts from obedience, doth not act from freedom, for to obey is not freedom ; this is the reason why he who acts from the good of charity is a true man of the Spiritual Church, and therefore in the Word is represented by Israel ; but he who doth not act from the good of charity, but from the truth of faith, is not a true man of the Spiritual Church, but a servant thereof respectively ; he therefore was represented by the man-servant, who was called an Hebrew servant, because bought from the sons of Israel.

“And his woman shall go forth with him”—that hereby is signified, the state of truth with delight conjoined also after combat, appears from the signification of going forth, viz. from service, as denoting a state after combat, and from the signification of woman, as denoting delight conjoined, see just above. From these considerations it is evident who were here represented by men-servants, viz. they who are in the faith of the doctrinals of their own Church, and not in correspondent good, but in the delight which has a semblance of correspondent good ; the service of those with their lord, signifies their state before they can be let-in into heaven, but the going forth from service, signifies their state when they are received into heaven ; but whereas they are only in the faith of the doctrinals of their own Church, and not in correspondent good, thus not in the truth of good, that is, in the faith of charity, therefore they cannot be let-in further into heaven, than to the entrance there ; for they who are in the entrance to heaven, communicate by the truth which is of faith with those who are in heaven, and by the delight conjoined to truth with those who are out of heaven ; no otherwise than the skins or coats do which encompass the body ; these by the sense of touch communicate with the world, and by fibrous connexion they communicate with the life of the soul in the body ; hence it is, that they who are in the entrance to heaven, and are represented by Hebrew servants, are called cuticulars in the Grand Man. But such are of several genera and species, as are the cuticles or coats in the body, there being some which encompass the whole body, some which encompass the interiors in general, as the peritonæum, the pleura, the pericardium, and some which encompass each of the viscera there in particular. All are respectively services.

(To be continued.)

SHORT SAYINGS.

The mind is depraved by the society of the low ; it riseth to equality with equals ; and to distinction with the distinguished.

Men of good or evil birth may be possessed of good qualities ; but falling into bad company they become vicious. Rivers flow with sweet waters, but having joined the ocean, they become undrinkable.

AGRICULTURE, No. IX.

The stock of a farm, consisting of one hundred and thirty acres, may generally be estimated at eight or nine horses, including breed mares and their colts, where horses only are worked; where both horses and oxen, at half that number of horses, and four oxen—ten cows, and five or six yearlings and two-year old cattle—twenty-five sheep—and as many hogs as will afford an ample supply for the family, and from one to two thousand weight surplus for sale. This stock must however vary with the nature of the farm. Some are turned to dairies; and of course more cows and fewer working cattle are kept. In the eastern states, comparatively, fewer horses are kept, than in the middle and northern ones. Wheat being but little cultivated among them, it having been found subject to blight in the vicinity of the sea, and their lands being extremely productive of grass, they prefer oxen for the draft, which are found preferable; as when they obtain the proper age they can be fatted for market: they even contrive to plough the intervals of their maize land with them, by using a yoke of a peculiar form. Much of their lands are turned to the fattening of cattle, and to dairies; pork, beef, cheese, and butter, together with oats and maize, being their staple productions.

The farming utensils are, a waggon, an ox cart, ploughs, harrows. The waggons are such as are used in Holland, but much wider and larger. The ploughs are of various forms, according to the nature of the soil and habit of the farmer. The descendants of the Dutch, who generally possess the interval land, and those most free from stones, use the wheel plough. Though the foot plough, generally with one, but sometimes with two handles, is in common use; and of late years, particularly in stony land, the coulter is not added to the plough. Upon the whole, we see the same variety of ploughs in the United States, that are found in England; though we think that ploughing is in general more carelessly performed here, than it is done in Britain, or even in France with a much clumsier plough. Horses are generally drawn three abreast in the plough; and the driver holds the plough and the reins. It is seldom that a driver other than the ploughman, is used, even with oxen, unless four oxen are put to the plough, as they generally are for breaking up heavy sod; and in this case an old horse, upon which a boy rides, is often put before the oxen; and thus the labor of a man is saved. The oxen work with yokes, and never with harness. It is very doubtful whether it would not be an improvement to work them by the harness; as from what we have seen in several parts of Europe we are induced to believe, that they not only can draw greater weights in this way, but that in warm or wet weather, they suffer less from galling than they do under the yoke. The cattle of the eastern states are in general large, and very much resemble those of the north of France. The cows of the more southern states are smaller, and resemble the Alderney and Brittany cattle. It is not till within a few years that much attention has been paid to the improvement of the breed of cattle (if increasing their size can be called an improvement). Of late years, many fine bulls and cows have been imported, both

from England and Holland. This stock would increase more rapidly, if it had not generally been thought, and, as we believe with reason, that they were less hardy, and the cows less fit for the dairy than our native stock.

The horses seem to have originated in three distinct races, though they are at present very much blended. Those of the eastern states, commonly called Narragansets, are a very peculiar race. Their prototype, if they came from England, as they probably did, is apparently lost. They have handsome foreheads, the head clean, the neck long, the arms and legs thin and taper; the hind quarters are narrow, and the hocks a little crooked, which is here called sickle hocked, which turns the hind feet a little out; their color is generally, though not always, a bright sorrel; they are very spirited, and carry both the head and tail high. But what is very remarkable, is, that they amble with more speed than most horses trot, insomuch that it is difficult to put some of them upon a gallop. Notwithstanding this facility of ambling, where the ground requires it, as when the roads are rough and stony, they have a fine easy single-footed trot. These circumstances, together with their being very sure-footed, render them the finest saddle horses in the world: they neither fatigue themselves nor their rider. It is greatly to be lamented, that this invaluable breed of horses is almost lost, by being mixed with those imported from England, and from other parts of the United States. What has contributed to this change is, that their spirit and their form fit them less for the drudgery of a farm than heavier moulded and slower horses.

It is probable that when members of parliament travelled up to London on horseback, and ladies knew not the luxury of carriages with springs, that these ambling horses have been in great request in England, and might probably have been those most in use when the first colonies were planted in America. This race may have been since lost there, as it probably will soon be in the eastern states, and from the same cause.

The second breed of horses is large and heavy, but active, and strong, and appears to us to have originated from the Norman horse, being less heavy, and more active than those of Flanders. The breed of these has been preserved in more purity in Kingston or Esopus, in the state of New-York, than elsewhere. They are therefore generally called here Esopus horses. They are certainly valuable for the plough and carriage, possessing less beauty, but more spirit and vigor for the draught than the English race horses, without being so unwieldy as the dray horses: They are generally about fifteen and an half hands high; though many exceed sixteen and an half. These horses are extensively diffused through Pennsylvania, where they are preferred, for their heavy teams, to any other breed. Within the last thirty years, the great proportion of the horses of the country are a mixture of this breed with the English race horse, the Arabian horse, and the barb; several of all these sorts having been imported, but chiefly the first; and as they are the common stud horses in every part of the Union, the American horses are more and more assimilating to them; not however, as far as we have observed, to the advantage of the country, as it respects either farm or road horses. In every state, many of the high-blood race horses are raised for the

turf, but mostly in the southern states. They appear to retain their vigor and beauty of form; but those bred there become more delicate and slender in their shape, which may probably be owing to the pastures of those states being less succulent than in England, and their winter food being corn blades and grain, instead of hay. They retain, however, all their native force and activity, and seem to approximate more to the Arabian horse, from which the English race horse originally descended. This race is, by admixture with our native breed, rapidly extending itself through the Union, though they are obviously less fitted for the saddle than the Narraganset, and for the plough, farm, or carriage, than the Esopus horse, and are at least one year, and probably two, longer in coming to perfection; whether they retain their vigor to a later period, we have not ascertained.

Sheep have not heretofore been kept in any great numbers. They never made an object in American husbandry. Every farmer kept a few, to run over his stubble, and pick up the hay that the horses and cattle wasted. There being no regular demand for wool, no more sheep were kept than supplied the farmer's family with what was necessary for their domestic manufacture of stockings, mittens, petticoats, coverlids, and coarse cloth for servants or children: all these were made in the family. But within the last four years the stock of sheep have become a leading object; and it is no exaggeration to say, that within that time their number has at least increased fourfold. This has principally originated in the following causes: first, The advance in the price of English cloth, that used to afford a great proportion of the farmer's clothing; second, The duties both here and in England, that have added to the price; third, The invention of carding mills, by which a great proportion of the expense and labor of carding is saved; and lastly, The introduction of Merino sheep, which has stamped a new value upon their flocks, and rendered their domestic cloth so much better than foreign cloth for the same price with that which they now make in their families, that a great proportion of what they formerly got from foreign looms, gives place to that which is manufactured at home. The sheep of the United States were pretty uniformly alike, and greatly resembled the Southdown sheep of England, both in their form and quality of fleece. The only exception to this was to be found in particular neighborhoods, into which sometimes the long woollen sheep of England, sometimes the Bakewell sheep, and sometimes the sheep from Holland and the Texel, had been introduced. The crosses from these distinguished many of our flocks from the original stock, which has gained thereby somewhat in point of size, form, and quantity of wool, but lost in its quality. As the Merino sheep, and the crosses from it, now begin to make a great feature in American agriculture, it is proper to notice their introduction. In the year 1802, a ram was sent over from France, by Mr. Dupont; and it is not improbable that others may have been previously sent. But the farmers not estimating their value, no attention was paid to breeding from them, or keeping the stock pure. In the same year the writer of this article, then minister plenipotentiary in France, sent two rams and two ewes, which were selected with great care from the national flock in France. These were the first couples

ever introduced into the United States ; not long after this col. Humphreys brought from Spain near one hundred sheep. They did not, however, appear to attract the attention of farmers till a few years after, when the writer of this article published some essays and calculations to show their importance and value : these made such an impression upon the farmers of the country in the northern states, that sheep, to which they had paid no attention, rose to one hundred dollars each, and from that kept advancing to one thousand, which was the current price for a long time ; and we have been credibly informed, that twenty-five hundred dollars have been offered, and refused, for some of the Clermont stock rams. Circumstances like this, could not but awaken the attention of merchants. Vessels were fitted out by them, and even by some companies of farmers, on purpose to bring in Merino sheep ; qualified persons were sent to select them ; and, in a short time, from the best calculations we can make, upwards of twelve thousand were introduced ; the peculiar circumstances of Spain facilitating this operation. At present the United States possess a great number selected from the finest flocks in Spain. The Paular—the Guadaloupe—the Escorial—and Infantado, rank highest in their estimation, for the beauty of their fleeces ; while the Negretti is preferred by some on account of the superiority of their size ; and the Rambouillet sheep are in great request, from uniting the advantages of quality and quantity of fleece, to a fine form, and better size, than any others of the imported Merinos. Experience has convinced the farmers, that they rather improve than degenerate in our climate. The native flocks are rapidly changing into Merinos. It may here be proper to note, that the high price given for imported horses, cattle, and sheep, where they really or apparently possess advantages over native breeds, demonstrate, that the American farmer feels none of those prejudices which obstruct improvements in other countries ; and that where the utility of an object is apparent, he is not less willing nor able to make pecuniary advances to obtain it, than the most spirited farmers in Europe. Such facts as these, speak more to an intelligent and enlightened statesman, than a thousand volumes written by Smiths, Welles, Parkinsons, &c. The rot is unknown in this climate ; and indeed the sheep here are more healthy than in any part of Europe. It is somewhat to be feared, that new complaints may be introduced by our Spanish emigrants ; many of whom were infected with the rot, scab, and claveau or small-pox, on their arrival.

Sheep are wintered generally upon hay, and maize tops, which are very nutritious, containing much saccharine matter. The farmers do not generally permit the lambs to drop till early in April. But those who suffer them to come in the winter, or the month of March, provide some green fodder for them, as potatoes or turnips, and with these the rouen or second crop of clover ; upon which, and a little bran, they yield abundant nourishment to their lambs. Since the introduction of Merino sheep, farmers are much more attentive to housing and feeding them than they formerly were ; and the consequence is an evident amelioration in their stock. There is every reason to believe, that the Merinos of the United States will in a few years be much finer than those of Spain. Two circumstances will contribute to this. First, better keeping ; and 2dly, greater care in

the selection of breeders—of rams particularly. Those who have seen, with an attentive eye, the flocks imported into this country, have been surprised at the little respect that appears to be paid to that object in Spain. In the finest and highest bred flocks, the master ram is often a very bad sheep, both in regard to fleece and form; while others that excelled in these were only left to struggle with such as were inferior. This probably arises from their castrating or killing the male lambs so young as to make a selection impossible, having only so many ram lambs as are necessary for their flocks. A contrary practice is followed by the American farmers.

TO THE EDITORS.

GENTLEMEN,

Inclosed is a beautiful essay, principally on the advantages of peculiar lights, and well-chosen points of view, in beholding the beauties of nature. I found it in the relics of an old magazine, and wishing to preserve it, I ask of you the favor of giving it a place among the miscellaneous matter of your valuable Repository. The author, it will be perceived, has not strictly confined himself to the subject-matter, but his aberrations are enriched with many acute and just observations, which evidently emanated from a strong mind, illumined by a lively imagination. I have no doubt but that it will be acceptable to your readers.

REUBEN.

ADVANTAGES OF PECULIAR LIGHTS, AND WELL-CHOSEN POINTS OF VIEW.

Every one who has the least taste for the beauties of nature, must have remarked the advantages of peculiar lights, and well-chosen points of view. That landscape, which is beautiful when lighted by the tender beams of a morning sun, may be gloomy and monotonous when the shadows of evening descend; while many a prospect may lie in dull obscurity till the western sun irradiates its individual features, and casts the most advantageous hues over its peculiar beauties. It is in vain to say the objects are the same; they receive adventitious charms from the difference of aerial perspective; as the beauty of a woman is heightened by a particular style of dress, and the same features and complexion are lovely or uninteresting, as they are set off, or disfigured, by becoming or ill-chosen colors and drapery.

The same remark may be extended to character. No two people differ more from each other than the same individual in different societies. You may see a person for years together in the same set of company, and never be acquainted with the *minutiae* of his character, while, if you meet him by accident with another party, you may perceive, as if by magic, all the varieties of his mind, all the shades of his intellect. I had long been acquainted with Eubulus, as one is acquainted with numberless people. I had met him at dinner in the family where he resides; and thinking him a very uninteresting, though a very good sort of person, I had never paid him any particu-

lar attention. It chanced that one evening Eubulus appeared at a party where I should never have expected to see him—in a society where wit, sentiment, and vivacity, gave zest to the conversation. I happened to be seated opposite to him, and was surprised to see features, which appeared to me incapable of animation, brighten with intelligence, and sparkle with gaiety. I attended to his conversation, and found it replete with delicacy, spirit, and taste; and have ever since cultivated him as a valuable friend, and a man of superior intellect.

A similar circumstance occurred to me once in a mixed company, where some topics of taste were started, and a person, for whose judgment I had a profound regard, addressed some remarks to a man, whose very common physiognomy and plain appearance promised no advantages; nor could even my esteem for the first speaker chain my attention to the person addressed, till a sentence in a superior style of language caught my ear, and then looking round, I found my utmost attention fully repaid by very accurate information, very sound judgment, and very elegant expression.

I was mentioning this incident one day to a young friend of mine, who has spirit, sense, and emulation. "Ay," said he, "that would please me: I should like to remain in company unnoticed till some subject called me forth, and then to astonish every body by unexpected talents."

There is certainly something gratifying in thus starting forth when the proper string is touched, as Satan started up in his own form at the touch of Ithuriel's spear; but it is not in every one's power thus to surprise a circle with a sudden display of unsuspected powers: nor does the common ambition to please and shine at all times, always leave the judgment at liberty to select the best occasions for shining. Wit and talents, like every other trait of human character, depend greatly on secondary causes. The prejudices of education, the peculiar habits of life, the unaccordant manners of the society in which the lot is cast, may, as in the case of Eubulus, almost wholly obscure them, or may even render the possessor himself unconscious of his real powers. Even genius, that powerful quality of the mind, by which it seizes in an instant a bright and forcible idea, creates, combines, and carries into effect by its sole energy—even genius may lie dormant in the soul for a time, till some unthought-of occasion calls it forth, when the force, the energy of a moment, may outweigh the whole of a common life. But where there are powers, though not sufficiently great to merit the name of genius, yet they are generally attended with too much latent consciousness to be repressed even by prejudice, habit, or uncongenial society, as in the case of Eubulus; and the possessor of talent is too fearful of overlooking the properest moment for displaying it, to wait till he can fill the measure of astonishment.

Perhaps it is better for the world at large that it should be so; were every man to wrap himself up in reserve till a moment worthy of his powers presented itself, how much gay and spirited conversation should we lose! how many charming hours would roll on in unbroken stupidity! But we need not fear this alarming consequence: that restless and universal principle, vanity, is successful enough in undermining the pride which would prompt such reserve; and vanity,

though often stigmatized as a mean and unworthy passion, is yet a very accommodating stimulus, and acts very well on the every-day occasions of life. Nor is my friend Eubulus free from its influence: in fact, I am not sure that vanity might not be at the bottom of the misanthropic gloomy veil in which he had wrapped up his talents. Piqued that he was not more courted and encouraged, he might believe himself justified in concealing, from minds so dissimilar, talents of which he might think them unworthy.

Sometimes, indeed, circumstances may effectually repress the dawns of genius, and minds, capable of the most exalted exertions, may be wholly unconscious of the latent spark of ethereal fire that is slumbering within them: then, if any accident kindle the flame, it bursts out at once unsuspected and invincible, and pursues its career in despite of all outward obstacles.

Julian was the son of a mechanic in a populous town; and as soon as he could guide the awl, was kept hard to work in his father's shop, mending the soles of all the pedestrians in the town. Julian disliked cobbling very much, and confinement still more; but he stuck to the last, only now and then making a holiday with some other boys, for which he never failed to be rewarded with a good drubbing. At length his father died; and Julian, who was yet too young to set up as a maker and mender of soles on his own account, was taken as shop-boy by an oilman within a few doors of his father's stall. As he had now frequently parcels to carry to different parts of the town, he very much preferred his new way of life; and not seldom did he loiter on his errands to lengthen his enjoyment of fresh air and exercise.

One day he was sent with a parcel to the house of Albano, and having lingered more than he commonly did, it was late in the evening ere he arrived. He had been ordered to make haste, and he found by the old woman who received the parcel, that his negligence had not been unnoticed by Albano; indeed he heard his voice, blaming aloud the master of the shop for not having sent his colors, as he ordered, before the evening.

Julian advanced—"Sir," said he modestly, "my master is not to blame—I have been loitering."

"You are an idle rogue, then," said Albano, coming forward, "and I shall complain to your master of you. It was of consequence to me to get those colors to finish my piece by day-light."

Albano would probably have descanted longer on the atrociousness of Julian's conduct, but that the eyes of the lad were fixed most attentively on a painting which rested against the wall.

"What are you gazing at," said Albano in a gentler tone.

"I never saw any thing so beautiful," replied Julian, "except the sun to-night as it was setting behind Wood-Hill."

"Did you stop to look at that?" asked Albano with a smile.

"Yes," replied the lad, "I could not help it."

"Come up with me then," said Albano.

Julian tripped after Albano, and beheld with a delight he could find no words to express, a number of fine paintings, some by Albano, and some by the best masters. He was all eye: and though he scarcely spoke three words, he received half-a-crown from Albano, and went home happier than he had ever been before! He played

truant no more. Having made up parcels for Albano at different times, he took small quantities of the different colors, and at every leisure half minute, flew to his garret to grind, to arrange, to view his treasures.

In time he was again sent to Albano. He had not now loitered by the way ; on the contrary, he was breathless with the haste he had made. He begged to be permitted to take the parcel up stairs himself. The old woman granted his petition. Albano was painting. Julian advanced timidly, was welcomed by Albano, and at length gained courage to watch the movements of the master's hand. He made new errands, and every errand was a new lesson. At length he waited once more on Albano—his parcel was larger than common. He hesitated—looked at the valuable pictures around him—blushed—and at length produced a piece of his own. It was the sun setting behind Wood-Hill. Albano looked at the piece, then at Julian—again at the piece.

“ Julian,” said he, “ this is not perfect, but you must not carry out oil and pickles any longer ; you shall come and grind my colors.”

Julian obtained his discharge, was received by Albano, became his pupil, and soon more than rivalled his master.

The happy moment that first showed to the wondering eyes of the boy, the creative powers of the pencil, awakened in his mind a dormant faculty, of which till then he was unconscious. Albano must have felt a pleasure of the purest kind, when he reflected that he had been the means of producing such a genius to the world ; for though perhaps, in the grave calculations of moralists and philosophers, it is of no real consequence to mankind to have painters, poets, or sculptors, yet it cannot be denied but that those elegant arts are in themselves great sources of pleasure. Those who only admire the effects produced, find in them no inconsiderable addition to their enjoyment ; while those whose powers produce the effect, derive from their exertion a constant, and surely a laudable fountain of delight. Who then shall say, that the faculty of conceiving and executing works which rouse all the powers of the mind, confer delight on the artist during the performance, and gratify numbers with the mere sight of it—who shall say these faculties, these feelings, were implanted in our minds for no purpose, that they are unworthy the pursuit or the admiration of a reasonable being ? For my part, I am convinced that every feeling was placed in our minds for some good purpose ; and the powers of genius, of wit, of taste, of sense, of spirit, were never given us to lie dormant. Man was made to be happy ; and if these faculties add to his happiness, why should they be thrown from him with ingratitude ?

There is not a single capacity in the soul which has not the power of conferring happiness. The very sensibility which heightens the sense of pain, disposes to a quicker relish of pleasure. Those minds are perhaps most open to playful gaiety and frolic vivacity, that are most capable of the extremes of tender melancholy. Outward circumstance will probably determine whether either shall habitually predominate ; and there are some minds so nicely poised that, when any exquisite feelings are roused, if of the melancholy kind, they will perhaps conceal the acuteness of them under a veil of the most sportive levity. I can easily conceive, that when situation forbids the expres

sion of the real misery that rankles at the heart, it may be necessary to resort to almost extreme vivacity ; for the powers of the mind would be incapable otherwise of keeping down the struggling feeling.

THE BOUQUET, N^o. VIII.

THE FASTING WOMAN.

The pretensions of Ann Moore, of Tutbury, to live without bodily sustenance, have, at length, been set to rest in England : and the imposition, which for several years has filled both Europe and America with a subject of wonderment, has at length been fully exposed and confessed. Three gentlemen (Sir O. Mosely, Dr. Garlike, and the rev. L. Richmond) undertook to watch, and prevent any kind of food being communicated to her. A new bedstead was provided, and a new bed filled in their presence, and every article of the bedding searched with the utmost minuteness. The removal of her person from one bed to another was closely watched in every circumstance by all the gentlemen ; after which, at her own request, her person was examined, and every possible satisfaction afforded that no collusion could have taken place in any part of the transaction. Not a single article of any kind or description remained unexplored ; and when the business of search and removal was concluded, no doubt was left upon the minds of the parties present, that she was entirely deprived of the possession of, or the means of access to, any kind of food whatsoever : A barrier was placed across the room, within which the watchers alone occupied their station, and prevented all access to the woman which could implicate her in the smallest share of suspicion. Various regulations were made, and rigidly adhered to, in order to conduct this watch in such a manner as to satisfy the public mind, through the medium of the committee and the watchers, as to the truth or falsehood of the case. Her bedstead was placed upon a Merlin's weighing machine, constructed with peculiar accuracy, in order to ascertain the variations of weight during the period of the watch. On the 30th of April last, the *ninth* day of the watch, she gave in, by which time she was reduced to a state of extreme debility and emaciation. The following remarks and particulars, from a late London paper, explain the mystery :

“ This unparalleled delusion, which has made so much noise, has been pursued too successfully, for nearly six years. The persevering subtilty with which this woman has carried on her imposture, is without example, and has foiled all attempts to detect her ; and but for the unconquerable scepticism of some of the faculty, her case would have been handed down to posterity as an indubitable instance of a human being living for years without receiving the least sustenance. The recent investigation, which was instituted by men of character and reputation, has been conducted with such strictness, that had the woman sustained the term of probation, all doubts must have ceased ; a different result, however, has taken place. The watch,

which had been publicly advertised, commenced, as our readers are aware, on Wednesday, 21st April, and was strictly carried on until Friday, the 30th, a period of nine days, during all which time these gentlemen verify, that she had not received any nourishment. She, however, gradually grew more and more feeble; her pulse was almost imperceptible, and she at length became so ill, on the latter named day, as to induce the gentlemen to suspend the watch. At this time, she begged to have her mouth moistened with a wetted cloth, and her desire was complied with, by applying to her lips a cloth dipped in vinegar and water; this was done several times, and the gentleman who administered it, declared he perceived her to swallow, although she even then strenuously denied it. The physician attending upon her, at the same time, gave it as his opinion, that she could not survive an hour; and yet at this period, with the immediate prospect of eternity before her, she, *by her own desire*, took an oath, drawn up in the strongest and clearest terms, that for more than four years past she had not taken sustenance of any description! Her daughter was now admitted to see her, and she in a short time very much revived. From the weighing machine, upon which she was placed during the watch, it appeared that she had lost daily nearly two pounds in weight. Nothing now remained to convince every one of her imposition, but her own confession of her guilt—this last proof she voluntarily made before a magistrate. After this confession, she took milk, in the presence of several gentlemen, and now seems fast recovering. Such is the result of her imposture, by the artful management of which, and the curiosity and commiseration it excited, she has, we may infer, continued to hoard a sum probably nearly sufficient to maintain her through the remainder of her existence.”

SLOTH.

TEXT. “*I went by the field of the slothful, and by the vineyard of the man void of understanding, and lo, it was all grown over with thorns; and nettles had covered the face thereof, and the stone wall thereof was taken down.*”

PROVERBS.

COMMENT. A moral writer has justly remarked, that the very nature and condition of man, his wants and capacities, his bodily organs and mental endowments, his relation to the present and the future world—concur to prove that he was designed for active employments. The man, therefore, who neglects the duties of life, who buries in the earth the talents which God has given him to be improved; who composes himself in thoughtless inaction, and sleeps away his years as if he had nothing to do—this man grievously mistakes his high interest; wickedly perverts the designs of his being; and like the wicked and slothful servant in the parable, he will be severely punished. What a shameful and disgusting spectacle does the slothful man exhibit! Every thing within the sphere of his influence, assumes the face of ruin and distress. Has he lands to cultivate? Though capable of affording abundance, they lie barren and waste; or at most, yield him only a scanty pittance. Is he bred to any of the arts or other professions? His business is neglected, his faculties rust away

through want of use, and his affairs are suffered to fall into embarrassment. Is he a son? He is a source of continual shame and sorrow to an affectionate parent, who perhaps once looked on him as the future support of his age and infirmity. Is he a husband? Who can describe the anguish he brings to a tender wife? She receives him as her friend, her defence, her shelter; but behold she has found him, an enemy, the betrayer of her happiness. Behold, she has taken shelter under a leafless bramble. Is he a father? His children are clothed in rags, and bred in ignorance, idleness and vice. But here the ablest pencil would fail of doing justice to the picture. What sight is more distressing, than that of an infant family receiving their earliest and most durable impressions from a slothful and brutish parent? Than that of a father, who ought, under God, to conduct his children to honor and happiness, directing them by the almost irresistible force of example to disgrace and misery? Such a father, besides being a curse to his offspring, is a scourge to society: for instead of contributing to its support, he undermines those great pillars of virtue and industry, by which all decent society must be sustained. He is the disseminator of a contagion, under whose sickly influence every thing great and commendable in man decays and dies, under whose influence the fruitful field returns to a wilderness, the smiling village becomes desolate, and the splendid city crumbles into ruin; under whose influence, in short, were it to become universal, all the ennobling duties of civilized life would be neglected, man revolt back into a state of sullen barbarism, and become one of the poorest, weakest, meanest animals of the forest.

CORRECTION OF TIME.

It may not, perhaps, be generally known, that those who were born before the 28th of February, 1800, should after that day reckon their birth-days a day later than before. Those who were living before the alteration of the style in 1751, may recollect, that after that alteration, their birth-days were reckoned eleven days later. A further alteration of one day took place in 1800; which would, in the usual course, have been a leap year, but had only 365 days.

If we suppose a child to have been born on the 31st of December, 1796, on the 31st of December, 1800, he had lived four years of 365 days each; but as every fourth year should have 366 days, the child was not four years old till the 1st of January, 1801. And a man born the 1st of January, 1751, was 10 years old on the 12th of January, 1761, and was 50 on the 13th of January, 1801.

TRUTH.

There are few crimes more infamous than the violation of Truth. It is apparent that men can be social beings no longer than they believe each other. When speech is employed only as the vehicle of falsehood, every man must disunite himself from others, inhabit his own cave, and seek prey only for himself. Yet the law of truth, thus sacred and necessary, is broken without punishment, without censure, in compliance with inveterate prejudice and prevailing passion. Men are willing to credit what they wish, and encourage rather

those who gratify them with pleasure, than those who instruct them with fidelity.

PIETY.

Piety communicates a divine lustre to the female mind—wit and beauty, like the flower of the field, may flourish for a season ; but let it be remembered, that, like the fragrant blossoms that bloom in the air, these gifts are frail and fading ; age will nip the bloom of beauty ; sickness and sorrow will stop the current of wit and humor ; but in that gloomy time which is appointed for all, piety will support the drooping soul, like a refreshing dew upon the parched earth.

ON CLEANLINESS.

It is a proverb in the Levant, that no prince ever died of the plague ; the meaning of which only is, that opulence, and the many resources it affords, are preventatives against that contagion. Of this we have seen recent instances in the pestilence which lately ravaged Algiers. It has been remarked, that none of those who enjoyed the first offices of state, were attacked by this distemper, though according to the precepts of the Mahometan religion, they were obliged to appear in public, as at any other time, and though, in compliance with general custom, they gave their hand to be kissed indiscriminately, to every Moor who came to beg justice, and to throw himself under their protection. This contagious disorder was not therefore communicated to them by contact ; which must be attributed to their great cleanliness, to the use of baths, and to the frequent ablutions which are prescribed them by the law of Mahomet. We know that the Mahometans pray five or six times a day, and that at each prayer, those whose situations will permit, purify themselves by washing their hands ; they generally make three meals every day, and each meal is preceded by the same ablutions ; they wash themselves also every time they touch any thing unclean ; so that in this respect, their religious rites are very much suited to the nature of the climate, and become very salutary to them ; since it is known by experience, that water alone is sufficient to carry off the contagious impurity of the pestilence.

For a like reason, the subaltern officers belonging to the household of the dey of Algiers, such as those who inspect the different departments, secretaries, clerks in the various offices, &c. in general escape the plague ; though they preserve during the time this dreadful epidemical disorder is reigning, an open communication with the other Moors. Of 300 officers of this kind, there were only two attacked during the last plague at Algiers ; which must appear almost miraculous, since the populace perished by thousands, and easily caught the infection, on account of their dirtiness, and negligence respecting their persons. There is, above all, a particular sect of Mahometans, who observe several points of the Mosaic law, and who, in general, exercise mean, but lucrative employments, such as serving in the public baths, selling old clothes, &c. These Mahometan Jews, attached to the minute care of a retail trade, and living in meanness and filth, were swept off, almost entirely, by the last plague at Algiers ;

which undoubtedly still more confirms the great advantages of cleanliness.

The more attention we pay to the phenomena of contagious disorders, such as the plague, malignant fevers, small pox, &c. we shall cease to consider the principle of contagion as dispersed throughout the air; and it is now more and more confirmed by observation, that these diseases are communicated by contact either mediate or immediate. One cannot, therefore, during epidemical distempers of this kind, too strongly recommend cleanliness to those who approach the sick, or too much exhort them to change their dress as frequently as possible; to keep exposed to the air the clothes they have used, or to dip them in water; to wash the hands and face frequently, and to make this a general rule above all when they have touched either clothes or linen of a diseased person. This attention will be of the greatest service in stopping the course of infection, but unluckily it is too much neglected.

PHILOSOPHY AND THEOSOPHY.

There is a philosophy, hollow, unsound,
To matter confining its false speculations;
Whose flight is confined within Nature's dull round,
Its pinions the web of sophistic persuasion.

And there's a philosophy truly Divine,
That traces effects up to spiritual causes,
Determines the link of the chain where they join,
And soars to an infinite height ere it pauses.

That meanly debases the image of God,
To rank with the brutes in the scale of creation:
This raises the tenant of light from the sod,
And bears him to heaven, his primitive station.


Hail, science of angels! Theosophy, hail!
That shows us the regions of bliss by reflection;
Removes from creation's broad mirror the veil,
Where spirit and matter appear in connexion.

It breaks on the soul in an ocean of light,
She starts from her lethargy, stretches her pinions,
Beholds a new world bursting forth on her sight,
And soaring in extacy claims her dominions.

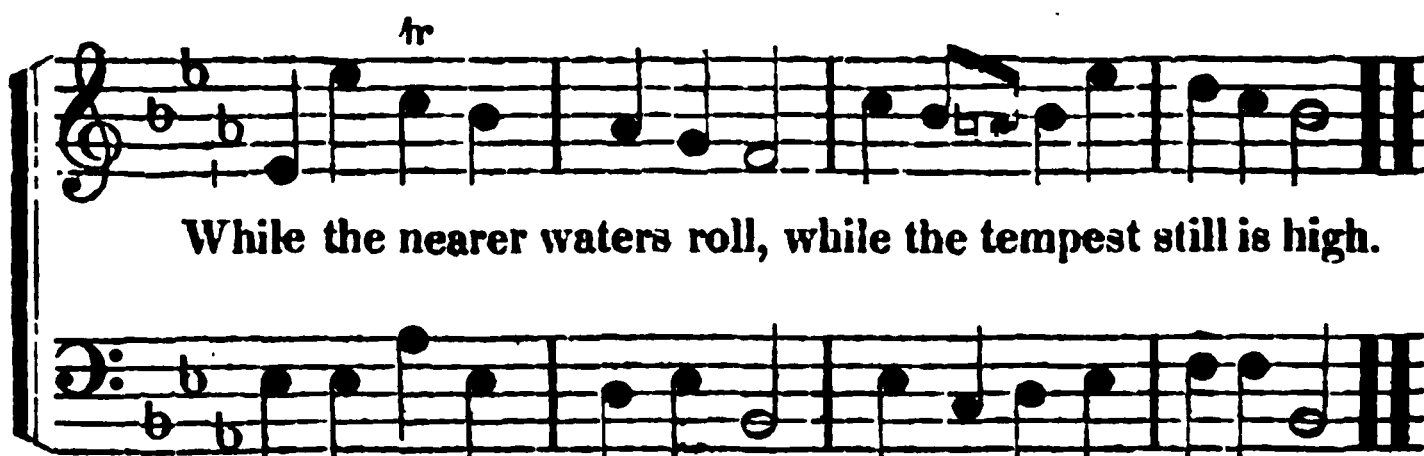
A sense of original dignified worth,
Her bosom expands with sublime exultation;
She tastes immortality even on earth,
In light that eclipses the sun's emanation.

Be sages and pedants to nature confined,
And the bat darkly flutter in Luna's pale presence;
I'll soar, like the eagle, through regions of mind,
In the blaze of that sun which is truth in its essence.

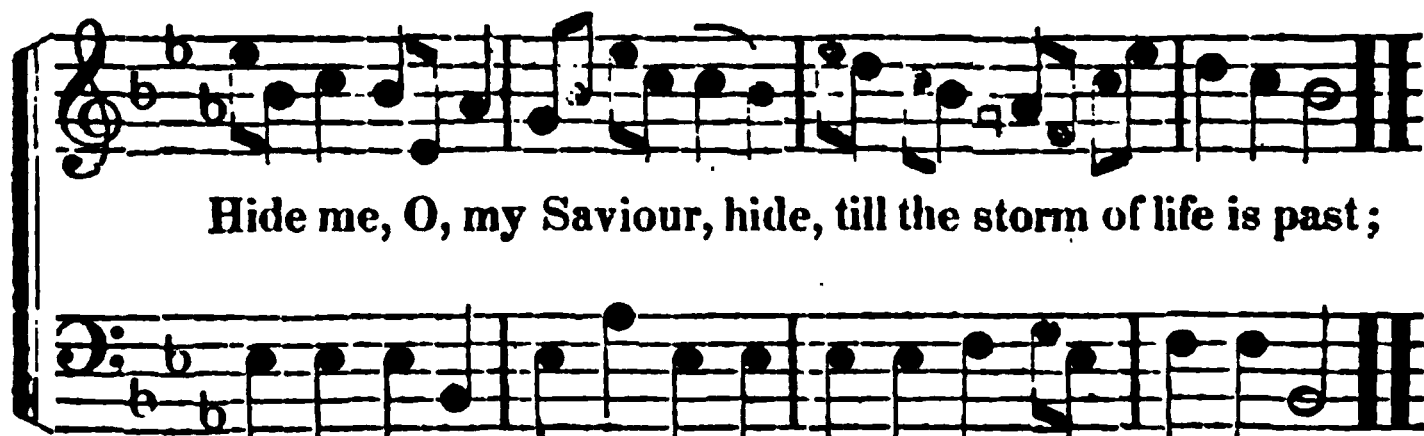
HYMN.



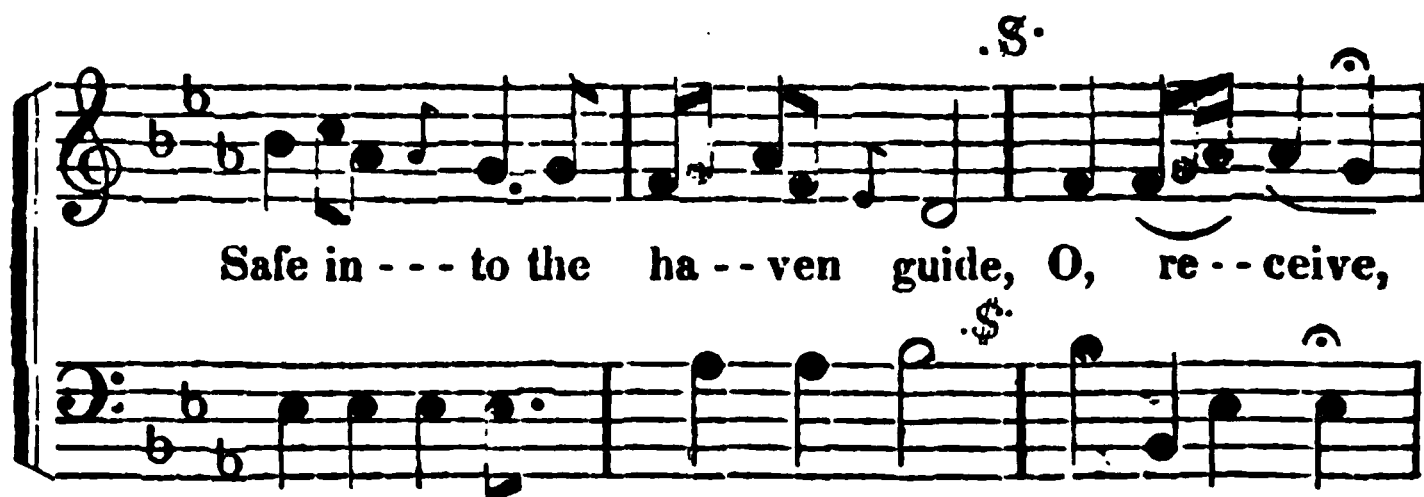
Jesus, lover of my soul, let me to thy bosom fly,



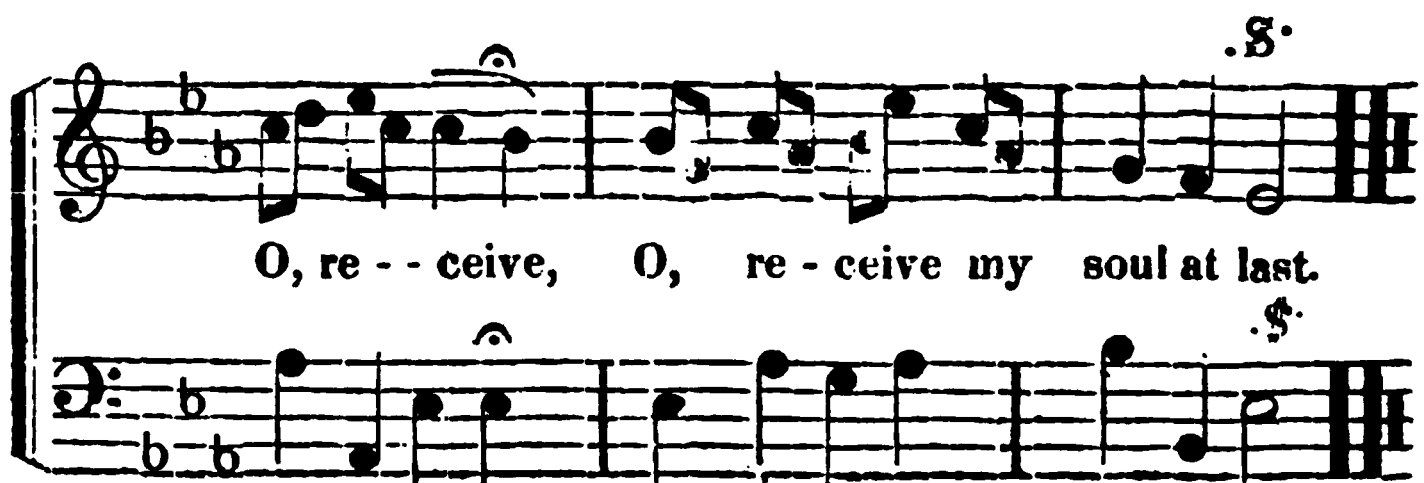
While the nearer waters roll, while the tempest still is high.



Hide me, O, my Saviour, hide, till the storm of life is past;



Safe in - - - to the ha - - ven guide, O, re - - ceive,



O, re - - ceive, O, re - ceive my soul at last.

HYMN.

- 1 Jesus, lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high.
Hide me, O, my Saviour, hide,
Till the storm of life is past ;
Safe into the haven guide,
O, receive my soul at last.
- 2 Other refuge have I none,
Hangs my helpless soul on thee ;
Leave, ah! leave me not alone,
Still support and comfort me :
All my trust on thee is stay'd,
All mine help from thee I bring ;
Cover my defenceless head
With the shadow of thy wing.
- 3 Thou, O God, art all I want ;
More than all in thee I find !
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind.
Just and holy is thy name,
I am all unrighteousness ;
Vile and full of sin I am,
Thou art full of truth and grace.
- 4 Plenteous grace with thee is found,
Grace to pardon all our sin,
If we walk the *gospel* ground,
With thy *law* inscribed within.
Thou of life the fountain art,
Freely let me take of thee,
Spring thou up within my heart,
Rise to all eternity !

CHEERFULNESS.

After a dark, tempestuous night,
How pleasant is the morning light !
The Sun dispels the lurid storm,
And Nature wears a lovelier form.

After a scene of deep distress,
How sweet is halcyon Cheerfulness !
Shedding, like Gilead's healing balm,
Through all the soul, a holy calm.

How like the incense-breathing Spring,
Where all the plummy warblers sing,
Does Cheerfulness a charm bestow,
To mitigate the throbs of wo.

In the pure heart that Virtue gilds, •
Mild Cheerfulness a temple builds ;
And smiling Joy, her daughter fair,
Preserves a habitation there.

Hail, Cheerfulness ! shed far thy light,
Serenely as the queen of night ;
And grant to me a ray benign,
To cheer this anxious breast of mine.

And, let thy softest charm attend
The bosom of my faithful friend ;
For, her endearing smiles impart
The tenderest joy that thrills my heart.

THE EYE.

Magic, wonder-beaming eye !
In thy narrow circle lie
All our varied hopes and fears,
Sportive smiles, and graceful tears !
Eager wishes, wild alarms,
Rapid feeling's potent charms !
Wit and genius, taste and sense,
Shed, through thee, their influence !
Honest index of the soul,
Nobly scorning all control,
Silent language, ever flowing,
Every secret thought avowing,
Pleasure's seat, Love's favorite throne,
Every triumph is thy own !

THE TEAR.

Sacred boon of favoring Heaven !
 Test of reason, pearly tear !
 In some bounteous moment given,
 Soothing anguish most severe !

Melting child of mute affliction,
 Misery's due, and feeling's gem !
 Precious pledge of young affection,
 Fairest flower on pity's stem !

Reconcilement's sweet oblation,
 Healing the distemper'd heart !
 Friendship's dearest, best libation,
 Balm for every anxious smart !

Oh how near allied to sorrow
 Are our transports most sincere !
 E'en delight is forc'd to borrow
 Feeling's rich, expressive tear !

Humid eyes, that softly languish,
 What do your full orbs declare ?
 Dew-drop, form'd of hope and anguish,
 Love himself has plac'd thee there !

EPIGRAM.

On Lucy-Ann's face all, astonish'd, may find,
 The rose's deep bloom, with the lily combin'd ;
 But to trace this fine union requires no great pother,
 For *rouge* causes one—*dissipation* the other.

MAXIMS.

He that hath, or would have, friends, must show himself friendly.

The hope of the ungodly is like dust that is blown away with the wind ; like a thin froth that is driven away with the storm ; like the smoke that is dispersed with the tempest, and passeth away as the remembrance of a guest that tarrieth but a day.

The passions are the only orators that succeed ; they are, as it were, nature's art of eloquence, fraught with infallible rules.

He knows not how to speak who cannot be silent ; still less how to act with vigor and decision.

INCREASE OF DOMESTIC MANUFACTURES.

The Mess. Harris's, of Richmond, Virginia, are building on the canal in the vicinity of that city, a Spinning and Weaving Manufactory, which will cost nearly one hundred thousand dollars. In order to avoid the usual fate of such institutions, it is built on an entirely new plan, being almost completely fire-proof; the floors are supported on arches of brick, so that if one room should catch fire, its contents may be consumed without spreading the flames to the other parts of the building. It will go into operation in about three months. There is an opening in that city for other branches of manufactures, which gentlemen of capital and enterprise might undoubtedly prosecute with advantage to themselves and benefit to the country. We want cutlery and hardware, scythes, knives and forks, all sorts of tools for carpenters, &c. &c. and in that place abundant supplies of coal, iron, and water, can be procured, with the greatest facility.

AMERICAN WINE.

From the following advertisement, which we copy from a paper published at Cincinnati, (Ohio) it appears, that the colony of enterprising and industrious Swiss, who have settled in the Indiana territory, have succeeded in making wine from the Bordeaux grape, in no wise inferior to that imported from France; and that they have also cultivated with success the Madeira and other grapes proper for manufacturing white wines.

The United States, as they embrace almost every variety of climate, are destined to produce every article, either of necessity, convenience, or luxury, which is raised in the torrid zone, or the more temperate climates of the north.

' Use a little wine for thy stomach's sake.'

"Daniel Debattez respectfully informs his friends and the public in general, that he has just received a supply of good Red Wine, the growth of the New Switzerland (Indiana Territory) vineyards, superior in quality to the common Bordeaux Claret, and besides possessing the precious advantage (in case of sickness) of being exempt from the mixtures usually mingled in the imported wines. He offers his wine at two dollars per gallon, and he will be supplied afterwards with old red, white, and Madeira wine, of the same vineyards. For the accommodation of the tavern-keepers and other gentlemen, he will provide them with small kegs and bottles, to be taken back for the same price paid. He pledges himself, that those willing to make an essay of this wine, will soon be convinced of the possibility to raise, on the soil of the United States, wine of as good a quality as what is imported from Europe. He hopes, however, that our country's friends will endeavor, by their patronage, to support the exertions of the Swiss to introduce and propagate among us, a culture as advantageous to the interest of America, as necessary to the health and comfort of her citizens."

**THE HALCYON LUMINARY,
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[BY EMANUEL SWEDENBORG.]

THE HEAVENLY DOCTRINE OF THE NEW JERUSALEM.

(In continuation from page 339.)

IX.....OF CONSCIENCE.

91. Conscience is formed in every man from the principles of his particular religion, according to his internal reception thereof.

92. Conscience amongst christians is formed by the real truths of God's Word, or by the doctrines which are thence derived, according to their reception in the heart; from whence a person is acquainted with the truths of revelation, and comprehendeth them according to the measure of his capacity, and afterwards loveth them, and practiseth them; he then beginneth to acquire a conscience. To receive them in the heart is the same thing as to receive them in the will; for the will of man is what is called his heart. Hence it is that the words and actions of conscientious people flow all from the heart; for having not a double, or divided mind, they act according to the principles of goodness and truth, so far as they understand and believe them.

93. Conscience may be rendered more perfect in those who are in a particular illumination, and clear perception of divine truths, than in those who are less illuminated, and whose perception is more obscure.

94. The very essence of the spiritual life of man consisteth in a true and upright conscience; for therein his faith is united with charity, so that to act from, and according to conscience, is to act from and according to his spiritual life, and to act contrary to conscience, is to act contrary to his life. Hence it is, that to act according to conscience is attended with a tranquillity of peace, and an internal blessedness; but to act contrary to conscience is attended with an internal pain and uneasiness. This pain is what is called the sting of conscience.

95. Man is endowed with a conscience of what is good, and a conscience of what is right; a conscience of what is good is the conscience of his internal man, and a conscience of what is right is the conscience of his external man; a conscience of what is good consisteth in acting according to the laws and precepts of faith, from an internal affection or regard thereto; but a conscience of what is right

consisteth in acting according to the laws of civil and moral establishments, from an external affection or regard. They who have a conscience of what is good, have also a conscience of what is right; but they who have only a conscience of what is right, are in a capacity of receiving a conscience of what is good, and do receive it when they are properly instructed.

96. Conscience in those who are in charity towards their neighbor, is a conscience of what is just and true, because it is formed by a belief in the truth; but conscience in those who are in love towards the Lord, is a conscience of what is good, because it is formed by the love of truth. The conscience of the latter is superior to that of the former, and is called the perception of truth by the influence of goodness. They who have a conscience of what is true, belong to the spiritual kingdom of the Lord; but they who have a superior conscience, which is called perception, belong to the celestial kingdom of the Lord.

97. But the meaning and nature of conscience may be illustrated by examples; as for instance: If a man is in possession of another's property, without his knowledge, so that he could dispose of it to his own advantage, secure from the apprehensions of the law, or the loss of credit and reputation, and yet should restore it to its right owner, because he has no lawful claim to it himself, such a person is endued with conscience, inasmuch as he doeth good for the sake of good, and justice for the sake of justice. Suppose again, that a man hath it in his power to be preferred to some place of distinction, but he hath good reason to imagine that his competitor is better qualified for the place than himself, and on this conviction he giveth up his own claim for the good of his country and the public; such a person is endued with a good conscience: And so in other instances.

98. Hence we may conclude what sort of persons they are who have no conscience; they are discoverable by the rule of contrariety; as for instance: where men for the sake of self-interest would endeavor to make wrong appear right, or evil to appear good, and *vice versa*, they have no conscience, nor do they know what conscience is; and if they are taught, they do not believe in any such thing, and sometimes do not wish to believe. Such are they who act entirely from motives of worldly and self-interest.

99. They who have received no conscience in this world can receive none in the next, and therefore cannot be saved; the reason whereof is, because there is in them no frame or fitness of subject, to receive the influx and operation of heaven, that is, of the Lord through the heavens, whereby he may draw them to himself; for conscience is that frame or fitness of subject, which is accommodated to the reception of heavenly influx.

X. OF LIBERTY.

100. All Liberty hath relation to love; for what a man loveth, that he doeth freely; of consequence, all liberty hath relation to the will; for what a man loveth, that he also desireth or willeth; and inasmuch as the love and the will constitute the life of man, therefore liberty also doeth the same. Hence the true nature of liberty may appear,

viz. That it is the offspring of the love and the will, and therefore of the life of man; and this is the reason that whensoever a man acteth with liberty, he appeareth to himself to act as from himself.

101. To do evil with liberty appeareth like liberty, but is indeed slavery; inasmuch as it is a liberty derived from self-love and the love of the world, which are both of them from hell: Such liberty is likewise actually turned into slavery after death; for every man who hath lived under the influence of such liberty, becometh then a vile slave in hell. But to do good with liberty is true liberty, inasmuch as it proceedeth from love towards the Lord, and love towards our neighbor, which are both of them from heaven. This liberty remaineth also after death, and becometh then true liberty, for every man who hath lived under its influence becometh then in heaven, "a son abiding in the house forever." To this purpose the Lord teacheth, when he saith, "Whosoever committeth sin is the servant of sin; and the servant abideth not in the house for ever; but the son abideth for ever; if the son therefore shall make you free, ye shall be free indeed," John viii. ver. 34, 35, 36. Inasmuch now as all good cometh from the Lord, and all evil from hell, it follows plainly, that liberty consisteth in being led by the Lord, and slavery in being led by hell.

102. Man is free to think evil and falsehood, and likewise to practise them, so far as human laws do not restrain him, that he may be in a capacity of being reformed: For the affections of goodness and truth must be implanted in his love and his will, before they can take root in his life; and this cannot be unless he is at liberty to follow the dictates of evil and falsehood, as well as of goodness and truth. This liberty is given to every man from the Lord; and when his understanding is under the influence of goodness and truth, the Lord at such times implanteth them in his love and his will, and so in the very essence of his life, whereby he effecteth his reformation, in proportion as he refuseth his assent at such times to the dictates of evil and falsehood. Whatever is implanted in a state of freedom abideth, but whatever is implanted in a state of compulsion doth not abide; inasmuch as a state of compulsion is not according to the will of the person compelled, but according to the will of the person who compelleth. Hence it is that a free service is acceptable unto the Lord, but not a forced service; for a free service is a service proceeding from love, but a forced service is not so.

103. The liberty of doing good, and the liberty of doing evil, though in outward appearance they seem alike, yet are as different, and as distant from each other, as heaven and hell. Indeed, the liberty of doing good is from heaven, and is called celestial liberty; but the liberty of doing evil is from hell, and is called infernal liberty. In proportion also as a man is under the influence of the one, in the same proportion he is removed from the influence of the other, since "no man can serve two masters;"* which is likewise plain from this circumstance, that all who are under the influence of the infernal liberty, think it the greatest slavery and compulsion to be restrained from the lusts of evil, and the imaginations of falsehood; but all who are under

* St. Matt. vi. 24.

the influence of the celestial liberty, conceive horror at the very idea of indulging their evil lusts, and false imaginations ; and would feel the greatest torment in being compelled thereto.

104. Forasmuch as in liberty of action a man appeareth to act from himself, or his own self-hood, [*proprium*] therefore a celestial liberty may be also called a *celestial self-hood*, or *proprium* ; and an infernal liberty may be called an *infernal self-hood*, or *proprium*. An infernal self-hood is what a man hath by nature, and bringeth with him into the world, and this is mere evil ; but a celestial self-hood is what a man hath by reformation from the Lord, and this is pure goodness.

105. Hence may be collected the true nature and meaning of free-will, viz. That it consisteth in doing good of free choice and inclination, and belongeth to all such as are under the guidance of the Lord ; and they are under the guidance of the Lord, who love goodness and truth purely for their own sakes.

106. A man may discern the kind and quality of liberty which he possesses, by the pleasure he finds in thinking, conversing, acting, hearing, and seeing ; for all pleasure is the offspring of love.

(To be continued.)

TO THE EDITORS.

GENTLEMEN,

I beg leave to send you a few remarks, made in a moment of leisure. If you think them worth insertion, I shall, perhaps, continue them. It will readily be observed they are of the New Jerusalem school, though I have not introduced the name of its temporal founder ; for which name some of our brethren appear to be as anxious as good Catholics have been for that of the mother Mary formerly. This is the more remarkable, as Baron Swedenborg, in the first instance, published the divinity of the New Jerusalem anonymously, without affixing his own name, though afterwards inserted on the recommendation of Mr. Hartley. From which it appears, that Baron Swedenborg was no way solicitous, by interposing his proper name, to usurp any portion of the adoration resulting from the perusal of the New Doctrines by those whose minds are suitably prepared. Indeed it appears to me not only absurd, but horrible, to give it any other name than that of the "True Christian Religion."

Among the literary phenomena of the present times, it is none of the least, that the celebrated professor Stewart, of Edinburgh, should offer, in his celebrated "Philosophical Essays," the same precise means for expressing spiritual properties, and for bringing them under sensual cognizance, (see pages 155 6) as was laid down by the prophet of the New Church fifty years ago, and for the last twenty years publicly preached in the British metropolis, under the term Correspondence. Mr. Stewart, in rejecting the theories of Priestley, Hartley, Darwin, and Tooke, on this point, offers this as *his own*, and as such, the London reviewers pass it by.

Such are the pitiful results of selfish blindness and bigotry, the sure symptoms of man's fallen and degraded state. We sincerely hope, however, that the name of the Scottish philosopher may be of more efficacy than that of the real author, in spreading the truth. When a

condemned, by common consent, as a fit subject under a *stunacy*, his heirs, those next of kin, are supposed to have legal *on* his property. It is on this principle we suppose that Mr. *t*, as well as many of the revolutionary philosophers of France *him*, have played the jackdaw. Would to God they had also *he spirit and life*, THE GOODS of that theology; so many of *ould* never have come under the axe of the guillotine.

man is distinguished into Internal and External.

internal man is an immortal spirit, conjoined with the spiritual and subsisting therefrom.

external man is the animal nature, or materiality conjoined with.

external man is alive by virtue of its union with the internal spiritual man, for on separation, the former ceases to exist; it is

spiritual body exists also by its connexion with a greater spiritual body, of which it forms a part: But not by virtue of its connexion with the external part of man. We read, "I am the vine, ye branches."

Grand Man, or Deity, after whose image and likeness man made, as we read in Genesis, having life eternal and immutable, ally in himself, is consequently the source of all life, which is *ed* to man, as a recipient, and also to all other created things.

by we may perceive the threefold nature of man; having celestial life by internal union with his Creator and Lord; spiritual life *ue* of the intermediate state of his spirit, between the celestial Creator, and the natural or animal life without, and by this latter *ing* from the former.

essential principle, or seed of the human race, must then emanate from the Deity, for he made man a living soul, and breathed into *e* breath of lives, as we read in Genesis.

soul then, or internal man, being in its nature eternal, must have been prior to the body, or external man, which was subsequently conjoined thereto.

matter thus adjoined to spirit, by the process of nourishment, *d* from dead animal and vegetable substances, being totally *n* itself, cannot be, nor is it spiritually animated by its being *ated* with the body, but it is corporeally so, that is to say, *ap*ly so.

arrangement and formation then of the human system, must *ording* to the model pre-existing in the spiritual system, in order that the internal man may be fitted for the exercise of external *ons*.

as there can be no life without or beyond the sphere of the *u*l man, so, wherever we find life, we rationally presume there is

being in all and every part of a human body, excepting in what *ted*, and no where else beyond it, the spirit, or life, then, must *n* bodily form, and reciprocally; the bodily form must be the *form* as the spirit of man, that is, the internal man.

s order is perceived in the human system, the skin being *dis*in conformity to the lineaments of the flesh, and the flesh ac-

according to the skeleton of the bones, which skeleton is admirably adapted to the safety and functions of the inner parts, these vital parts, the brain, lungs, and heart particularly, being fortified with strong bones.

Those inner parts of the body, the brain, lungs, heart, &c. do not depend upon man's sensorium for impetus, as the outer parts do; a certain evidence that man's life is not absolute, but derivative, and that his functions are not independent, but co-operative merely.

This co-operation may be in order, by law, or disorderly, contrary to law, according to the dictates of the will.

The first course conducts him to celestial life and happiness. The latter to infernal life and misery.

If the heart and lungs move independently of man's sensorium, their motion must depend on a power more interior than is cognizable by our outward senses in a direct way. But it is provable by induction; as such an effect must have a moving cause, and no such moving cause is predicable of mere matter.

Such motion then is of the internal man, and is a type of the activity of spiritual life, those organs being ever in incessant action, waking or asleep; they obey not the same laws, in this respect, as the more external members of the body, which require rest.

The internal man, then, never sleeps, though the external man does.

If such was the condition of the human body in general, such must have been the case with its parts respectively.

There must have been a head, lungs, a heart, legs, &c. to the spiritual body.

There being nothing without its use, each part was, as it were, a distinct stage of action for the performance of its peculiar use.

The head, like the celestial heaven, was placed over the lower parts for government; this was its use. There were placed the organs of sense, in their primary functions.

The lungs, like the spiritual world, which is invisible to us at present, and placed in the midst between heaven and hell, serves to elaborate the materials for life, by giving heat to the blood; the same is diffused in circulation over the system. Such is the process performed by the understanding, for the regeneration of the will of man; it elaborates the knowledge presented outwards, and adds new stimuli from within, to that already attained.

The will is the depository of this stimuli, which is doctrinally called the recipient of charity, or goodness.

If the spiritual man has a head, &c. he must also have eyes, mouth, nose, ears, and all other organs, and these organs cannot be supposed to exist without appropriate functions.

It follows that the spiritual, or immortal man, smells, tastes, sees, and hears.

If so, there must be diversified objects of sense, in the world of spirits, agreeably to the being who is to enjoy them.

The soul being spiritual, therefore immortal, and having its ultimate residence in its own accordant world; the objects of its senses must be spiritual also.

THERON.

DIALOGUE ON THE SUBJECT OF POLITICS, BETWEEN TWO ISRAELITES.

A. Well, my friend, have you been able to shake off the bondage of those false principles in which you have been educated, and which customs of the times have rivetted so closely on the minds of all?

B. You cannot be serious, *A.*, in supposing that I, who you will acknowledge have been always conscientious, and moderate in my political creed, should see any reason to abandon it altogether.

A. I do—and hope to be able to convince you, as I know you are open to conviction, that a man of the New Church must abandon all these things.

B. I am afraid you are too metaphysical—but let me hear what you have to say on this subject.

A. You have a new form of doctrine in your church; it teaches that all things of self-derived intelligence must be conquered and destroyed. This was represented by the destruction of the Canaanites and the Jews. Of this class is the politics of mankind, as we see them at this day. Those who profess them are always shifting their ground, as their interest appears to dictate. They are constantly engaged in contention and strife, which appears to be a very improper conduct for a Christian to bear a part in.

B. I am sensible that what you say is true, but yet this is more the case in all worldly matters; there is nothing so good but it may be embittered and adulterated by bad men. But the motive of myself and many others being good, as we have in view the welfare of our country, I can see no cause to retract or renounce my opinions on politics.

A. There can be no doubt but your politics, and those of many of your friends, are much under the influence of Christian principles, and thus serve to render the subject more tolerable to society than it would otherwise be. But in this you may perceive that the partiality which you do, in a general way, produces more universal evils; for, the éclat that politics acquire from your interference, has a tendency to support the system of strife, and draw off thereby the minds of many from the study of genuine truth, and the moral rules of life.

B. If there be any person of this description in the ranks of politicians, they would be engaged in some worse way, if taken off this worthy pursuit, so that it appears to me there is on the whole more gain than loss.

A. My business is not with those out of the church, as the apostle hath “they are a rule unto themselves,” but it is my desire to press our convictions of what I think is a practical duty inculcated by our doctrines. The time is come, we all believe, for the separation of the evil and false from the good and true; and the command is, “Come ye out from among them.”

B. Really it seems very strange that a man should abandon everything, however useful in itself, or innocent in its intention, merely for dread of evils which, allow me to say, appear to be very casuistical.

A. My friend, you know we look for a new heaven and a new earth, on which dwelleth righteousness. How is this to come to

pass, but by adhering to the spiritual rules, in their moral and practical application? Do you—can you doubt—that a man who gives up all politics and parties, and fulfils his civil obligations on the broad rule of Christian principles, will ever be wanting to what is needful therein? Will he not then be at peace with all, and they with him, this root of bitterness being plucked out of the heart?

B. I consider myself not only a spiritual man of the church, but a natural man, as to all my ordinary functions in life; and why, then, should I not approve or disapprove of the acts of the administration, as they may appear to me right or wrong; this would be relinquishing the glorious privileges I enjoy as a citizen of this free country.

A. You are not wrong in rejoicing at the freedom of your country, since that freedom is needful for the security of the freedom of public worship, and of printing what we deem necessary for the propagation of the principles of our holy religion. Yet if I can show you a more excellent way, as the apostle saith, to advance those favorite views of yours, would you not embrace it?

B. I would not be adverse to it, I assure you, but what is your project?

A. It has been, then, for some time, my opinion, as the correct sense of our doctrines, that a man, in his Christian character, best and most effectually subserves the various essential interests of society, and he can only do this by throwing off every hindrance, rejecting every fictitious obligation of duty imposed by artifice and design, and which indeed are intended merely as gull-traps by those who fabricate them, standing fast by the Scriptures as the only sure guide and rule of action. The Scriptures were given as a rule of action, for we are told most explicitly, “blessed are ye if ye do them.” But man has sought out many inventions of his own, and they have led him astray into crooked ways, and by-paths. Politics is included in morals, as the minor in the major.

B. The argument you make use of is very good as to religious duties, but as to my civil duties?

A. You will recollect that you have made a good profession to be for the King Eternal, and not for another. How easy is it to perceive, that by taking this exalted course, the nations around you will soon see how far you are above their low squabbles; consequently, they will honor you, and many come into your society, rejoicing in the hope set before them, you will be as judges and umpires among the people, who will look to you for that distribution of justice, which their own vain and selfish contentions forbid them to expect from among themselves.

B. I think it of the greatest importance that our assemblymen, congressmen, governor, and other magistrates, should be good men and true. I think it proper to visit political clubs, read political papers, and attend elections, that we may have the best that offers.

A. As for the newspapers, you can derive no instructions from them; the characters of the candidates are so glossed over by mercenaries, that no one can tell what to make of them. One side only of the man's character is given by his enemies, which is bearing false witness, for a true witness will give the whole truth, describing both vices and virtues; the same may be said of the friends of the re-

spective candidates, but more frequently the whole character, whether by friend or foe, is as fictitious as that of Don Quixotte, or his man Sancho. The party spirit of politics is in direct opposition to the spirit of Christ's kingdom; for a party serves the knave, the liar, the fool, the fraudulent, as a cloak, or as an instrument where all master without discrimination. Not so the kingdom of the Redeemer; nothing that is morally base can be there admitted, until after reformation. Here then must be virtue, and consequently, mutual respect, esteem and regard. Not so among the politicians: there is nothing but railing, backbiting, circumventing, cunning, intrigue, treachery, malice, envy, calumny, hatred, revenge, &c. &c. in short, there is not a vice forbidden by the gospel that does not enter into the composition of a politician of the present day, for those who do not dirty their hands with those things, hire others for the purpose, which is still worse, as it adds seduction to criminality of intent.

THERON.

MADNESS OF THE ANTI-CHRISTIAN CHURCH.

The Romish clergy in the pay of France, sing *Te Deums* for the success of their arms in destroying and devastating the Russian dominions, by which thousands of Romish chapels are destroyed, many thousands of lives lost, and many thousands of the peaceable inhabitants, with women and children, turned out of house and home, in the midst of a terrible winter, to die and starve.

The Russian clergy sing *Te Deums* for the success of their armies in killing two or three hundred thousand French, of the same Romish faith of themselves.

The English clergy, in their political capacities, approve and applaud the conduct of the Russian government in burning their chapels and their cities, by which millions must perish with hunger, cold, and diseases, and mock by gifts of alms the misery they have contributed to bring on.

The American clergy of the Episcopal church, recommend and circulate the periodical work called the "Christian Observer," edited by men of the English church and government, who send out fleets and armies to kill American citizens and burn their cities, because they will not permit their property to be robbed, and their people seized for military slavery.

Very many of the sect of the quakers who profess peace, on the broadest principles of non-resistance, justify the practice of taking men out of peaceable merchant ships and making them fight in ships of war, against their own country. Refuse to lift the musket, but claim the privilege of pointing it.

The Calvinists declaiming in their pulpits, some for and some against government. The latter raising the hue and cry of French influence, though John Calvin, their founder, was a Frenchman, who took refuge from persecution in Geneva, whom they follow in the doctrine of salvation by faith without works of Charity, in preference to the doctrine of the Lord Jesus Christ, who combines them, thereby ad-

mitting that the Divine commands may be broken with impunity, as in the burning of Servetus, a doctrine which hath already been the cause of several insurrections in these states, and now threatens the prostration of the best government on the face of the earth, and its citizens in civil war, bloodshed, slavery, pestilence, famine, and ruin and misery of every description.

The Roman Catholics, acknowledging the omnipotence of the Almighty, yet reading maledictions in their churches on those who have been the instruments of the pope's abasement, though this same pope crowned the head that abaseth him, and invoketh the benediction of Heaven on him and his doings; uniting in solemn league with protestants for the restoration of a family formally abandoned by the coronation act of the successors and usurpers aforesaid, these same protestants denying to the catholics, their fellow subjects, all share in the administrative privileges of their country, on the ground of difference of opinion.

Religious societies every where transformed into jacobin clubs, the members marshalled into opposing squads, the babes and sucklings of God, who should occupy the chief seats, thrown down and cast under foot, by the noisy, garrulous, inflammatory, cunning serpents, who lust after dominion for unrighteous ends.

May the Lord of his infinite mercy calm this boisterous ocean, and say—**BE STILL, AND KNOW THAT I AM GOD.**

ITHURIEL.

TO THE EDITORS.

GENTLEMEN,

It will not, I presume, be disputed amongst us, that the design of every writer is to facilitate the reception of the holy doctrines of the New Jerusalem. I hope then to be forgiven by Juvenis, if I explain the apparent discrepancy arising from my exposition of the internal sense of the passage in Isaiah quoted by Anaximander; and that given from the *Explicata* of Swedenborg, in relation to the Leviathan. I have there (page 257) given the Trinity of persons as the Leviathan, whilst the Exp. gives it "those who are sensual," or in other words, the sensual understanding. This difference arises from the difference of altitude in which the idea is taken. The latter interpretation is taken from the recipient state, the former from the principle received, which, being in correspondence, are expressed by one and the same literal tokens, and therefore applied agreeably to the concurrent sense in either case. Thus the Lord is represented as goodness and truth, and also as a recipient of goodness and truth. For the sensual principle affects to believe in the Trinity of persons, yet doth not believe therein; it being morally impossible that such an absurdity could possibly be believed by any man of a rational mind. If we presume then that this belief is grounded in spiritual insanity, the case is not bettered, for such a belief is the same as none at all, as it cannot mend the heart, nor influence the will to good actions. And no one can deny that this is the present state of the world, under the influence of this damning doctrine.

Juvenis, as he appears to be willing to teach others, and therefore assumes some pretensions to superior knowledge, will not, I am sure, take it amiss, if I observe, that he has committed an error in stating that "Humility is the seed or principle of every other virtue," page 260, for humility is a passive state, not an active principle, and therefore bears no correspondence with, or resemblance of a seed. Further, I verily believe a man of the New Church would not have made such a mistake.

The New Church being of spiritual origin, the conjunction and existence of its members depends upon the Will, not upon a *Profession* of Faith, as in the Old Churches, from which bad men assume the name of christians, as well as others, though very improperly.

He that heareth, let him understand.

Humility before God is most needful; but if a man was to concede to his fellow man all that his pride and ambition would demand, he would soon be reduced to utter slavery!

T.

COPY OF A LETTER FROM A GENTLEMAN TO HIS FRIEND, ON THE
SUBJECT OF THE WRITINGS OF EMANUEL SWEDENBORG.

Virginia, November, 1812.

DEAR SIR,

Being at your house a few months ago, some observations fell from you which I was determined should not escape my future animadversion, though at the time, I was induced, for a particular reason, to decline any remarks on them. At the time of the few words that passed between us on the subject, you will recollect that I inquired whether you had read any of the works of Baron Swedenborg? To which you answered, "*that they contained such lies they were not worth reading.*" and then, with a sneer, you made some further remarks, tending to ridicule them. It is no uncommon thing with some men, especially young men, hastily to advance opinions upon subjects, before they have maturely considered them, and this I am persuaded has been the case with yourself in the present instance; for I make no doubt, were you as well acquainted with the writings and private history of Swedenborg as those who have been at the pains of making the investigation, you would view them in a very different light. But perhaps you disbelieve, and think it improbable that he had any of those visions he speaks of; and yet I would ask, for what reason? Where lies the difficulty? Is it more extraordinary that the Lord should confer such a favor in this our day to any chosen servant, than at any former period? Is there any thing in Swedenborg's visions less probable than in those mentioned in the Scriptures? Such, for instance, as the vision of Peter, wherein he saw a sheet let down by the corners, and full of four-footed beasts and creeping things. The vision of Cornelius, Acts, chap. x.; that of Ananias; those of St. Paul; that of John, wherein all the wonderful things he saw and heard in heaven is mentioned in the book of Revelations, not to mention what was seen by the prophets and others

before the birth of our Saviour. It seems to be the idea of some, that since the days of the Apostles, all visions and revelations from heaven have ceased, but I have never yet heard even so much as the shadow of a reason in support of the supposition, nor do I believe that you or any one else could advance any thing in favor of it that would bear the most distant resemblance to reason or sound argument. On the contrary, many reasons might be given why subsequent revelations were to be expected, from time to time, as the needs of Christ's church might require. I have mentioned the private history of the Baron as an argument in his favor; and, had you paid any attention to it when you read the pamphlet in which it was contained, or had you read the preface to the two volumes I sent to your house, you would have found that he bore the most unexceptionable character in his own country, that he was invested with the highest honors, that he was a man of profound sense and erudition, that he was in particular favor with the king and nobles of the court of Sweden, and enjoyed not only the friendship and esteem of the learned men in his native country, but that of many foreigners with whom he corresponded. You would have found too, that from the time of his first call he devoted the rest of his life, about thirty years, to the writing and publishing such things as he said were revealed to him, and that he made several voyages to England and other countries for that purpose, relinquishing all the honors and lucrative offices that were held out to him at home. In the same pamphlet also is mentioned, if I mistake not, some circumstances which might convince the most incredulous, of his communications with the other world, such as his foretelling the hour the vessel he was in would arrive in port during his passage from England to Sweden; his informing a certain widow where she would find a paper belonging to her deceased husband, to whom alone the place of deposit was known, besides other remarkable instances, the particulars of which I do not fully recollect. The gentleman who wrote the letter inserted in the above mentioned preface, and was intimately acquainted with him during his abode in England, declares that there was nothing of the precision or of severity in his manners; that he was a man of uncommon humility, and of a serene, affable deportment; that he had taken pains to inform himself of his character, and that the result was such as to give him the most favorable opinion of him.

Such is the respectable character you have ventured to pronounce *tells lies!* But I am willing to think it was an inconsiderate expression of yours, which a further acquaintance with the subject will induce you to retract.

I cannot but remark, that with respect to the said pamphlet, you appear to have passed over and forgotten all that was said in favor of the Baron's character and writings, and have rested on a single passage which, not being able to reconcile to your ideas of things, you have made a handle for ridicule, and the criterion by which to judge of his character! This is certainly a very unfair mode of proceeding. I should suppose the fairest way, in such cases, would be to read all that an author has to say for himself with the greatest attention, and to examine in an impartial, unprejudiced manner, every circumstance adduced by himself or others in support of his asser-

tions ; but with respect to yourself, the fact is, as I suspect, that you are altogether unacquainted with the writings of this author, excepting a sentence or two you may have casually read, or by the prejudiced report of others. Perhaps you are not aware of the nature of prejudice, that bane to all fair investigation, and of its power on the human mind ! It is too generally the case with respect to any novel point, either in religion or natural knowledge, that instead of taking the trouble to judge for ourselves, we look up to the opinion of some person or other who is thought sensible, without considering whether the mind of this sensible man may not be so biassed by prejudice or interest, as to render him incapable of making a just decision.

With respect to the writings of Swedenborg, it is not at all surprising, that there are many, both among the clergy and laity, opposed to them, especially among the former. The causes of this opposition are various. With the clergy there are two powerful bars to their reception—Interest and Pride. Interest, because they would run the risk of losing the support of their congregations by their embracing new opinions : and Pride, because it would humble them too much in the eye of the world, to retract opinions and doctrines they had before preached, or inculcated in their writings. Men who have once formed to themselves a system of any kind, and stuck by it for a number of years, are ashamed afterwards to acknowledge themselves in the wrong. With laymen, some are opposed to them from that spirit of infidelity which would set at nought every thing like revelation or a belief of a future state, or a ruling Providence in the affairs of men. Others are prevented from receiving them by that childish prejudice which binds them down to the belief of their forefathers, from which they think they would be criminal in departing, while many who may be secretly in favor of them, are ashamed to acknowledge it for fear of being called credulous, or enthusiasts, or some such names. Before I conclude this letter, I must make one request, which I think a reasonable one : It is, that if you do not feel inclined to be at the trouble of informing yourself fully upon the subject of those writings, you will at least forbear in future to pass judgment upon them. I believe you to be naturally a well-disposed man, and the day may come, (if death does not step in too quick) when an inquiry into the nature of the other world may become so interesting to you, that you will resort with pleasure to the information to be obtained from the writings in question. You will then with admiration contemplate that wonderful display he has given of the spiritual world ; of the laws of order and Divine Providence which connect the two worlds, and you will be no less pleased with his system of religion, which so far exceeds every other at present extant, and which, amidst all the discordant views and doctrines of different sects, points out a way, consistent both with the Word and the strictest rationality. Leaving what I have said to your most serious consideration, I remain, &c.

T. S.

OF THE INTERNAL, OR SPIRITUAL SENSE OF THE WORD OF GOD.

Writing, or printing, amongst men, serves no other purpose than as a garment or covering to mental ideas. It is by this means ideas become visible in form, and permanent in duration. Painters have some idea of this, when they talk of *embodying* the fleeting colors of elegant and beautiful flowers, by fixing them into some earthy substance.

So it is with the Holy Word. Man cannot subsist without Divine communication, and this communication is revelation. The Word is a perpetual revelation—for upon opening it, the will of God may be read with the eye, and be felt by the heart.

Every man, of common sense, may know this : for letters formed into words, and words into sentences, imply that a meaning is couched under, or within them ; consequently, in the Divine word, a Divine meaning. As to the actual Divinity of the Word, it is not needful to dwell upon it in this place.

It is very generally supposed by the Old Church, in its various sects, that the first chapter of Genesis is an account of the formation of this world ; and hence they call Genesis the “ Mosaic account of creation.” This is not correct ; nor can it *rationaly* be supposed that a history of the earth is given in that book.

The first verse of the first chapter states—“ In the beginning God created the heaven and the earth. And the earth was without form and void ; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, let there be light—and there was light.” Were we to take this literally, we must suppose God the author of darkness, and emptiness ; whereas we are sure, that where he is, no darkness can possibly be. “ God is light, and in him is no darkness at all,” 1 John i. 5. Whence came it, then ?

In the 5th verse of the same 1st chapter, the light is called day, and the darkness night ; yet (according to the letter) there was neither sun, moon, nor stars, until the fourth day, verses 16—19. This, therefore, cannot be *literally* true.

In the 27th verse, it is declared that God created man, both male and female—yet in the second chapter it is said “ there was not a man to till the ground,” verse 5. In the letter, this is plain contradiction, and can only be reconciled by him who has obtained the true meaning, the spiritual sense. The same sense, only, can explain why woman is said to be formed in the second chapter, when the female is said to have been created in the first.

It is generally thought that Eve, or the first woman, ate *naturally*, or with her bodily powers, of the tree of the knowledge of good and evil, gave to her husband of the same fruit, whereof he also eat, and that *thus* they entailed a curse upon the whole human race. On this, religionists have founded the erroneous doctrine of original sin. But that no such effect was produced, and that none such could follow such a natural act, is manifest from the Scriptures. “ Not that

which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man, Matt. xv. 11—17, 18, 19, 20. The law of God is as unchangeable as himself; the law then, is the law now. It is a wicked heart, not a soul stomach, which spiritually condemns.

“What mean ye that ye use this proverb concerning the land of Israel, (the Church) saying, the fathers have eaten sour grapes, (original sin) and the children’s teeth are set on edge?”

“The soul that sinneth, it shall die. The son *shall not* bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon *him*,” Ezek. xviii. 2. 20. Hence it is plain, that Adam’s sin does not attach to us. Original sin is perversion of Scripture. Our Lord tells us that the *words* which he speaketh are life.

“It is the spirit that quickeneth; the flesh, (the letter, or nature) profiteth nothing; the words that I speak unto you, they are spirit, and they are life,” John vi. 63. Surely no one can apply this literally, for what are written, or printed words, but mere perishable matter! It is that which is *within*, then, which is precious. “For the letter killeth, but *the spirit* giveth life,” 2 Corinth. iii. 6. *This*, then, is the spiritual or internal sense acknowledged by the New Jerusalem. A sense, without which, as being both the presence and operation of the Lord Jesus, the church would be but a mere name; or like a deserted ruin. That some cannot understand this sense, we are well assured, because it is purposely guarded from abuse, Dan. xii. 8, 9, 10.; and that many will not seek it, our own experience daily proves.

Do our priests and our teachers understand this sense? If they do, why do they not frame their instructions according to it? Why do they teach us things which our own reading contradicts? And if they do not possess it, can they be angry with us for departing from them, and seeking it elsewhere? “If they speak not according to this word, it is because there is no light in them,” Isaiah viii. 20. Jeremiah xiv. 14. The internal sense is designed for all, “*for many be called*, but few chosen,” Matt. xx. 16.; *i. e.* as the internal sense teaches, God willeth all men to come to the knowledge of the truth, but only few men obey the call, John i. 7. 11. Matt. xxii. 5.

Had the word of the Lord to meet always with gentle minds, desirous of the instruction of truth, in order to make them better; reception would be easy, and cavilling cease; like the dew on the tender herb, or the gentle showers on the dry ground, information would refresh and invigorate, not contend and refute.

But the happiness of his fellow men in general is too dear an object to lose sight of, because a few Jannes, or Jambres, (2 Timothy, iii. 8.) resist the pleader for God and virtue.

Every man is concerned in the doctrine of correspondences, and has deep cause to rejoice at the revelation of the spiritual sense laid open by it. Who does not hail with joy any new discovery in the sciences of medicine, chymistry, mechanics, navigation, botany, &c.; and how much more cause is there to rejoice at the discovery of the science of sciences, the head of all other!

What can our opponents object to us with justice ! Do the friends of the church seek to get rich at the public expense ! Who will venture to say so ? Do they court fame !—far from it, for they declare the doctrine to belong to God, not to man ; and that they are but a little way advanced in it.

They solemnly declare they have no wish but to benefit every one by participating the blessings which they have received by means of the heavenly doctrine of the New Jerusalem.

It is not the part of a lover of truth either to cavil or reject, without examination. Candor lends a patient, open ear, to all men. It is uncandid self-will which condemns without a hearing.

We plead ardently the cause of the New Church—why ? Because we are sure (Heb. vi. 19.) it is the cause of Jesus Christ, our Lord. And for what end ?—not to *merit* salvation, be assured, but that we may fulfil the royal law, (James, ii. 8.) and thus lead a life of use—the highest active use we know—to link mankind (as far as our abilities reach) in one bond of brotherhood.

Name us fanatics, enthusiasts, madmen, or what you will—only allow us what our country allows a criminal—a patient hearing—and, after that, condemn us, if there be cause. For our parts, we are not willing to pass judgment on the man who will receive no new information. We pity the weakness of him also who takes all his opinions upon trust, from the assertions or authority of another—and as to the wily sophist, we shall pray for light enough to lay open his fallacies.

It is the very nature of truth not to fear ; and this lesson is frequently enjoined by our master ; (Deut. i. 17. Matt. x. 28.) we shall, therefore, advance under its banner ; but shall endeavor to join “ the harmlessness of the dove with the wisdom of the serpent.” (Matt. x. 16.)

“ Ho, *every one that thirsteth*, come ye to the waters, and he that hath no money ; come ye, buy and eat ; yea, come, buy wine and milk without money, and without price ; hear, and your soul shall live,” Isaiah, lv. 1. 3.

This invitation is especially directed to the *thirsty*, that is, to him who, sensible of his ignorance, in divine things, ardently wishes for genuine truth, to guide his conduct in life aright. Of what use would it be, indeed, to any other ? It would rather prove a curse—for “ that servant which knew his Lord’s will, and prepared not himself, neither did according to his will, shall be beaten with many stripes,” Luke xii. 47.

The wine and milk here spoken of is the Science of Correspondences, by which the word of the Lord is written. Again, and again, we invite all to receive it.

Milk, in the spiritual sense, signifies the celestial-spiritual principle of truth, or the combination of goodness with truth ; and wine signifies genuine spiritual truth. That these are, both, the gift of God, is manifest ; and they are worthy the Divinity to give, for the support and nourishment of the soul ; just as natural milk, and natural wine, are fit to cherish and nourish the natural body, and are his gift also.

The effect of these two principles in the soul are, a clear unbiassed judgment, conjoined to a heart of affection, which feels for the woes, and rejoices in the comfort of all mankind.

Is the possession of these things estimable!—do we all possess them! And if we do not, what sound reason can be given that we will not seek for them? Are men so saturated with sin, that they feel no thirst at all for truth? Will nothing but tainted food suit their vitiated palates?

When it is said, come to the *waters*, it means to arrive at general knowledges first, and afterwards, to high and particular ones; for waters signify general truths. Thus in the 36th Psalm, 8th verse—“thou shalt make them drink of the *river* of thy pleasures;” that is, fill their understandings with truths. “And now, what hast thou to do in the way of Egypt, to drink the *waters* of Sihor? or what hast thou to do in the way of Assyria, to drink the *waters* of the river, Jerem. ii. 18. That is to say, why do you employ your life in pursuing false science of the natural man, which is Egypt; and why do you labor by false reasoning, which here is Assyria, to confirm such paltry sciences? How strictly applicable is this Scripture in the present day! for what is the state of natural science!—and by what sort of reasoning is it supported!

But very different will science and reasoning be in the New Church of the Lord, “when the waters issue out from towards the East country, and come down into the desert of our natural minds.” “And it shall come to pass, that every thing *that liveth, which moveth*, whithersoever the river shall come, shall live; and there shall be a very great multitude of fish; because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.” Ezek. xlvii. 8, 9. Every one may see that this passage refers to the mind of man. Would the Deity send a prophet to tell us about a river of fish, and their being healed of infirmity! Not so: waters from towards the East country signify truths derived from Love-Divine; these waters, as being truths of the church, will both produce abundance of science of various kinds, expressed by fish, and rectify former as well as present errors, of reason and judgment.

This is still more clear in the Revelations. “And he showed me a pure river of Water of Life, clear as crystal, proceeding out of the *throne* of God, and of the Lamb. In the midst of the street of it, and on either side of the river, was there *the tree of life*, which bear twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations.” Rev. xxii. 1. 2. No one river can flow, naturally, into every nation of our earth; but truth may. Leaves of the Tree of Life, mean truths of a higher quality than the water. Here it may be observed, that the Tree of Life mentioned also in Genesis as planted in Eden, is in the *spiritual world*.

It is of the utmost consequence to men's salvation that the spiritual sense be acknowledged, inasmuch as heretical opinions are easily drawn from the letter alone, if read under a man's own guidance, or proprium. There is no other security for truth, and for certainty of knowledge, but in this sense, which is immutable. Every sensible man

may perceive that the guarded caution manifested in its concealment under the letter, is out of love and tenderness, lest man should profane it, and thus sink himself into the deepest destruction.

How elegantly we are told, that Adam, (the Church) after the fall, was remitted into his unregenerate state, having violated his integrity by the violation of moral rectitude ; for nothing else could then, or can now, disqualify for Eden, Paradise, or heaven : "Therefore Jehovah God sent him forth from the garden Eden to till the ground from whence he was taken. So he cast out the man ; and he placed at the East of the garden of Eden, (or Paradise) cherubim, and a flame of a sword, which turned itself to keep the way of the tree of life," Gen. iii. 23, 24. Eden and Paradise are generally held to be synonymous : I have, therefore, considered them so. Nothing can more clearly evidence the internal or spiritual sense than this passage.

If, according to commonly received ideas, the garden of Eden, or Paradise, were placed upon our earth, then there would have been no occasion to send him forth to till the ground, for he was already upon the ground, and if it be said he was sent to till that ground from whence *he* was taken—then it must be admitted that he had been raised up to a better and more perfect place. That he was elevated is certain, and will plainly appear when we show that Eden, or Paradise, was not an earthly habitation. "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, verily, I say unto thee, to-day shalt thou be with me in Paradise," Luke xxxiii. 42, 43. Hence it plainly appears, that Eden was spiritual, not natural ; and that the loss of virtue and the loss of Paradise, mean one and the same thing. The mind or soul, of a truly virtuous man, possessed of love of God and of his neighbor, is truly in Paradise, whilst his body is upon earth. If such an one should lapse, (see Ezek. xviii. 24.) then he is sent out of the garden Eden to cultivate the rank weeds of his worldly appetites. The Word is express on this head.

"The kingdom of God cometh not with observation : Neither shall they say, Lo here ! or Lo there ! for behold, the kingdom of God is *within* you," Luke xvii. 20, 21. And if a man loses this which is within, he betakes himself to what is without ; for he has nothing else. From an internal man, he becomes an external one. And if God's kingdom be *within* man, then he must *spiritually* possess.

That cherubim are guards is declared, and the purpose is also declared ; now if the spiritual sense be life, (It is the spirit that quickeneth ; the flesh profiteth nothing ; the words that I speak unto you, *they are spirit*, AND THEY ARE LIFE," John vi. 63.) then it must be plain that the use of cherubim is as a defence to this sense ; this guard is necessarily without, as defending what is within ; and we know of none other, neither is there any other guard, except the external sense of the letter ; and an effectual one it is.

The spiritual sense is as much contained in the New Testament as in the Old, for they are one ; yet that sense is more opened in the former than in the latter.

"And he said, unto you it is given to know *the mysteries* of the kingdom of God, but to others in parables ; that seeing, they might not see ; and hearing, they might not understand."

Now the parable is this : "The seed is the Word of God," Luke viii. 10, 11. Not natural or material seed of any kind, surely ! and if spiritual, then it is contained *within* the letter, and forms the vivifying principle thereof.

"In the beginning was THE WORD, and the Word was with God, and the Word was God. All things were made by him ; and without him, was not any thing made that was made. In him was life, *and the life was the light* of men. And the light shineth in darkness, *and the darkness comprehendeth it not*. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But *as many as received him*, TO THEM gave he power to become the sons of God, even to them that believe on his name ; [by a sound moral life, or from the heart] which were born, not of blood, nor of the will of the flesh ; nor of the will of man, BUT OF GOD. And the Word was made flesh [spirit was clothed with matter] and dwelt among us," John, i. 1, and following verses.

Here, then, is the full doctrine of the spiritual sense laid open. The most holy Word, the life and light of men, was clothed with a natural body to lead and bless mankind ; the twofold sense of the Word, matter and spirit, being thus rendered accessible to human beings.

Who that reads the Bible in the sincere search of truth, with such explanation before him, can deny the spiritual sense ! And as to the insincere, it would be loss of time to reason with them.

The very little here offered, is designed to make plain to simple minds our ideas of the internal sense of God's word, and to prove to sober minds that we build upon a rock ; God, nature, and right or sound reason, speaking the same language.

A LAYMAN.

OF CHURCH DOCTRINES.

It may, perhaps, tend to silence objectors, and satisfy believers, to contrast the leading tenets of the Apostolic, Protestant, and New-Jerusalem Churches.

APOSTOLIC CHURCH'S IDEA OF GOD.

The Apostles believed that the Father was in the Son, and rendered visible in his human nature, John xiv. 9. "In Jesus Christ dwelleth all the fulness of the Godhead, bodily, Coloss. ii. 9. See also John, chap. i. 1 to 14. John in his first epistle, v. 20, says expressly that Jesus Christ is the true God, and eternal life. And in the first chapter of the Apocalypse he is declared to be the Alpha and Omega, the Almighty. "Hear, O Israel ! the Lord our God is ONE Lord," Mark xii. 29.

THE PROTESTANT CHURCH,

Believes there are three persons in the Godhead, one proceeding from the other ; having different attributes. The Father being a cre-

ator, the Son a redeemer and intercessor with the Father, and the Holy Ghost a sanctifier, each being distinct in person, as well as attributes. The Father mutable, being capable of wrath as well as mercy. See their books and creeds.

This creed is not to be found in Scripture. See Malachi ii. 6. James i. 17.

THE NEW-JERUSALEM CHURCH,

Believes Jesus Christ to be the only God from eternity to eternity, who assumed a body of flesh, John i. 1 to 14, which he has glorified or made divine, in order to descend nearer to man, instruct him, and save him. Thus he is not only God-man, but also man-God. That is to say, he is the eternal Father made manifest by his human nature made divine.

APOSTOLIC CHURCH, AS TO FAITH AND WORKS.

The Apostles taught belief in Jesus Christ, and a life according to the ten commandments of the decalogue. "If thou wilt enter into life, keep the commandments," Matt. xix. 17. "If ye love me, keep my commandments," John xiv. 15. "Ye are my friends, if ye *do* whatsoever I command you," John xv. 14. (Here is an express condition of friendship by works.) "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him," John ii. 3, 4. "But wilt thou know, O vain man, that faith without works is dead," James ii. 20. "Believe on the Lord Jesus and ye shall be saved," Acts xvi. 31. "Do we, then, make void the law through faith? God forbid; yea, we establish the law," Rom. iii. 31.

THE PROTESTANT CHURCH, AS TO FAITH AND WORKS,

Believes that man is saved by faith in the imputed merits of Christ, to the faithful believer, without the moral law. It says the moral law is to be kept, but not to procure salvation thereby, lest man should claim merit to himself, and thus rob Christ of his. That salvation is the operation of the Holy Ghost on man, regardless of his merits. Some say, that the call of Christ is to all, as the Arminians; others, that it is only for the elect, who are predestinated, and cannot finally fall, as the Calvinists. See Assembly's catechism, Episcopal thirty-nine articles of religion, in their prayer books, and their writings.

THE NEW-JERUSALEM CHURCH, AS TO FAITH AND WORKS,

Believes that no man can be saved without the deeds of the moral law for the sake of Jesus Christ. It believes, that by keeping the law they become citizens of Christ's kingdom, and that this obedience is the very test of love to him. They believe this obedience to be a duty of love, and that after they have done all, they are unprofitable servants. They believe that every man's life and conduct are imputed to him, be they good or bad, and by no means the merits of Christ which are divine, and therefore cannot be imputed to sinful man. Their motto is, "If thou wilt enter into life, keep the commandments," Matt. xix. 17. Faith and works must go hand in hand.

APOSTOLIC CHURCH, AS TO THE ATONEMENT.

"God was in Christ, *reconciling the world to himself*, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation." "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead be ye reconciled to God," 2 Corin. v. 19, 20. "For when enemies, we were reconciled to God by the death of his Son—by whom we have now received the atonement," Romans v. 10, 11. "What shall we say then, shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin live any longer therein. Knowing this, that our old man is crucified with him, (Christ) that the body of sin might be destroyed, that henceforth we should not serve sin," Romans vi. 1 to 7. Hence it appears that atonement meant reconciliation *by means of a new and a holy life*. Accordingly it was commanded men, every where, to repent, so as to have their sins remitted, Acts xxvi. 20. Luke xiii. 3; and dying to sin, means living according to the commandments.

OLD CHURCH, AS TO ATONEMENT.

Atonement means, satisfaction given by Christ, to appease the Father's wrath against mankind for their sins. It is a vicarious sacrifice, presented to the Father by the Son, instead of mankind, who were else doomed to slaughter. Belief in Christ, that he has done this, procures the application of his merits and righteousness, without works of the law. It is free grace.

Let casuists reconcile anger and mercy in the Deity, (contrary passions) with James i. 17. Malachi ii. 6, and many other places.

NEW-JERUSALEM CHURCH, AS TO ATONEMENT.

God is Love, 1 John iv. 8. Therefore, as being unchangeable, *all* his acts are out of love to man. He has atoned or reconciled his followers by every act, even to the last, the death of the cross. By his blood we are washed and cleansed, not by his natural blood shed upon earth, a thing impossible; but by his goodness and his truth, which means his body and his blood, given to humble penitent souls, for it is goodness of life only with truth of faith, which cleanses the heart. Atonement, then, signifies reconciliation; which on the part of man is effected by repentance and a new life. Will any man say his sins are atoned for without repentance? If he does, he contradicts scripture, which enjoins it. And if repentance produce reconciliation, then is there *something on the part of man*, in the matter of salvation. Imputed merits, alone, were they possible, do not save. Love, to be united, must be reciprocal. An evil man, and a good God, cannot agree.

BAPTISM IN THE APOSTOLIC CHURCH.

The application of water in the name of Jesus Christ, signified adoption into Christ's flock, and represented spiritual washing, but did not do away the necessity of repentance from evil works.

OLD CHURCH, AS TO BAPTISM.

It believes the sprinkling of water, or immersion by a minister, to be the very laver of regeneration.

NEW-JERUSALEM CHURCH, AS TO BAPTISM.

Either adults or children may be sprinkled with, or immersed in water, in the name of the Lord Jesus Christ; and this act is a sign that the person is admitted into the church, in order to be *afterwards* regenerated by faith and life.

That the New Jerusalem, named in the Revelations, is a church to be established among men upon this earth, is very clear. "And I, John, saw the holy city, New-Jerusalem, *coming down* from God, *out of heaven*—and I heard a great voice out of heaven saying, behold the tabernacle of God *is with men*, and he will dwell *with them*," Rev. xxi. 2 and 3. *Out of heaven*, cannot mean a state *in* heaven. City, in different parts of the Word, means doctrine; as may hereafter be shown.

All choice is, or ought to be, by judgment, and judgment decides by comparison. Let the reader choose accordingly.

They do greatly err, who suppose either the gospels or the Word of the Old Testament to contain such imperfections as are to be found in some of the epistles. We utterly deny the assertion that *any error* can be detected in the Word. It is not so with the epistles of Paul; nevertheless, we do not reject them, but carefully preserve them, because in most parts they are instructive. Ecclesiasticus, with other books, are instructive; yet, even the Old Church doth not deem them canonical; they have their Apocrypha.

Were an inquiring member of the New Church desirous of ascertaining the books of the Word of the Lord, he might be readily satisfied. But of what use to prove this to such as will not believe what they now see with their bodily vision? The Pharisees saw the very person of Christ, and heard his teachings, yet they wanted miracles, and even then, they would not be convinced. Enough is open to guide the conduct of every man. "They have Moses [the ten commandments] and the prophets, let them hear them, for if they believe not Moses and the prophets, neither will they be persuaded, though one rose from the dead," Luke xvi. 29, 30, 31. In a strange state must that person's mind be, who calls the gospels imperfect!

The epistles of the Apostles were explanatory of the Word, to the church scattered abroad. The word of the Lord is divine, and consequently all-perfect. But the adaptations of instructions to the church, according to persons and capacities, may be seen by any accurate examiner, to bear many marks of human frailty and misconception, and consequently cannot be divine. Paul is very particular in making a distinction between his own conceptions of divine things, and the commands of his Lord. "But to the rest speak I, *not the Lord*," 1 Corinth. vii. 12. And if not the Lord, then it cannot contain the internal sense.

Is it not wonderful, that any man can read the first epistle of John; and yet deny and reject the New-Jerusalem Church!!!

L.

TO THE EDITORS.

GENTLEMEN,

In your next number, please to unlock with your Evangelical key, the internal sense of the following passage of Scripture—Zech. 10th chapter, 3d and 4th verses. “Mine anger was kindled against the shepherds, and I punished the goats ; for the Lord of Hosts hath visited his flock, the house of Judah, and hath made them as his goodly horse in the battle. Out of him came forth the corner, out of him the nail, out of him the battle-bow, out of him every oppressor together.”

Your's, &c.

PAUL.

A TREATISE ON THE NATURE OF INFLUX.

[BY EMANUEL SWEDENBORG.]

(Continued from page 347.)

I.

That there are two distinct worlds, the one spiritual, in which are spirits and angels ; the other natural, inhabited by the human race.

3. That there is a spiritual world inhabited by spirits and angels, and that of a very different nature and constitution from that we live in here, is a truth much doubted of by many, even in the christian world, and that because no angel has come down from heaven to declare it unto them, and no man, whilst in the body, hath ascended up and seen it. And therefore, that ignorance in this particular may no longer be pretended by such for an excuse of their unbelief ; and lest, by a most fatal delusion, they should fall into that species of Atheism which ascribes all to nature, the Lord hath been graciously pleased to give me a view, in spirit, both of the heavenly and hellish kingdoms, so that I can from sight and experience declare, that there are two worlds entirely distinct from each other, the one in which all things are spiritual, and therefore called the spiritual world ; the other in which all things are natural, (material) and therefore called the natural world ; that spirits and angels live in the world that is accommodated to their condition of existence, as men do in that which is proper to them ; and also that every man passes through death from the one to the other, in which he continues to live to all eternity. This declaration concerning both worlds is premised, that the doctrine of influx, now before us, may be opened in its true ground and principle, for the spiritual world influences and actuates the natural world throughout, as well in respect to men as beasts, and is also the principle of vegetation in trees, plants, and all vegetables.

II.

That the spiritual world did exist and does subsist proximately from its own spiritual sun, and the natural world in like manner from its own natural or material sun.

4. That the spiritual world hath its own proper sun, as well as the natural world, is because they are distinct and of very different con-

stitutions, and because each derives its origin proximately from its own sun: now a world in which all things are spiritual, cannot proceed from a sun which is the source of things natural only; for in that case physical influx would take place, which is contrary to the laws and order of creation. That this world did derive its existence from its sun, is also evident from the doctrine of cause and effect, inasmuch as it depends on the sun for its subsistence in the whole and every part of it: now its subsistence indicates the cause of its existence, according to that maxim, "subsistence is continual existence;" consequently, if the sun were annihilated, this world would lapse into a chaos, and that chaos into nothing. That the spiritual world has its own sun distinct from that of our natural world, I can testify, for I have seen it; it appears like a fiery globe as our sun does, nearly of the same magnitude, and at about the same distance from the angels with that of the natural sun from us; but it neither rises nor sets, being stationary in a middle altitude between the zenith and horizon of forty-five degrees: Hence it is, that the angels enjoy perpetual light and a perpetual spring. How does the man of unenlightened reason (whilst a stranger to this truth of a spiritual sun) wander in the mazes of a false philosophy, when he applies himself to consider the deep subject of the creation of the universe, and how apt to fall into that fatal delusion of ascribing it to blind nature? Or if he chances to stumble on this truth, "That Nature takes its birth from the sun," then by a no less dangerous error, to mistake the sun for the author of the creation. Nor will he be better able to understand the nature of spiritual influx, unless he knows the origin of it, for all influx, whether it be spiritual or natural, proceeds from its own proper sun: thus the internal sight of man, which is that of his mind, receives it by way of influx from the spiritual sun, and his external sight, which is that of the body, from the natural sun; and both these influences operate in conjunction, as the soul does with the body. Hence may be judged, what blindness and infatuation of mind they are liable to, who go about to philosophize on these subjects, without knowing even the rudiments of truth, for their minds being furnished with no other ideas than what they borrow from nature and the senses, and consequently void of all spiritual light, they may aptly be compared to bats, which flutter about in the dusk of the evening, without any distinct view of the objects before them: Nor is their infatuation less than their blindness, for judging of spiritual things by a false measure, they bewilder themselves and others with their vain reasonings, and so are lost in the labyrinths of error.

III.

That the sun of the Spiritual World is in its Essence pure Love, proceeding from Jehovah God, who is in the midst thereof.

5. Spiritual things can only proceed from love as their root, and love from no other source than Jehovah God, who is love itself; and therefore the sun of the spiritual world, whence all spiritual things issue as from their fountain, is pure Love, originating in God, who is in the midst thereof: this sun is not God, but an emanation from God, and may be considered as the proximate sphere of his glory issuing from himself, and raying forth his Divine influence to the circumference of creation. By the instrumentality of this sun Jehovah God

created the universe, by which we understand^b in a complex sense, all the worlds, which are as many in number as the stars in the expanse of the material heavens. That the work of creation was performed by the means or instrumentality of that sun, which in its essence is pure love, and so by the omnipotent Jehovah, is because Love is the very essence [*esse*] of life, and wisdom is the form [*existere*] of life from the essence, and by love through wisdom all things were created, as it is declared by John, chap. i. 1, 3, 10.: "The word was with God, and God was the word; all things were made by him, and without him was not any thing made that was made; and the world was made by him." By word, here, is meant divine truth, or divine wisdom; and accordingly, it is called "The true light, which lighteth every man that cometh into the world," this being the office of the divine wisdom by means of divine truth. They who deduce the origin of the worlds from any other cause than that of divine love by the operation of divine wisdom, are under the like delusion with persons in a delirium, who mistake the shadowy images of a wild, irregular fancy, for real substances: no, there cannot be any other origin assigned to the stupendous, harmonizing work of universal creation, as he may readily perceive who knows how to trace back effects to their ultimate or first cause. As God is one, so there is one spiritual sun, whose essence is pure love; and as that which has its essence and existence in and immediately from God, comes not under the predicament of extension and space, so having no relation to space, though every where in it, it is not comprehended or limited by space: * thus divine love is alike present in the centre and circumference of the universe. Even common reason has some faint notion how the Deity fills all things by his presence, and upholds them in their office and rank of creation *by the word of his power*; but how much clearer are its conceptions of this truth, when it has attained to any competent knowledge of the true nature of divine love, and in a sort to apprehend how in conjunction with divine wisdom it intends the ends, uses, and good of the whole? How, by its influx into the same wisdom, it provides and directs the fit causes and means leading thereto, and by its operation through wisdom produces the effects which give accomplishment to the whole?

(*To be continued.*)

* This may in a measure be understood by the operations of the human mind, as also by our ideas of wisdom, goodness, joy, peace, &c. which bear no relation to distance or space. However, let it be noted, that though space or place cannot be predicated of the spiritual world, yet the author throughout his works asserts, from his own experience, that there also is the same *appearance* of both as here, and even a much greater variety of sensible objects, for that spirits and angels, being clothed with spiritual bodies, have their sensations as well as we, and those far more delicate.

AN ACCOUNT OF INFANTS, OR LITTLE CHILDREN, IN HEAVEN.

[BY BARON SWEDENBORG.]

(Continued from page 362, and concluded.)

I have conversed with the angels concerning infants, and asked them, if they were pure from all evil, seeing they had not committed actual evil like adults; to which they answered, that they were in evil as well as the latter; nay, that of themselves they were nothing but evil;* but were kept from evil, like as were the angels, and preserved in good by the Lord, and that in a way so little perceived by them, that it appeared to them as if they were good of themselves; and therefore all infants, after they are grown up in heaven, in order to cure them of such a false conceit of themselves, as though they possessed any good but from the Lord, are sometimes left to their own hereditary evils for a while, to convince them of the truth of the matter. One such, who was a certain king's son, and had died an infant, but was grown up in heaven, had conceived the foregoing erroneous opinion, and was therefore suffered to be possessed of his own hereditary innate evils; upon which I perceived from his sphere that he was of an imperious mind, and made light of adultery, having inherited these propensities from his parents: but after seeing what he was by nature, and being humbled at the sight, he was received again into the society of angels to which he belonged. No one suffers punishment in the other world merely for hereditary evil, as that was not contracted by his own fault, but only for that actual evil which proceeded from himself; and consequently only for so much of hereditary evil as he adopted and appropriated to himself by his own will and deed: nor are infants, when grown up to adults in heaven, consigned for a time to their proper natural state of hereditary evil, merely for the sake of punishment, but in order to their conviction, that of themselves they are only evil, and therefore delivered from hell, which belongs to an evil nature, by the mere mercy of the Lord; consequently, that their heavenly inheritance is from his free gift, and not from any merit in themselves; and therefore they have nothing to glory in, or whereof to esteem themselves above others, on account of any self-assumed good; for that in so doing, they would as much transgress the law of mutual love, as the true doctrine of faith.

Oft times when companies of little children have been with me, and their speech sounded in a soft confused manner, as not having yet attained to speak in concert as when grown up, I observed, with something of surprise, that certain spirits present could not refrain from

* All men, without exception, are by nature born to all kinds of evil, so that as to their proper selves, they are nothing but evil; and therefore man must be born again, that is, regenerated. The hereditary evil in man is a propensity to love himself more than God, and this world more than heaven, and to esteem his neighbor as nothing in comparison of himself, or only for himself, so that he may be said to be love of self and of the world in the very abstract. This prevailing love of self and of the world is the root of all evil.

urging them to speak in another manner, on which the infant chorus showed a repugnance, denoting something like resentment, saying, when given them to speak, *that it should not be so*. This I have often perceived, and was told, that it was for their trial, and to accustom them to resist any temptation to what is false or evil, as also not to suffer themselves to be compelled to think, speak, or act, by direction from any other than the Lord only.

Thus much may serve to show in what manner infants are educated in heaven, that so through the knowledge of truth, and the wisdom of good, they may be qualified for the angelical life, consisting in that love to the Lord, and one another, which has its ground in innocence: but how contrary is the education of children with many on earth! To give only the following instance: As I was one day walking in the street of a certain great city, I saw some boys fighting, which presently drew a great crowd round them, which seemed much pleased with the sight; and I was told, that the parents of the young warriors were among them, encouraging their sons to the combat: certain good spirits and angels then present with me saw all that passed, through my eyes, and were affected, even to horror, at the sight, more especially at the encouragement given to the fray by the parents; saying, that all such ways of inciting children to hatred and revenge, tended to extinguish in them all mutual love and innocence implanted in them by the Lord; consequently, that they did all in their power to disqualify their own children for heaven, where all is love. May such parents as wish well to their children take warning thereby.*

And here for a word concerning the difference between those who die in their infant state, and those who die adults. Now the latter have in this life acquired a ground or plane which they take with them to the other world, and which consists of their memory and prevailing natural affection; this remains fixed, and though quiescent after death as to any activity, yet it serves as an ultimate ground or basis to the thoughts; and hence it follows, that according to the quality of this ground or plane, and the correspondence of the rational part therewith, so is the man after death. But such as die infants have no such plane, but one that is natural-spiritual, as not having contracted any impurity from this material world and earthly body, and therefore not being infected with the like gross affections and cogitations, but having imbibed all they have from heavenly influence. Besides, infants know nothing of their having been born in this world, but look upon themselves as natives of heaven, being ignorant of every other kind of nativity than what is spiritual, and effected by knowledges of good and truth, and that understanding and wisdom from which man is only

* The city here alluded to, in all probability, is London. It is much to be lamented, that that *rage for boxing*, which so much prevails in the present day, and is disgraceful to a civilized country, should be encouraged by those who ought to set a better example. But it is in vain, perhaps, to expect a reform, even in this particular, until parents begin to train their children to love and esteem each other, and instead of filling their little breasts with the fire of hell, endeavor to insinuate the heavenly affections of mutual love.

properly denominated man ; and as these are only from the Lord, so it is their belief, and their rejoicing therein, that they are the Lord's. But notwithstanding this, the condition of men who have had their time in this world, may be equally perfect with that of infants in the next, if they put away from them their corporeal and earthly affections, which are the love of self and of the world, and in the room thereof become receptive of spiritual loves.

EXPLANATION OF EXODUS XXI.

(In continuation from page 365.)

“ If his Lord shall give him a woman ”—that hereby is signified good from the spiritual principle adjoined to truth when in combat, appears from the signification of lord, as here denoting the spiritual principle, for by lord is here meant some one of the sons of Israel, and by the sons of Israel are signified those who are true men of the spiritual church, that is, who do good from the affection which is of love, or what is the same thing, from charity ; consequently, by the same, in the abstract sense, are signified spiritual truths and goods ; hence it is, that by lord is here signified the spiritual principle ; and from the signification of giving a woman to him, as denoting to adjoin good to truth : for to give, when it is said of a woman, is to adjoin, and the man-servant is he who is in the truth of doctrine, and not in correspondent good, and the woman is delight, but in this case good, because it is given, that is, adjoined by the spiritual principle, for all that is called good which comes from a spiritual principle, inasmuch as the spiritual principle itself is the good of charity ; the reason why it denotes in combat is, because it is said, if his lord shall give him a woman, that after service the woman should be the lord's ; hence it is evident, that the woman was the man-servant's when in service, and not afterwards ; thus, when in combat, and not after combat, for by the service of six years, is signified labor and combat. Who cannot see that in this statute there is an arcanum, which cannot be known but to whom it hath been revealed ; for it appears in the external form as contrary to divine justice, that a woman given to a man-servant should remain the lord's, when he went forth from service, when yet the woman ought to be [the property] of her own man [*vir*] for ever. Of this description are several other things, which were commanded by Jehovah to the sons of Israel, as that they should ask of the Egyptians vessels of gold and silver, and raiment, and should thus spoil them, besides other things of a similar nature, of which we shall speak in their proper places. But those things, although in the external form, as was said, they appear contrary to divine justice, are still not so, for they flow from the laws of divine order in the heavens, which laws are the veriest laws of justice ; but those laws are not manifested, unless they be unfolded from the sense of the letter by the internal sense. The law, from which this statute flows, is, that spiritual good cannot be conjoined to those who are in the externals of the church from infancy, but only adjoined so

long as they are in combat, and that after combat it recedes. To show more plainly how the case herein is, for it is an arcanum, it may be expedient briefly to explain it. They who from infancy have thought little about life eternal, thus about the salvation of their soul, regarding principally worldly life and its prosperity, and have still lived a good moral life, and have also believed the truths of the doctrine of their own church, when they come to more adult age, cannot be reformed otherwise than by the adjunction of spiritual good, when they are in combat, nevertheless they do not retain that good, but only confirm by it the truths of their own doctrine. The reason why they are of this character is, because in their past life they have indulged worldly loves, and when those loves are rooted in, they do not suffer spiritual good to be conjoined to truth, for they are altogether repugnant to this good, nevertheless spiritual good may occupy the thought, when those loves cease, as is the case when they are in anxiety, in misfortunes, in bodily distempers, and the like, on which occasions the affection of doing good from a principle of charity flows in, but this affection serves only for confirming and rooting in deeper the truths of doctrine, but it cannot be conjoined to truth; the reason is, because that affection of charity flowing in, fills only the intellectual-principle of the mind, but doth not enter into its will-principle, and what doth not enter into the will-principle, this is not appropriated, thus is not conjoined, for the conjunction of good and truth with man is effected when truth enters the will, consequently, when man willeth it, and from willing doeth it, in this case truth first becomes good, or what is the same thing, faith becomes charity. This effect cannot have place with those who, from infancy, have indulged the loves of the world, and yet are in the truth of the doctrine of their own church, for their will-principle is possessed by those loves, which loves are altogether in the opposite, and reject spiritual good; they admit it only into the intellectual principle of the mind, that is, into the thought, when those loves are asleep, which is the case, as was said above, in a state of bodily distemper, or of misfortune, or in anxiety, consequently in labor, and in some combat. This is the arcanum which lies stored up in this statute; and whereas this statute was thus representative of the law of divine order concerning those who are in the truth of doctrine and not in correspondent good, therefore in the representative church it was agreeable to divine justice, even in the external form.

“And she bear him sons and daughters”—that hereby are signified truths and goods hence derived, appears from the signification of sons, as denoting truths; and from the signification of daughters, as denoting goods; that they are truths and goods derived, is evident, since by the woman, who is the mother from whom they are born, is signified spiritual good, and by nativities are signified derivations in the internal sense.

“The woman and her births shall be for his lord”—that hereby is signified that good adjoined to truth by the spiritual principle with the truths and goods thence derived shall not be appropriated to truth, appears from the signification of the woman, as denoting spiritual good adjoined to truth when in combat; and from the signification of births, as denoting derived truths and goods, see just above; and

from the signification of being for his lord, as denoting that they shall belong to the spiritual principle in which they originate, and not to truth, for Lord is the spiritual principle, and man-servant is truth without correspondent good, consequently it denotes that they shall not be appropriated to this truth; for by man [vir] and woman, in the internal sense, is signified the conjunction of truth and good, for marriage in the earths represents the heavenly marriage, which is of good and truth, and also conjugal love corresponds to that marriage; but between a man-servant and a woman given by his lord there is not marriage, but copulation as of a concubine with a man, [vir] which copulation doth not correspond to heavenly marriage, wherefore also it is dissolved when the man-servant goeth forth, for in this case the woman with the births becomes the lord's. The reason why such copulation hath place is, because the truth, which is represented by a man-servant, is in the external man; and the good, which is represented by the woman, is in the internal; and the good of the internal man cannot be conjoined with the truth of the external, unless conjunction hath been before effected in the internal; this cannot be done, because a man-servant represents a mere external man who hath not correspondent good, and to whom it cannot be appropriated. That the good of the internal man cannot be conjoined with the truth of the external, unless conjunction hath been first effected in the internal, is manifest, for regeneration is the conjunction of good and truth.

(To be continued.)

DICTIONARY OF CORRESPONDENCES.

(In continuation from page 360.)

AR of Moab (Isaiah xvi.) signifies the doctrine of those who are in truths from the natural man.

ARABIA, signifies spiritual good; also, those of the Gentiles who are in simple truth. In Jeremiah xlix. 28, those who pervert the knowledges of good. See *Kedar*.

ARAM, or *Syria*, signifies the knowledges of good and of truth; and, in the opposite sense, the knowledges of good perverted.

ARARAT. The mountain of *Ararat* denotes the light of a regenerate person; that is, the first light after temptation, [the flood] and is consequently obscure.

ARCHER. A member of the spiritual church was, of old, so called, because he defends himself by truths, and disputes about them.

ARISE. To be elevated from a state of evil, to a state of good.

ARK. The ark (Gen. 8.) signifies the man of the *Ancient Church* who was to be regenerated; and, also, his state before regeneration. By its going forward on the face of the waters, were represented combats and temptations. By its resting is signified regeneration.

ARK of the Covenant. The inmost heaven; in a supreme sense, the Lord, consequently divine good; and, by reason of the decalogue

therein contained, was the most holy thing of the church. Its removal, by David, from Kirjath-jearim to Jerusalem, (2 Sam. vi.) signifies the progression of the church among men, from its ultimates, to its inmost principles.

ARM of Jehovah, signifies the humanity which he assumed. *Arms and hands*, signify power; the right hand, superior power. *Arms and Feet*, in Dan. x. 6, signify the exterior things of the Word, which are its literal sense.

ARMAGEDDON. A state and desire of mind to wage war under the influence of falsified truths, arising from the love of eminence and universal dominion.

ARMIES, in the Word, mean the truths and goods of the church, also, in an opposite sense, the falses and evils thereof. *Arms*, such things as belong to spiritual warfare.

ARPHAXAD, in Genesis x. 24, signifies science.

ARRANGE. (to) When spiritual good begins to act as principal in the natural mind, it then *arranges* into order the truths which are there.

ARROW. Polished arrow denotes spiritual truths. See *Quiver*.

ARROW and Bow. Arrow is the false, destroying truth; Bow is the doctrine of the false.

ARTIFICER. Every kind of device in the world corresponds with such things as belong to angelic wisdom.

ASENATH. "And gave him Asenath, the daughter of Potipher the priest of On, for a woman, (Gen. 41, 45.) That hereby is signified the quality of the marriage of truth with good and of good with truth, appears from the signification of giving for a woman, as denoting marriage; the reason why it is the marriage of good with truth and of truth with good, is, because no other is meant by marriages in the spiritual sense, and hence no other by marriages in the Word. By the daughter of the priest of On is signified the truth of good, for daughter is the affection of truth, and priest is good, but Joseph is the good of truth in which is the divine, (being or principle) which is the same with the celestial of the spiritual, (principle) hence it is evident, that the marriage of truth with good and of good with truth is signified. The quality of this marriage is what is signified, but this quality cannot be further expounded, because the quality which the Lord had in the world, cannot be comprehended, not even by the angels; only some shadowy idea may be formed concerning it from such things as are in heaven, as from the grand man, and from the celestial of the spiritual principle which is therein by virtue of the influx of the Lord's divine, (principle) nevertheless, this idea is but a thick shade compared with the light itself, for it is most common, (or general) thus scarce any thing respectively.

ASER, in a supreme sense, signifies eternity; in a spiritual sense, eternal beatitude; and in a natural sense, the affection of goodness and truth. Also, the love of being useful, which is called mutual love.

ASHAMED, signifies to be in evil.

ASHER, signifies reasonings. *Asher and Manassah*, mentioned together, signifies the internal and corresponding external.

ASHES, signifies what is condemned; (*damnatum*) because fire, from which they are derived, signifies infernal love. *Ashes of the Furnace*, (Exod. ix. 8.) signifies the fables of lusts.

ASHTEROTH, *Karnaim*, and *Shaveh Kiriathaim*, (Gen. xiv. 5.) signifies the hells of such who were in persuasions of the false, and whom the Lord conquered in his childhood.

ASIA, (Rev. i. 4.) signifies those who from the Word are in the light of truth.

ASK, (to) (Gen. xliii. 7.) denotes to perceive another's thought, because in heaven there is a communication of all thoughts, insomuch that no one hath any need to ask another what he thinks; hence it is, that to ask signifies to perceive another's thought; for the quality of any thing on earth, in the internal sense, is its quality in heaven.

ASKENAS, (Jer. 51. 27.) denotes idolatrous worship, or external worship separate from internal.

ASLEEP. (Matt. viii. 23—26.) When the man of the church is in a natural state, and not yet in a spiritual state, natural affections, which are various cupidities arising from the loves of self and of the world, rise up and cause various emotions of the mind; (which is signified by the tempest on the sea) in this state the Lord appears as absent, and this apparent absence is signified by that *the Lord was asleep in the ship*.

ASPS. (Deut. xxxii. 33.) Dragons and asps signify the sensual principles which are the ultimate of the natural man full of abominable evils and their confirming fables.

ASS, Natural truth. The scientific principle in particular. A she-ass, the affection of natural truth. Son of a she-ass denotes rational truth. By wild ass is meant truth separated from good. Ass and the foal of an ass, (Luke xix. 28. 41.) signifies the natural man as to good and truth.

ASSES, truths of good of the inferior or external order. An he-ass, natural exterior truth. Wild asses signify rational truths. *Asses and Camels*. Asses signify the things relating to the self-intelligence of the sensual man; and camels, the things of self-intelligence in the natural man.

ASSYRIA, (the king of) (Is. vii. 11. 14.) represented the external or natural principle of the church. *Assyria*, (the kings of) (Isa. viii. 7, 8.) signify phantasies, principles of what is false, originating therein, which desolate man.

ASTONISHMENT and BLINDNESS. (Zech. xii. 4.) Astonishment is predicated of the understanding when there is no perception of good; and *Blindness*, when there is no perception of truth therein.

ATONEMENTS, (Exod. xxviii. 36.) are the receptions of the good of love and faith from the Lord, after the removal of evils, and thence of fables.

ATTRACTION. It is according to divine order, that where there is attraction, there ought to be impulsion: for attraction without impulsion cannot be given; therefore, it is according to divine order, that with man also, there is impulsion, which although it is in him from the Lord, nevertheless, it appears as if it were from man, and the appearance causes that it may be as it were of man. That impulsion, as if from man, corresponding to the attraction from the Lord,

is acknowledgment, thus reception from acknowledgment and confession of the Lord, and from a life according to the Lord's commandment: this will be free on the part of man and of his life; but nevertheless, man should acknowledge, that this also is from the Lord, although from the obscure (principle) of perception, in which man is, he doth not sensibly perceive it any otherwise, than *as if it were* from himself.

AVARICE (in) there is not only the love of the world, but also self-love, and indeed the most filthy self love. The Jewish nation hath been in such avarice from the beginning.

AVEN (the high places of) signify principal falses, and thence ratiocinations, which are from those who are in that worship which, considered in itself, is interior idolatry; for they who are in evil of life and in falses of doctrine, worship themselves and the world.

AVENGED, *Seventy and Seven-fold*, (Gen. iv. 24.) signifies the complete extinction of both faith and charity, whence cometh damnation, signified by *slaying a man and a little child*.

AVIMS (the) who were expelled by the Caphtorites, (Deut. ii. 23.) signify falses and evils which infest the regenerate man.

AUGUSTINE CONFESSIO especially approves this worship, that Christ, as to his human nature, is to be invoked.

AWAKE (to) (Gen. xli. 4.) denotes a state of illustration.

AXE. (an) (Jer. x. 3.) The work of the hands of the workman with the *axe*, signify that which is from man's proprium and from his proper intelligence.

AXIS. The sphere of divine good is in the midst like an *axis*.

AZAL, (Zech. xiv. 5.) signifies separation and liberation; here, separation from the falses of evil.

AZZAH, (Gen. x. 19.) signify those things which are revealed concerning charity.

(*To be continued.*)

AGRICULTURE, No. X.

MANURES.

A very general defect in our husbandry is in the want of proper attention to manures: but as land is rising in value, this evil is finding its remedy, and particularly on those farms where a bad system has prevailed for so many years, as to have in a great measure exhausted the original fertility of the soil. They are now in a progressive state of improvement, from more attention being given to manures, and the introduction of clòver.

The barn-yard manure was for many years the only resource of our farmers, and this was generally very badly managed; being seldom made into compost, or even heaped up, till within a few days of its being applied to grain or spread on grass.

Lime has been much used in Pennsylvania, and we believe with considerable effect; but it has not been applied, as far as we have observed, in any other part of the union.

Gypsum is now the great fructifier of our fields. From two to four bushels of this is an ample dressing for an acre of clover. It is pulverised and scattered over the fields in the spring. One bushel will ensure a good crop of Indian corn; and two or three never fail to improve flax, potatoes, pease, and buckwheat. The practice of wetting the seed oats, and sifting gypsum over it, is now becoming very general, from its evident utility. This is so unfailing a manure upon all dry grounds, whatever be the nature of the soil, (if beyond the influence of the sea air) that many thousand tons are annually imported, and many mills erected in every neighborhood for the breaking and grinding it. The common price per bushel is about half a dollar. Though much gypsum is found in the state of New-York, of very good quality, yet as it lies at some distance from the Mohawk river, the nearest navigable water, it is found cheaper to procure it from Nova-Scotia or France. In the vicinity of the sea, soaper's ashes, or wood ashes undrawn, is the most invigorating manure. These ashes are carried 160 miles down Hudson river, from the potash works, to be sold to farmers on the sea coast; it being found so much more useful to them than to those at a distance from the sea, as to induce the first to purchase vessel loads subject to this heavy portage; while farmers in the vicinity of the potash works, hardly think it worth the expense of riding out: This curious fact merits the attention of the chemist. Many of our bog meadows afford shell marl, which has of late years been much used. Clay marl is very common, but not used on account of the expense of carrying out.

As the greater part of our farms are of moderate size, so the capital of the farmer is generally proportioned to this circumstance. Most of our farmers cultivate their farms with their own hands, aided by their sons when of proper age to be serviceable. Women labor in harvest, and in haying, and in planting corn, before they are mothers, but very seldom afterwards; the care of their children, and their domestic concerns, occupy their time after this period. To this circumstance we are probably indebted for the number of healthy and robust children with which every farm house abounds; and from this, too, may be inferred the general ease and competence that prevail among our husbandmen. Without these, in a country where hands are scarce, and labor dear, that of women would not otherwise be dispensed with.

As the whole work of the farm, except in haying or harvest, is generally carried on by the farmer and his sons, an American cultivator has the address to supply all his wants. He can mend his plough, erect his walls, thrash his corn, handle his axe, his hoe, his scythe, his saw, break a colt, or drive a team, with equal address; being habituated from early life to rely upon himself, he acquires a skill in every branch of his profession, which is unknown in countries where labor is more divided. The division of labor is doubtless useful in manufactories, but very inconvenient in husbandry, particularly where the people are thinly settled. Much time would be lost in sending for a carpenter to mend a plough, or do any other job, the want of which stops the business of the farm. An American cultivator, who is always provided with the necessary tools, and knows how to handle them, can often dispatch in an hour, what otherwise, probably, the

distance, absence, or occupation of the carpenter, would delay a week.

After giving this rapid sketch of American agriculture, it may be expected that we should enter into more minute details; but this would lead us into great length, without affording much that would either instruct or entertain; because our agriculture differs little from that of Europe, except in the circumstances mentioned. We prefer exerting our labor upon a large field, to employing the same labor on a small one; deviating, however, from this rule, in the vicinity of towns, and on navigable waters, where the price of land enters more highly into the farming capital. The American farmer considers labor and land as a compound stock, and endeavors, by the bringing more of the one, or of the other into use, according to circumstances, to draw the best interest from both. That he will do this judiciously, might be inferred *a priori*, from his being uncontrolled in his operations; being bound by no strict leases with covenants adapted to the whim or the interest of a landlord, to prefer one mode of farming to another; from his being at least as well educated as cultivators of the earth are in any other part of the world; from his having all the motives to industry that liberty, luxury, civilization, and free commerce can give him; from his being a member of a community, in which he is associated with the natives of every part of Europe. Some of his neighbors are from Ireland, others from Britain, France, Holland, Germany, Switzerland, &c. all bringing something of their manners, and their modes of agriculture with them; all contributing to eradicate those prejudices, which people who never converse with strangers imbibe and obstinately retain, thereby obstructing every improvement in agriculture, till time forces conviction upon them. This is the common complaint of writers upon agriculture in every country. In America the reverse is the case. They have been taught to believe by foreign nations, and these boastful strangers, (even those that quit Europe for America) that it is inferior in all things; that the land of their ancestors possesses a thousand advantages which the American is eager to learn and copy. If they reject what may be recommended, it is not from prejudice, but from conviction of its inutility. In such a country, it is utterly impossible, agriculture being the basis of their commerce, and the great employment of the people, that it should not be judiciously carried on, and more advantageously, than in any other that does not possess superior moral and physical advantages. Let us see whether any such country exists; if not, we need then be no longer at a loss to say why the American farmer is able to transport his grain to England, subject to the expense of freight, insurance, and the mercantile profit, and yet undersell the British cultivator.

To run a parallel between the United States and all Europe, would lead to an investigation not only of the agriculture, but of the habits, manners, governments, of all the nations, climates, and soils, that it possesses—a work of too much time, and too great length to find place here; but as Britain certainly enjoys more advantages, civil and political, than any other nation in Europe, and has carried agriculture, in all its branches, to a higher degree of perfection, it will suffice to compare the advantages and disadvantages that the cultivators experience in Britain and the United States.

In both countries property is free from invasion, both enjoy equal civil rights ; but in the United States, the cultivator is the proprietor of the soil, or if a tenant, generally holds his land by a perpetual lease, or a lease for lives : which is the common tenure, by which the tenants, of the few great landed estates that still subsist in the United States, hold.

In Britain not one thousandth part of the cultivators hold their land in fee, and very few by long leases ; their improvements, then, are made under great disadvantages ; and as they must ultimately be lost to them, their value must be deducted from their profits. In the United States, improvements descend to the children of the cultivator.

In England a tythe is taken of the produce ; a tenth part of every man's improvement is there made, not for himself, but for the church ; and the interest of religion is but little promoted, by the invidious light in which this places the clergy, and the perpetual disputes to which it gives birth. In some few of these states, the ministers of religion are supported by a general tax, but in most of them, by voluntary donations. Thus none are maintained, who do not perform the duties of their station, and whose conduct is not such as to meet the approbation of those they instruct.

The legislators in the United States are chosen by the cultivators ; and nine tenths of them are selected from their order. It is impossible then, that any law should pass subversive of their interests.

Their commerce of export is unrestrained, and not, as in Britain, made subservient to their manufactures.

The taxes, which weigh so heavily upon the agriculture of Britain, are hardly felt here ; and as ours are laid chiefly upon luxuries, the farmer, whose circumstances require it, may, by living within himself, totally avoid them, or reduce them to a very trifling object.

The price of labor, which is supposed to be a tax upon our agriculture, is in fact a premium, where the farmer cultivates his own farm ; because the profit of his labor is added to that of his land.

In point of intelligence, it is presumed, that the British agriculturist enjoys no superiority over the American. The motives for education are greater in the United States ; because, from the equality of rights, every man knows that his son may aspire to the highest honors. Education therefore is more attended to, both by the members of the community, and the government, in the United States, than in Britain. The form too of the town, county, and state, administrations, which are wholly in the hands of farmers, occasion such a constant intercourse between them, as must doubtless conduce to their instruction ; we have already mentioned the causes which render the prejudices that obstruct agriculture, less prevalent in the United States, than in any other part of the world.

What moral or political advantages then do the farmers of Britain enjoy which are not at least equalled by those of America ? If none, why should we suppose our agriculture worse conducted than the agriculture of that country with a reference to the interest of the farmer ; which he certainly is left more at liberty to consult here, than in any other part of the world ?

This subject will be continued in our next.

ESSAY ON THE ART OF COMPOSITION.

The art of composition and the study of language have been much more generally attended to lately, than they formerly used to be. The precision, perspicuity, and nervous elegance which are required in the present age, were unknown to our predecessors in the regions of literature : and it is a curious speculation to trace how much of philosophy and metaphysical research depend on the specific adoption of phrases.

It has been often objected to the study of languages, that it is a search after words rather than ideas ; but words are simply the signs of ideas, and are, in fact, the only means by which their originals can be conveyed. When we perceive the use of etymology in fixing the precise signification of words, we must allow that the study of various languages is not without its use ; though we cannot deny, that even in our own, accurately considered, there are yet many unexplored mines of wealth, that every day refine and harmonize the English tongue : this the numerous publications of the age sufficiently attest, very few of which are now deficient in those graces of style which formerly were very rarely to be met with.

The abstract science of universal grammar is, perhaps, one of the most abstruse studies that can be pointed out. To reduce the principles of all languages to a few leading rules—to point out wherein vernacular idioms differ, and wherein they agree—to discriminate between the nice shades of almost synonymous expressions—to lead the way to nervous precision, judicious arrangement, and all the various beauties of composition, demand a mind at once comprehensive and intelligent, an attention unwearied and acute, and a judgment well regulated and refined. Yet, when we observe the variety of opinions in the world on points which seem calculated to draw all thinking minds to one centre, we cannot help imagining such diversity to arise from a want of precision in terms, and to fancy that a perfect universal grammarian would be the best peace-maker in all the regions of philosophy ! Far then be it from the candid and liberal mind to despise the researches of the grammarian or the etymologist ; nor let the still humbler critic, who confines himself to the simple investigation of those beauties, of which the more scientific philologists point out the causes, be thought to labor in an ungrateful soil. Every one who adds a portion, however small, to the beauty of writing, adds, at least, an equal quota to the allurements of literature ; and he who develops the causes and principles of such beauty, and enables others to detect the hidden, yet attractive charms of arrangement and composition, opens to those who would, otherwise, be mere common readers, a new source of pleasure and amusement.

It has been remarked, that the nearer a language approaches to perfection, the fewer perfectly synonymous terms it possesses. The refinement, which gradually improves every object, gives to every word a slight tinge of meaning, which its nearest synonyme cannot supply ; and it is by attention to these delicate variations, that language has acquired the degree of refinement which at present adorns it : and of all the beauties which the delicacy (some call it fastidious-

ness) of the present age has taught us to admire, none can, perhaps, more obviously tend to the real improvement of language than precision in terms.

It is always with something like disappointment and mortification that the thinking reader meets with ill-chosen words in writers otherwise elegant and correct; and there are few mistakes of the kind which strike with greater disgust, than where a term, which derives from a philosophical root, is applied in an improper manner. The word *palpable*, for instance, is often misused in lieu of *evident*, *apparent*, &c. and nothing can grate more harshly on the ear. It would be nearly as accurate to talk of hearing a smell, or smelling a sound, as to convey the idea of feeling (that is, touching) an appearance. *Palpable* so decidedly applies to the objects that are perceptible to the touch, that, when thus misused, it recalls Mrs. Slipslop to the reader, or hearer's mind!

I mean not to remark on those colloquial barbarisms, which often disgrace the conversation of many persons who would write, at least, tolerable grammar; yet a very slight degree of attention might prevent such faults, without giving the least appearance of pedantry: but my present intention is to observe on a few of the leading features of written language, in order to enable some readers to peruse a well-composed book with greater relish, and some writers to pay attention to circumstances which at present they disregard as trivial.

There ought to be a general character of wholeness in every composition, to which all inferior parts ought to tend. Every species of writing has its peculiar and characteristic beauties, and it is necessary to avoid, as a fault, those which belong to another class. The steady didactic style of argumentative writing is disgraced, not adorned, by the brilliancy of imagination, or by the pathetic appeals to the feelings, which are of infinite advantage to some species of narrative. The page of history requires a clear and luminous style, neither involved in intricacy, nor tricked out in metaphor. The stronger passions may be allowed to employ figurative language, because the common tone of conversation is not sufficiently energetic to display their force; but the true pathos is founded on simplicity. In this manner each style of writing has its own appropriate beauties, which cease to be such when forced into the service of other branches; and many thoughts and expressions, in themselves admirable, lose all their merit, and even become faults, when placed where they have no right to be found.

There are, however, beauties which belong equally to every style of writing, among which perspicuity holds a distinguished place. That book can never be well written which requires each page to be read over a *second* time with additional care, and which yet leaves no impression on the mind even after a *third* reading. There may, indeed, be periods when the mind is less disposed to receive the aliment offered to it; but then, though it refuses, it refuses with caution and without disgust, which is not the case when the involutions of language cause the repetition. Perspicuity relates both to arrangement and style, and in both conduces to imprint the subject on the mind, and to annex to it clearer and more luminous ideas. Perspicuity of arrangement can rarely be obtained by a rapid writer, since it often requires the situa-

tion of whole paragraphs to be changed; but then, when it has been sufficiently attended to, every part of the work reflects lustre on the rest—the chain of reasoning is clearly perceived, the scope of the subject readily retained, and the particular arguments impressively remembered. All these advantages are assisted and embellished when perspicuity extends also to style, which demands a strict attention to grammatical construction, and the specific meaning of words. To attain this distinguished perspicuity, it is not only necessary that the common rules of grammar should not be violated, nor the principles of syntax disregarded; but that all the niceties of construction should be punctiliously attended to, as they conduce even more to perspicuity than they do to elegance.

Among the most common and most unobserved faults, though it be one which greatly involves the meaning of all writers, is the mistaking the active and the passive states, both in nouns and verbs, and the mingling of the two in the different members of a sentence. Not to go far for an example, the word *perspicuity* is not unfrequently confounded with *perspicacity*; the former being the passive, the latter the active noun. We meet with too numerous examples of mingling passive and active construction in the different members of a sentence in the very best writers. We will offer some lights to those who wish to investigate the subject more curiously.

Another beauty, which may be universally adopted, is the use of nervous or energetic expressions; the figure *Metonymy*, judiciously applied, is of great service in this respect. No description is pointed that is wholly expressed in general terms; a few lively and well-chosen particulars give force to the whole, and impress the mind with stronger ideas. Description, however, ought, by no means, to run out into a verbose detail of minute particulars: a few leading ones convey much more meaning.

To compress the most forcible ideas into the smallest compass, must ever be the first beauty of writing: yet, pursued too far, that brevity, which is the greatest cause of perspicuity, will produce obscurity. Diffuseness of style must, however, always be weak, languid, and prosaic: *prosaic*, not in opposition to *poëtic*, but to that manly energy which good language demands, whether in prose or verse. The judicious appropriation of epithets also confers much strength on expression. Never use two where one will suffice; for though the endeavor to discriminate between the most delicate shades of meaning is always laudable: yet by seeking to express too accurately, elegance and strength are sacrificed at the altar of description; as we often see the half-finished sketch of a portrait promising the most perfect likeness, and losing its expression when more exquisitely wrought by the laborious pencil.

Narrative should always be as concise as is consistent with clearness, where it is introduced as an illustration of any opinion. Where it is the principal business, it will allow of a little more diffusion: but many works would gain more in strength than they would lose in size, by being compressed into a much smaller compass.

The worth of expression must, after all, be estimated by the quantum of thought which it conveys. Many writers have a great facility of expression, and yet make no permanent impression on

their readers. This is very frequently the case in poetry, more so, perhaps, than in prose; and it must be confessed that, though the sterling weight of thought will sometimes excuse infelicity of expression in prose, yet it is directly the reverse in poetry, which often pleases from being happily worded, though from the paucity of idea it glides over the mind, nor leaves behind it the smallest trace. It is, however, necessary to good poetry, as well as to good prose, that both merits should be united; that to strength of meaning should be added beauty of language, and felicity of expression: and perhaps a better criterion of the merits of writing can scarcely be found, than the traces it leaves on the memory of an intelligent reader. The remembrance of a work will be clear or confused, in proportion as the work itself had a claim to either character; and yet it is observable, that the reader of reflection had rather, at some distance of time, re-peruse the work he remembers best, than that of which he has a slighter recollection. I am, however, in this instance, alluding to books of argument or science, of which the remembrance and approbation will ever be in just proportion to their own perspicuity, and the judiciousness of their arrangement.

In the sentence just finished, occurs an instance of construction which I should be puzzled to explain, but which shows, in part, what I mean with respect to the just agreement between the two members of a sentence. I had written "in just proportion to their own perspicuity and judicious arrangement;" but in this construction, which can hardly be called *faulty*, I was struck with what appeared to me an incongruity, and altered the sentence as it now stands. I know not whether this will be deemed too fastidious, but at least it serves to illustrate the opinion advanced above.

That more of the pleasure of reading depends on language than is generally imagined, I am perfectly convinced. I would therefore advise all those, who wish to be noticed among the *literati* of the age, to pay particular attention to the terms of their expressions, and the construction of their phrases. It is by no means necessary to the beauty of writing, that every period should be turned with the ponderous rotundity of Johnson's language; nor indeed is any peculiar manner necessary to produce the effect proposed: the language ought to vary with the subject, to be appropriate to it, and not to wear the same uniform character, whether it be employed on serious or jocular subjects, on topics of feeling, or those of science and argument.

S. S.

MAXIMS.

Slanderers are like flies—they leap over all a man's good parts to light upon his sores: they as much envy others a good name as they want it themselves; and perhaps that is the reason of it.

If you would go safely through the world, keep your mouth *shut*, and your eyes *open*.

Lost *money* may be found again; but a lost *character* is rarely recovered.

OF THE SENTIMENTS OF THE DIVINITY, AND OF OUR MISERY.

[*From St. Pierre's Studies of Nature.*]

Every nation has the sentiment of the existence of God : not that they raise themselves to him as Newtons, or as Socrates, by the universal harmony of his works, but rather by fixing their attention on those blessings which interest them most. The Indian of Peru worships the sun ; the Indian of Bengal, the Ganges, which fertilizes his fields ; the black Jolof, the ocean, which cools his shores ; the Samoïede of the north, the rein-deer that feeds him ; the wandering Iroquois prays to the spirits of the lakes and of the forests for successful fisheries and chases. Many nations adore their kings.

While this sentiment constantly reminds men of their excellence, there is another which is incessantly making them feel their misery. The conflicts of these two sentiments produce the varieties and contradictions of human life.

It is our sentiment of misery, that leads us with much avidity to whatever offers an idea of asylum and protection, of ease and of accommodation. See, now, why it is that the greater part of men fix their ambition upon tranquil retreats, abundance, and all the treasures which liberal Nature presents upon the earth, to minister to our wants. It is this sentiment which renders the peaceful citizen so anxious for accounts of court intrigues, narratives of battles, and descriptions of tempests, because the report of dangers at a distance increase the pleasures of internal security. This sentiment often mingles itself with the moral affections. It inclines us to seek support in friendship, and encouragement in praises. It is this sentiment which makes us attentive to the promises of the ambitious man, when we follow him eagerly and like slaves, implicitly, seduced by the idea of protection with which he baits us. Thus the sentiments of our misery is one of the most powerful bonds of political society, though it attaches itself to the earth.

The sentiment of the Divinity pushes us forward in another direction. It was this which conducted love to the altar, and inspired its first vows. It renders love sublime, and friendship generous. It succors the unhappy with one hand, and opposes the other to tyrants. It is the moving principle of generosity, and of every active virtue. Satisfied with serving mankind, it seeks not their applause. When it shows itself in the arts, or in the sciences, it is the nameless charm which delights us, and when it is absent, insipidity diffuses itself around them. It is this sentiment which renders those men of genius immortal, who have discovered in Nature new proofs of wisdom.

When these two sentiments cross each other, that is to say, when we attach the divine instinct to perishable objects, and the sentiment of our misery to things divine, our life becomes agitated by contradictory passions. Behold the cause of so many hopes, and frivolous fears, which torment mankind. "My fortune is made," says one, "I have a competence for ever :" and the next day he dies. "How miserable am I !" says another, "I am undone for ever :" and pre-

sently death releases him from all his sorrows. "We are bound down to life by the merest trifles," said Michael Montaigne, "by a glass." Yes, because on that glass is impressed the sentiment of affinity. If life and death often appear insupportable to men, it is because they wrongly associate the idea of their *end*, with that of their *death*, and the idea of *immortality* with that of their *life*. Mortals, if you would live happily, and die with tranquillity, do not oppose your laws to those of Nature : consider that in death, all our animal cares come to an end, and the wants of the body, diseases, persecutions, calamities, bondages of all sorts, the rude conflicts of the passions with thyself, and with others : consider that at death all the pleasures of a moral being begin ; the recompense of virtue, and of the slightest acts of justice and humanity ; acts despised or disdained by the world, but which have, in some degree, placed you near, even while on the earth, to a Being righteous and eternal.

When these two instincts unite in the same place, they give us the greatest pleasures of which we are susceptible ; for then our *two natures*, if I may use the expression, are gratified at once. We are going to present a slight assemblage of their harmonies.

I suppose you, reader, wearied with the miseries of society, seeking toward the coast of Africa, some happy spot unknown to Europeans. Your vessel, sailing on the Mediterranean, is cast, late in the evening, upon a coast where it is shipwrecked. Heaven so willing, you gain the land. By the glare of the lightning you discern a grotto at the end of a little valley. Sheltered in this asylum, you listen all night to the pealing thunder, and to the rain, which falls in torrents. At dawn you see behind you a girdle of lofty rocks, as steep as walls. From their bases arise, here and there, clumps of fig-trees, covered with white and purple fruit, and tufts of *carobs*, loaded with brown pods : the summits of the rocks are crowned with pines, wild olives, and cypresses, half bent by the violence of the winds. The echoes of the rocks repeat in the air the confused murmurs of the tempest, and the hoarse noises of the raging ocean, which you perceive at a distance. But the little valley wherein you are is the abode of peace and rest. In its mossy sides the sea-lark builds her nest, and on the solitary shores the mavis waits the ending of the storm.

Now the first fires of Aurora beam over the flowery *stachys*, and the violet beds of thyme, which cover the hills. The light enables you to perceive upon the summit of a neighboring eminence, a cottage overshadowed with trees. The door opens, and from it comes a shepherd, his wife, and his daughter, who take the path toward the grotto, carrying vases, and baskets upon their heads. It is the sight of your misfortune that has drawn these good people near you. They bring you fire, fruits, bread, wine, and clothing. They are eager to pay you the duties of hospitality. The wants of the body being satisfied, you feel those of the soul : you cast your eyes toward the sea, and you endeavor within yourself to discover upon what part of the world you are thrown : but the shepherd releases you from your perplexity, by saying : "That island which you see far northward is Mycone. You see Delos a little to the left, and Paros is before you. This, on which we stand, is Naxos : you are in that part of the island where ARIADNE was formerly abandoned by Theseus. It was on

that long bank of white sand, which advances below us into the sea, that she passed the days, looking at that part of the horizon wherein the vessel of her faithless lover disappeared from her sight; and it was in the grotto where you now are, that she retired, during the nights, to weep for his departure. To the right, between two little hills, stood a flourishing city, called Naxos. The women who inhabited it, touched by the misfortunes of the daughter of Minos, came to find her, and to comfort her. At first they endeavored to amuse her by conversation; but nothing could please her but the name and remembrance of Theseus. Then the ladies counterfeited letters from that hero full of affection, and addressed them to Ariadne. They ran to deliver them to her, saying: "Be comforted, lovely Ariadne, Theseus will soon return; Theseus always thinks of you." Ariadne, transported, read the letters, and, with a trembling hand, hastened to answer them. The Naxians carried her replies, and promised to send them speedily to Theseus. In this manner they deceived away her grief: but when they perceived that the sight of the sea plunged her into deep melancholy, they drew her into those extensive groves which you see below in the plain. There they invented every species of merriment to relieve her depression. Sometimes they formed choral dances around her, and represented, by joining their hands, the windings of the labyrinth of Crete, from which the happy Theseus escaped by her assistance: sometimes they pretended to kill the terrible monster. Minotaur. Ariadne's heart expanded with joy at beholding spectacles which represented the power of her father, the glory of Theseus, and the triumph of her own charms, which had repaired the destiny of Athens: but when the winds, notwithstanding the sounds of the tabor and the pipes, brought to her ears the distant noise of the billows which broke upon the shore, wherefrom she saw the cruel Theseus depart, she turned toward the sea and burst into tears. They endeavored, therefore, to remove Ariadne from these places, and these sounds. They persuaded her to come into their city, where they provided grand feasts, in magnificent halls, supported by pillars of granite. There no man was permitted to enter, no noise from without could be heard. They had covered the pavement, the walls, the doors and the windows, with tapestry, that represented meadows, vineyards, and agreeable solitudes. The place was illuminated with a thousand lamps and torches. They made Ariadne sit down in the midst of them on cushions; they placed a crown of ivy, with its black berries, upon her flaxen hair, and round her pale forehead; then they set urns of alabaster at her feet that were full of excellent wines; they filled golden cups, and presented them to her, saying—"Drink, lovely daughter of Minos, this island produces the finest gifts of Bacchus. Drink—wine dissipates sorrow!" Ariadne, smiling, yielded to their entreaties. In a little time the roses of health re-appeared upon her face, and speedily it was rumored in Naxos that Bacchus had come to the succor of the lover of Theseus. The inhabitants, transported with joy, erected a temple to that god, some columns, and the frontispiece of which you see upon that rock, in the midst of the waves. But Ariadne was at length consumed by her regrets, and even by her hopes. See, at the extremity of the valley, upon a little hillock, covered with sea-wormwood, is her tomb,

and her statue still looking toward the sea. That monument, like every other in this country, is mutilated by time, and still more by barbarians ; but the memory of suffering virtue is not at the disposal of tyrants. The tomb of Ariadne is with the Turks, and her crown is among the stars.

“ As for us, escaped from the eye of the powers of the world, through our obscurity itself, we have, by the goodness of heaven, found liberty at a distance from the great, and happiness in the deserts. Stranger, if the gifts of Nature still touch you, you may freely partake them with us.”

During this recital, tears of compassion flow from the eyes of his wife, and of his young daughter, who sighs at the remembrance of Ariadne : and I doubt whether an atheist himself, who discovers in Nature the laws of matter and motion only, could be insensible to the feeling of the harmonies present, and to the recollections of the past.

Voluptuous men ! it is only Greece, you say, that offers scenes and points of view so touching as this ! Hence Ariadne is in every garden, Ariadne is in every collection of pictures. From the window of your villa cast an eye over your estates ; their hills present more beautiful horizons than those of desolate Greece. Your apartment is more commodious than a grotto, and your sofas are softer than the turf. The undulation and the murmurs of your corn and full-grown hay are more agreeable than those of the waves of the Mediterranean. Your money and your gardens produce a greater variety of wines and fruits than are to be found in all the Archipelago. Would you mingle the delights of gods with these your pleasures ? Behold, upon yonder hill, that little village church, surrounded by ancient beech trees. Among the girls who assemble under its rustic porch, no doubt, there is some Ariadne. She is not marble ; but she is alive : she is not a Greek, she is a country-woman ; she is not consoled, but despised by her companions. Go into her poor dwelling, sooth her misery ! Do good in this life, that passes away as a torrent ! Do good, not through ostentation, and by the hands of strangers ; but for heaven's sake, and in your own person. The fruit of virtue loses its bloom when gathered by the hand of another. Ah ! if you, yourself, solace her afflictions, if, by your compassion, you lift her up to the respect of society, you will see, at the reception of your kindness, her face covered with blushes, her eyes filled with tears, her lips moving convulsively, without speaking, and her heart, long time oppressed with shame, recovering itself at the sight of its benefactor, as with an inward feeling of divinity. You will then perceive in the human form some traits unknown to the chisel of the Greeks, or to the pencil of the Vandycks. The happiness of an unfortunate will cost you less than the statue of Ariadne ; and, instead of illustrating the name of an artist during a few years, it will immortalize your own. Long after you are no more, she that you relieved will say to her companions and to her children : “ He was a god that lifted me up from my misery ! ”

FOR THE HALCYON LUMINARY.

The lamb, which bounds over the plain,
In frolicking free as the air,
Thinks freedom will always remain,
Nor dreams of force, or a snare.

Poor innocent ! little he heeds
That his race is so near to its end,
For riot, to-morrow he bleeds :
This is the last day he shall spend.

The eagle which soars in the sky,
Whose strong eye can look at the sun,
Thinks his pinions for ever will fly,
Nor his vision shall ever be done.

But he too must humble his views,
From his lofty career must come down,
For the sportsman his track keen pursues,
A shot brings him quick to the ground.

Thus heedless do mortals remain,
Nor dream that to-morrow is nigh,
With burning-hot fever, or pain,
To end life's career with a sigh.

LAYMAN.

FOR THE HALCYON LUMINARY.

Behold the wild sinner in lust and in pride,
His mind all diseased and corrupted within,
The joys of the christian with folly deride,
But grievous the heavy reward of his sin.

For O ! the sad change which conveys to the tomb
The drunkard, who revels all night and all day ;
The remains of the wretch to his terrible doom
Is not to be hindred by any delay.

Stern Justice will punish in broad open day
The thief and the cheat, with their art and their lies,
And thunder in judgment confound and dismay,
Who thought their foul actions not seen by the skies.

The artful seducer who nips the fair flower,
And riots in spoils thus unlawfully won,
Thinks joy all his own, nor once dreams of a power
To punish a villain, ere life's race be run.

Come ~~but~~ from among them, both manhood and youth,
 Unholy, unclean, are their sayings and ways,
 Lest hell corrupt you, and deprive you of truth,
 And send you to judgment in midst of your days.

Ye servants of Jesus ! rejoice in your Lord,
 Nor fear adverse hosts set in battle array,
 The truths of his word are a helmet and sword,
 Confounding both all they can do or can say.

Yet mercy bows down to the penitent heart,
 And sinners repentant may here find a stay,
 For none but the harden'd are bidden depart,
 Our Saviour will none but impenitent slay.

L.

BEAUTY.

Exulting beauty ! phantom of an hour !
 Whose magic spells enchain the heart,
 Ah ! what avails thy fascinating power,
 Thy thrilling smile, thy witching art ?
 Soon as thy radiant form is seen,
 Thy native grace, thy timid mein—
 Thy hour is past—Thy charms are vain,
 Pale envy haunts thee, with her meagre train,
 Delusive flattery cheats thy list'ning ear,
 And slander stains thy cheek with sorrow's bitter tear.
 So have I seen an infant flow'r
 Bespangled o'er with silv'ry dew,
 Glow with warm tints of Tyrian hue,
 Beneath an oak's wide spreading shade,
 Where no rude winds or beating storms invade ;
 Transplanted from its lonely bed,
 No more it scatters sweets around,
 No more it rears its fragrant head,
 No more its sparkling tears begem the ground ;
 For ah ! the beauteous flow'r too soon
 Scorch'd by the burning glare of day,
 Faints, at the sultry glow of noon,
 Droops its enamell'd head—and blushing, dies away.

LOVE.

When lovers meet in adverse hour,
 'Tis like a sun-glimpse through a shower,
 A watery ray an instant seen,
 The darkly closing clouds between.

THE BLUSH.

Roseate tint of purest virtue,
 Bloom ethereal, blush divine !
 Bidding, by thy sweet suffusion,
 Loveliness more lovely shine !

More than beauty's fairest feature,
 More than form's most perfect grace,
 Touching the fond heart, and giving
 Softest charms to every face.

Test of quick empasioned feeling,
 Jewel in the dower of youth ;
 Modesty's unquestion'd herald,
 Pledge of innocence and truth.

Infant passion's varying banner,
 Trembling consciousness display'd !
 Lover ! seize the fleeting meteor,
 Catch the rainbow ere it fade.

CHILDHOOD.

The tear, down childhood's cheek that flows,
 Is like the dew-drop on the rose ;
 When next the summer's breeze comes by,
 And waves the bush, the flower is dry.

THE COQUETTE REPROVED.

" 'Tis strange that I remain a maid,
 Though fifty swains have homage paid !"
 " The reason you have told," said Fanny ;
 " You had just *forty-nine* too many."

SENTIMENT.

I have always observed your outrageously-religious, amidst their severity to their neighbors, manifest a discontent with themselves. The rapturous blaze of devotion is more allied to vanity than to happiness ; like the torches of the great, it distresses its owner, while it flames in the eye of the public ; the other, like the rushlight of the cottager, cheers the little family within, while it seeks not to be seen of the world.

IMPORTANT IMPROVEMENTS IN WEAVING.

A model of an improved patented loom has been exhibited in Baltimore by a gentleman of Montgomery county, Virginia, the principles of which have been applied to many looms, and the practice is demonstrated by the simplicity of the thing itself. The proprietor says, and gentlemen who have examined it give him full credence, that without extraordinary exertion, it drives the shuttle more than fifty times in a minute, weaving cloth *a yard and a half wide*. The common shuttle is used and the quill fixed in the old way. The cost of fixing it to the usual loom does not exceed five dollars. It is applicable to all sorts of weaving.

IMPROVEMENT IN THE FLY SHUTTLE.

Thomas Somers, at colonel Ware's manufactory near Augusta, Georgia, has made an important improvement in the Fly Shuttle. This improvement consists in a simple and cheap additional apparatus for throwing the shuttle, by which, cloth of 10 or 12 quarters wide may be wove with more ease (so far as relates to throwing the shuttle) than the common width by the most approved method heretofore used. It is now in operation, weaving cotton blankets 10 quarters wide, the texture of which is probably surpassed by none made in any part of the world. The utility of the improvement, is only equalled by the simplicity of its construction. Every improvement of this kind has a tendency to render us independent of foreign supplies.

RECEIPT TO DYE COTTON YARN DEEP BLUE.

Take one pound of logwood chipped fine or pounded, boil it in a sufficient quantity of water, until all the substance is out of it, then take about half a gallon of the liquor, and dissolve one ounce of verdigris, and half an ounce of allum in it, boil your yarn in the logwood water one hour, stirring it, and keeping it loose.

Take out your yarn, mix the half gallon that contains the verdigris and allum, then put in your yarn into the mixture, and boil it four hours; stirring it and keeping it loose, all the time, and taking it out once every hour, to give it air, after which dry it, then boil it in soap and water, and it is done.

The above will dye six pounds of cotton yarn, an elegant deep blue. After which put in as much yarn into the same liquor and boil it three hours, stirring as before, and you will have a good pale blue, or boil hickory bark in your liquor, and you will have an elegant green.

AN EFFECTUAL WAY TO DESTROY HOUSE FLIES.

Take a small quantity of horned, spurred, or what some farmers call *snutty rye*, and twice or three times the quantity of boiling water: after steeping it well, turn off the liquor, and sweeten it well. This, if rightly prepared, and placed where the flies will most readily find it, is sure to destroy every one, in a few hours, which partakes of it.

The above was communicated to the editor of the Albany Gazette, that people might have an opportunity of knowing by experience the baneful effects of that species of grain.

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AND
THEOLOGICAL REPOSITORY.**

BY A SOCIETY OF GENTLEMEN.

DEVOTED TO RELIGION AND POLITE LITERATURE.

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[BY EMANUEL SWEDENBORG.]

THE HEAVENLY DOCTRINE OF THE NEW JERUSALEM.

(In continuation from page 388.)

XI....OF MERIT.

107. To do good actions with a view to establish our own merits, or to be thought meritorious, is to be influenced in our good actions by the love of recompense and not of goodness; for whosoever is desirous to be thought meritorious, is desirous also to receive a recompense for his merits. A person in such a case hath no regard to, and findeth no delight in, the satisfaction of doing good, but in the prospect of receiving a recompense; and this is not a spiritual, but a carnal and natural state of heart.

108. To do good actions, which are really so, it is necessary to do them from a love of goodness, that is, for the sake of goodness only. Persons under the influence of such love are unwilling to hear of merit; for they love to do good, and find their happiness therein; and *vice versa*, they feel an uneasiness at the very supposal that they do it from any selfish motives. It is in this case as in the case of friendship, and other connexions of relationship. A man doeth good to his friends because they are his friends; and to his brethren because they are his brethren, and his wife and children because they are his wife and children, and to his country because it is his country; and therefore in these cases he doeth good from a principle of friendship and of love. For the same reason it is usual with men of sense and understanding to protest, and endeavor to persuade others, that in the good which they do, they are not influenced by motives of self-interest, but by a real regard for the objects of their benevolence.

109. They who do good for the sake of reward, do it not from the Lord, but from themselves; because in regarding their own good they discover a principal regard for themselves; whilst the good of their neighbor, that is, of their fellow-citizens, of the society to which they belong, of their country, and of the church, is considered only as a means to promote that end. Hence it is, that in meritorious good, there is concealed a goodness which hath its foundation in the love of self and the love of the world; and such good is from man, and not

from the Lord; and all good which is from man is not good, but evil, in proportion to the influence of self and of the world therein.

110. Genuine charity and genuine faith, have no desire to appear meritorious; for charity findeth its greatest delight in the exercise of goodness; and faith findeth its greatest delight in the perceptions of truth; wherefore they who are under the influence of such charity and faith know very well the nature and meaning of goodness, that it is not meritorious, whereas they who have no such charity and faith, cannot separate from goodness, the idea of merit or desert.

111. The Lord himself teacheth that we ought not to do good with a view to recompense or reward: "If ye love them which love you, what thank have ye? for sinners also love those that love them, &c. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the highest," St. Luke vii. 32, 33, 34, 35. That man of himself can do no good, which shall have in it the real essence of goodness; we are further taught by the same divine authority in the gospel of St. John. "A man can receive nothing except it be given him from above," chap. iii. 27; and in another place, "Jesus said, I am the vine, ye are the branches; as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me; he that abideth in me and I in him, the same bringeth forth much fruit, for without me ye can do nothing," chap. xv. 4 to 8.

112. Inasmuch as all goodness and truth are from the Lord; and nothing from man; and inasmuch as the goodness which is from man is not goodness, it is a plain consequence that all merit belongeth unto the Lord, and none unto man. The merit of the Lord is this, that he hath wrought salvation for mankind by his own power, and likewise that he continueth to save all those who do good from him. Hence it is that in holy scripture he is called just, or righteous, to whom the merit and righteousness of the Lord are imputed, and he is called unrighteous to whom are imputed his own righteousness and his own merit.

113. The satisfaction attending the love of doing good, separate from the consideration of recompense, is the reward which abideth to all eternity; for heaven and eternal happiness are insinuated by the Lord into the exercise of such disinterested goodness.

114. It is not inconsistent with a disinterested love of goodness to think, and to believe, that they who do good are admitted into heaven, and likewise that good is to be done with a view to gain admission into heaven. Men may act under the influence of such persuasion and belief, without regarding recompense as the end of their good actions, and without placing any merit in them; for they who do good from the Lord are so persuaded and do so believe. Nevertheless, if men think, believe, and act according to such principles, and yet are not in the love of goodness for its own sake, they regard recompense as the end of their good actions, and place merit in them.

XII....OF REPENTANCE, AND THE REMISSION OF SINS.

115. Whosoever will be saved must confess his sins, and do the work of repentance.

116. *To confess his sins* implieth a perception of evils, a discovery thereof in himself, and acknowledgment of them, a conviction of guiltiness proceeding from them, and self-condemnation in consequence of guilt. To do this before God, is to confess sins.

117. *To do the work of repentance* implieth a ceasing from sin, and the leading a new life according to the precepts of charity and faith, after confession made, and supplication out of an humble heart for the remission of sins.

118. Whoso maketh only a general acknowledgment that he is a sinner, and accounteth himself guilty of all evils, and yet doth not examine himself, that is, doth not see his sins, he maketh confession indeed, but not the confession of repentance ; such an one, therefore, because he is unacquainted with his own evils, liveth after confession as he did before.

119. Whoso leadeth a life of charity and faith, he daily doeth the work of repentance ; he reflecteth on the evils that are in him ; he acknowledgeth them ; he entreateth the Lord for power over them : for man of himself is continually falling, but by the Lord he is continually raised up, and led to goodness. This is the case with those who are under some influence and power of goodness ; but those who are under the influence and power of evil are continually falling, and likewise are continually raised up by the Lord, with this difference, however, in the effect of the Lord's operation, that it doth not deliver them from evil, but only restraineth them from plunging into the depths of the greatest evils, whereunto of themselves they continually and forcibly incline.

120. In self-examination previous to repentance, a person ought to examine his thoughts, and the intentions of his will, and therein what he would do if he was under no restraint, that is, if the fear of the law, the loss of reputation, honor and gain, did not operate upon him. For the evils that are in man are in his thoughts and inclinations, and the sins which he committeth with his body, are all derived from thence. It is impossible therefore to do the work of repentance without an examination of the evils that are in the thoughts and the will ; for in such a case men think and will after repentance as they did before, when nevertheless to will evil is the same thing as to do it. This is the nature of self-examination.

121. Repentance of the lips and not of the life is no repentance : It is by repentance of life, and not of the lips, that remission of sins is effected : The Lord is ever disposed to remit all men's sins, being in himself the purest and essential mercy ; but still sins adhere to, and remain in men, however they may fancy them to be remitted, and are never removed but by a life directed and influenced by the precepts of a right faith. So far as man liveth according to such precepts, in the same degree his sins are removed ; and so far as his sins are removed, in the same degree they are remitted.

122. It is generally supposed that sins, when they are remitted, are wiped or washed away, as filth is by water ; but this notion is not just, inasmuch as sins are not wiped away but are removed, that is, man is withheld and preserved from them, whilst he is kept under the influence of goodness from the Lord ; and whilst he is kept under the influence of goodness from the Lord, it appears as if he was without

sins, and therefore as if they were wiped away. Man also can be kept under the influence of goodness in no further degree than according to his advancement in a state of reformation. How man is reformed will be shown in the next treatise on the doctrine of regeneration. Whoso imagineth that the remission of sins is effected after any other manner is greatly deceived.

123. The remission or removal of sin is discoverable in any person by the following signs. He perceiveth delight in the worship of God for God's sake, and in serving his neighbor for his neighbor's sake, and therefore in doing good for the sake of good, and in speaking truth for the sake of truth: He is averse to all ideas of merit arising from any consideration of his charity and faith; he avoids and abominates evils, such as enmity, hatred, revenge, adultery, and the very intentional thought of such things. But the non-remission or non-removal of sins in any person is discoverable by the following signs: He worshipped God not for the sake of God, and serveth his neighbor not for the sake of his neighbor; thus he doeth good, and speaketh truth, not for goodness and truth's sake, but from some selfish and worldly motives. In all his actions he wisheth to aggrandize his own merits; he perceiveth no disgust or dissatisfaction in evils, such as enmity, hatred, revenge, and adultery, but under the pernicious influence of such sins he indulgeth his imagination in all the licentiousness of thought about them.

124. Repentance availeth, if the penitent person be in a state of liberty, but if he repenteth in a state of compulsion it is of no avail. States of compulsion may be various, such as sickness, dejection of spirits under some great misfortune, the terrors of approaching death, and likewise all circumstances of sudden fear which deprive a man of reason. When bad men in a state of compulsion make promises of repentance, and even begin the practice of virtue and goodness, they generally return to their former evil lives, when they are restored to a state of liberty. But it is otherwise with the good.

125. After a man hath examined himself, and acknowledged his sin, and done the work of repentance, he ought to remain steady in goodness to the end of his life; for if he afterwards relapseth to his former evil life, and embraceth it again, he is then guilty of profanation; for then he uniteth evil with good, whereby his last state is worse than his first, according to the words of the Lord: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest and finding none; then he saith, I will return into my house from whence I came out: and when he is come, he findeth it empty, swept, and garnished; then goeth he and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first," Matt. xii. 43, 44, 45.

A TREATISE ON THE NATURE OF INFLUX.

(Continued from page 409.)

IV.

That from the Sun of the Spiritual World proceed Heat and Light, and that as the Heat proceeding from it, is in its Essence Love, so the Light proceeding from it, is in its Essence Wisdom.

6. That divine love is expressed in scripture-language by the word fire, is well known; nor is it an unusual thing for preachers, in their prayer before the sermon, to pray that the heavenly fire may kindle holy desires and affections in the hearts of their hearers: The reason is, because fire corresponds to love as its proper emblem, and therefore is put for it.* Hence it was that God appeared to Moses in the bush under the form of fire, as likewise to the Israelites in Mount Sinai, and also commanded fire to be kept burning continually on the altar, and the lamps to be lighted every evening in the tabernacle, viz. as corresponding emblems of divine love and divine light or wisdom. That from this spiritual fire of love proceeds even sensible heat, appears from its effects in human nature, especially where the passion of love becomes exalted to any degree of fervent zeal; nay, the warmth of the blood, which is the vital heat both in man and other animals, is no other than the effect of that love, which is the proper principle of life in both: So likewise the hellish fire is no other than a contrary love of malice, discord, and violence.† Hence it is, according to the doctrine of correspondences, that divine love has its

* That outward material nature does, in all its parts and productions, answer or correspond to things inward and spiritual, as the ectype to its prototype, or as face to face in a glass; many have had some glimmering sight of, and many traces of this knowledge are to be found in the wisdom of the ancients: Their mythology was founded in it, but it became lost in fable, and corrupted by the inventions of the poets. This doctrine of correspondences was originally the key to all mysteries, and the mirror of God in nature: It continued longest among the Egyptians, and was that learning in which Moses is said to have been skilled; their hieroglyphics are the last remains of it; but the knowledge of these, and of the language, which expresses spiritual things by natural, has now been long lost in the world, and only remains with our author, who is possessed of it. He asserts that the scriptures are chiefly written in this language of correspondences, and has given us large specimens of it in his interpretation of Genesis and Exodus, in his books called *Arcana Coelestia*, and in his numerous relations of the spiritual worlds.

† The hellish kingdom has also its corresponding representatives in outward nature, as well as the heavenly, viz. in poisonous and noxious plants and animals, the distemperature of the elements, &c. So likewise in men, who render themselves the subjects of its malign influxes. This may be pictured to us in the opposite characters and dispositions of a society of christians, animated with the spirit of divine love and philanthropy, and that of an incensed outrageous mob, inflamed with the wrathful fire of revenge and cruelty: Herein the properties of the two spiritual worlds manifest themselves in outward nature, in which, as in a theatre or material exhibition, spiritual good and evil are displayed.

visible representations to the angels in the spiritual world, under the form of a fiery sun like ours on earth, and that their sensible degree of warmth from it, is in proportion to their receptivity of that love from the God of Love. It follows by consequence, that their light from that sun has its manifestation according to the same law, for love and wisdom are inseparable companions, as essence and form; for the former manifests itself and produces its effects through the latter, according to the quality of its form: Analogous to this in our world, is the heat of the sun in spring-time, when, uniting with the light, it gives vegetation to plants, &c. and soon to fructification. But, indeed, common language testifies to this truth, as when it is said, that man's heart is warmed by love, and his understanding enlightened by wisdom.* I have often seen that spiritual light, which so far exceeds our natural light, that it may be called brightness itself, as signified to us by that comparison of our Saviour's raiment at his transfiguration, when they became "shining, exceeding white as snow, so as no fuller on earth can white them. Now, as spiritual light is wisdom, therefore our Lord calls himself, "that Light which lighteth every man;" and also "the True Light;" he being essentially the Divine Word, the Divine Truth, or the Divine Wisdom. It is commonly supposed that the rational part in man, which is called the light of nature, is from this natural world, whereas it proceeds from the light of the spiritual sun: Nor do external objects, rendered visible by the light of the natural sun, convey sight to the soul; but the soul, by its visive faculty, discerns them through the corporeal organs of vision: Were it contrariwise, physical, not spiritual influx would be established, which is contrary to the truth of our doctrine.

V.

That both this Heat and this Light communicate with man, the Heat with his Will, therein producing the Good of Love, and the Light with his understanding, therein producing the Truth of Wisdom.

7. It must be allowed by all who rightly consider this subject in its due extent, that every thing created by God has relation to some species of goodness or truth; therefore it is, that in man are two receptacles, called the will and the understanding, the former for the reception of good, the latter for the reception of truth, seeing that these two principles constitute his proper life: And as all good is from love, and all truth from wisdom, so they may be also styled the repositories of love and wisdom. Now, that good is the offspring of love, appears

* These forms of expression perhaps run through all languages, and with a thousand like instances, afford a proof of the doctrine of correspondences, or the analogy between spiritual and natural things, being, as it were, congenial to the human mind, or rather, by influx from the spiritual world, adapting the signs to the things signified by them: And as this appears by the consent of all languages, so especially among the eastern nations, whose parables, allegories, symbols, and emblematical forms of speech, bear testimony to this truth; and where human art and invention have the farthest departed from this original natural language, in any nation, we there find the greatest ambiguity and uncertainty introduced, and most occasion given for sophistry and equivocation.

from hence, that whatever any one loves, he consequently wills or desires it; and when that which he so desires takes effect, he ranks it under the denomination of good. In the like manner truth may be called the child of wisdom, as she is the essence and source of every species of truth. Truth, reduced to practice, has also in it the nature of good, and so is called the good of truth. Without a distinct and clear conception of these two receptacles of life in man, viz. the will and the understanding, we in vain seek to know the true nature of spiritual influx, since they are the proper recipients of it: The will receives the good issuing from the love-principle, and the understanding receives the truths which flow into it from the fountain of wisdom, and both originally from Jehovah God, who communicates them through the spiritual sun, in the midst of which he is more eminently present, and mediately by the angelical heavens: (or ministry of angels) Let it here be repeated, as touching these two receptacles of life, viz. the will and the understanding, that they are no otherwise distinct, than as the heat and light of the sun; and that as the will receives into itself the heavenly heat, which in its essence is love; so the understanding receives into itself the heavenly light, which in its essence is wisdom; and as the human mind receives its influx from the spiritual world, so does it in turn communicate the same to our words and actions; for speech derives its influx from the will through the understanding, as our actions do receive their influx from the understanding through the will, and therefore all they who allow of influx as operating on the understanding, but not also on the will, and build their reasonings on this supposition, know and treat their subject but by halves, and may be compared to persons who, having but one eye, can only see objects on one side of them; or to such as, having lost the use of one hand, awkwardly bungle with the other; or to cripples, who can only set one foot to the ground. Let what has thus briefly been offered, suffice on this proposition, viz. that spiritual heat influences the will of man, and therein produces the good of love, and that spiritual light influences his understanding, and therein produces the truth of wisdom.

VI.

That these two principles of Heat and Light, or Love and Wisdom, are emanations from God in one conjunctive Influx into the soul of man, and through it [the soul] into his mind, affections, and thoughts; and are thence derived into his corporeal senses, speech, and actions.

8. Spiritual influx has been considered and treated of till now, even by authors of sagacity and penetration, as beginning in the soul, and so passing into the body, and not as first proceeding from a higher source; and yet we believe, or pretend to believe, that every good and perfect gift, whether of goodness or true faith, issues from God as its fountain, and in no wise from the nature of man. Now whatever spiritual good is communicated from god to us, first enters the human soul, and through it passes to the rational mind, and so on to the corporeal system; and to go about to trace spiritual influx from any other original, would be to act like one who should first stop up the spring, and then seek for water at the stream; it is as though one should derive

the existence of a tree from its root, and not from its parent seed, or study to establish a conclusion without preceding principles ; for the soul is not life in itself, but only the recipient of life from God, who is the only fountain of life in himself ; and as influx must be from a principle of life, so consequently from God. In this sense we are to understand those words in Gen. ii. 7 : " Jehovah God breathed into his nostrils the breath of lives, and man became a living soul : " by which expression is meant, the endowing man with the perception of what is good and what is true. Our Lord likewise declares concerning himself, " As the Father hath life in himself, so hath he given to the Son to have life in himself," John v. 26. Now he that hath life in himself is God, and the life of the soul is life proceeding from God, as then all influx is originally from a principle of life operating in and through its proper recipients, and as the first and principal recipient in man is the soul, therefore, in order to a right conception of the nature of influx, we must ground it primarily in God, and not in any intermediate cause ; for otherwise we should take from it its first moving principle, and so establish a doctrine which might be compared to a chariot without wheels, or a ship without sails. This being the orderly proceeding in which this subject is to be considered, therefore we began it with treating of the sun of the spiritual world, in the midst of which is the residence of the great Jehovah, No. 5 ; and of the influx of love and wisdom, and consequently of life from its original source, No. 6 and 7 ; showing that life is communicated from God to man, first, to his soul ; secondly, through that to his mind, or affections and thoughts ; and lastly, to his corporeal senses, speech, and actions ; such being the successive progress of life from first to last ; for in man the soul is first in order, then the mind, and lastly the body. Now to the mind belong two vital principles, which constitute its proper life, viz. the will and the understanding ; the life of the will is good flowing from love ; and the derivations or offspring of the will are the affections : the right life or subsistence of the understanding is truth flowing from the fountain of wisdom, the derivations or offspring of which are the thoughts : And lastly, the life of the body consists in the corporeal senses, speech, and actions ; and that these proceeding from the soul through the mind, have their manifestation in outward nature, according to the laws of order, is well known by every intelligent person. The human soul, as being the superior spiritual substance in man, receives its influx immediately from God ; the mind, as an inferior spiritual substance, receives its influx from God mediately through the spiritual world ; and the body being of that nature which is called material, receives its influx from God mediately through the natural world. That the good arising from love, and the truths proceeding from wisdom, are communicated from God to the soul of man conjunctively or in union, but in the instant of influx are separated or changed by those who are not the passive subjects of their operations, will be showed in what follows.*

* This doctrine of influx is not so to be understood as if it took any thing away from man's free-will, for without this liberty he would be absolutely incapable of regeneration, and of being confirmed in goodness. Angels and

FOR THE HALCYON LUMINARY.

The reader will have no reason to be offended with Baron Swenborg for distinguishing between those books which have the internal sense, and those which have it not, when he considers the true ground and nature of such distinction. By having the internal sense, we are to understand the regular connexion and descent of divine truth from the Lord, first to the celestial kingdom, then through that to the spiritual kingdom, till it terminates in the natural or lowest kingdom of creation; for thus divine truth is accommodated to each respectively, according to the different degrees of reception in the inhabitants. It is in reference to this internal sense, in a peculiar manner, that the Lord is called the Word, as being the divine truth itself, which descended from heaven and was made flesh. The difference, therefore, between those books which have the internal sense, and those which have not the internal sense, may be, that the former, collectively taken, form one complete whole, and are the very and essential divine truth which connects heaven and earth together; whilst the latter may be only rays of spiritual light reflected from that divine truth, and not so immediately proceeding from the Lord himself. It may be proper here to caution the reader against any disregard to those books which are distinguished as not having the internal sense, inasmuch as they always have been, and no doubt will still continue to be, of great use to all christians, being composed by men who were under an high degree of illumination from God, and calculated (through divine grace) to lead the members of the church to a true understanding and practical knowledge of the spiritual sense of the Word. Indeed, of so great weight and authority does our enlightened author esteem the epistles and acts of the apostles, that in many parts of his writings he confirms the truth of his doctrine by quotations therefrom; particularly in his *Coronis, or Appendix to the Universal Theology*, where he divides the New Testament into the Prophetic, Evangelic, and Apostolic word. It may be expedient further to remark what our author says respecting the book of Job, "*That it is an ancient book, wherein, indeed, is contained the internal sense, but not in series,*" or in regular and connected order. See the treatise *De Equo albo, or Concerning the White Horse*, No. 16; and the treatise *Concerning the Sacred Scripture*, No. 20.

Again, those books which have the internal sense are written by

devils are both alike free in their choice, the former in choosing the good, the latter in choosing the evil; but having confirmed themselves in their choice respectively, they change not. It is otherwise with man in this life, for here he may repent and change, for outward nature is the ground in which either good or evil by choice and habit gains a form in the soul, takes root and grows up to eternity; though here also, the power of inveterate habits may approach nigh to an impossibility of change. In this world man stands between the two kingdoms of good and evil: The angels of both have access to him, and solicit his choice and fellowship, and their "servant he is, to whom he is obedient," Rom. vi. 16.

correspondences ; but those which have it not, are not written in that style and manner, and consequently have not that immediate communication with heaven which is effected by correspondences.

In confirmation of the above remarks, subjoined is an extract from a letter on this subject, written by Emanuel Swedenborg (from Amsterdam, the 15th April, 1766) to Doctor Beyer, Greek professor, &c. at Gottenburg, which may be depended on as genuine.

“ With regard to the writings of Paul, and the other apostles, I have not given them a place in my *Arcana Cœlestia*, because they are dogmatic writings merely, and not written in the style of the Word, as are those of David, of the prophets, of the evangelists, and of the revelation of John.

“ The style of the Word consists, throughout, of *Correspondences*, and thence has a direct and immediate communication with heaven, (see the Doctrine of the New-Jerusalem concerning the Sacred Scripture; No. 113) but the style of these dogmatic writings of Paul, and the other apostles, being different, their communication is only mediate, or indirect.

“ The reason of this diversity of style is, that as the rules and regulations of the christian church were to be formed from these writings of the apostles, the same style as is used in the Word would not have been proper for the purpose ; which required plain and simple language, suited to the capacities of all readers.

“ Nevertheless, the writings of the apostles are to be regarded as excellent books, and to be held in very high esteem, inasmuch as they insist on the two essential articles of Charity and faith, in the same manner as the Lord himself has done in the gospels, and in the revelation of John ; as will appear evidently to any one who studies those writings with attention.

“ In my *Apocalypsis Revelata*, No. 417, I have pointed out that passage, Rom. iii. 28, which has been so misunderstood, and so imperfectly explained, as to have given rise to that erroneous doctrine of justifying faith, so fatally introduced into the reformed churches.”

It should here be observed, that although Emanuel Swedenborg has not given a place in his *Arcana Cœlestia* to the writings of Paul and the other apostles, yet in most of his other works he freely makes use of their authority, by way of confirmation to the doctrine which he advances ; for the light of confirmation being a natural light, it is allowable to establish truth by rational arguments, and even by observations drawn from the things of this world.

Let it be further remarked, that at the time of the apostles, there were extant some of the books of the ancient church, (now lost) which were written by correspondences, in the same manner as the book of Job. From these books it is possible the apostles might have extracted certain passages, and interspersed them in their epistles ; as Emanuel Swedenborg, in an unpublished manuscript, expressly asserts, that the apostle Jude took the following passage from the ancient writings, viz. “ *Michael, the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, the Lord rebuke thee.*” This being written according to correspondences by Michael, are signified those who acknowledge the humanity of the Lord to be divine, and

who live according to his commandments. By the devil are meant those who deny the humanity of the Lord to be divine, and who defend faith alone, without a life of love and charity. By Moses is meant the Word; by his body the literal sense of the Word; and by bringing a railing accusation, or word of blasphemy, is signified the falsification of that sense. Hence appears what is signified by Michael disputing with the devil about the body of Moses, namely, a defence, on the one hand, of the doctrine of the Lord's divine humanity, and a life of love and charity, from the literal sense of the Word; and, on the other hand, a denial thereof, from the literal sense of the Word falsified.

C.

FOR THE HALCYON LUMINARY.

A CONCISE DISCANT UPON THE
MAJESTY, EXCELLENCY, AND PRECIOUSNESS
OF THE
SCRIPTURES:
IN A LETTER TO A FRIEND.

*How precious are thy thoughts unto me, O GOD;
how great is the sum of them.* PSALM CXXXIX. 17.

SIR,

Heaven is my home, and I must use my wings; but your request respecting the majesty and beauty of the scriptures does not (I hope) take me unprovided, as the scriptures have been my meditation and my chief joy for many years. As they are the revelation of divine love, the ground of eternal hope, the guide of life, the fire of devotion, the treasure of infinite provision, the star that guides us to Jesus, whose riches are unsearchable, whose promises are inviolable, whose blessings are living springs, whose word is the rule of our conversation, and the hope of our glorification, which makes the scriptures like apples of gold in pictures of silver: I therefore readily grant you a concise answer to your request.

First, you ask, "wherein does the majesty and divine authority of the scriptures appear?"

Sir, the majesty of the scripture appears, as it is, a revelation of God, and from God, namely, of the glory of his love, nature, and perfections, in creation, providence and salvation; and the singular and god-like majesty of the scripture may be seen by its divine diction, its exalted style, its sublime ideas, which are so great, grand and glorious, that they are inexpressible. Having God for its author, salvation for its aim, and glory for its end; these are so weighty, so comprehensive, and so sublime, that we may well say, *how excellent is thy loving kindness, O God!* So great is the design, so important is the matter, so grand the end of divine revelation, that all other writings have a poverty, coldness and death upon them, when compared with the excellency, majesty and sublimity of the divine scriptures; here

Virgil's thoughts and Homer's ideas, so much admired, die with meanness and perish with poverty, when compared with the truth, the poetry, sublime simplicity, and divine familiarity, that shines from God through the mirror of the scriptures.

You secondly ask, "wherein does the beauty and preciousness of the scriptures appear, above all other writings?"

I answer, as it is a revelation of what we could never have known, had not God revealed it; or, its glory is divine, because it is a revelation of God, and from God, as his glory is only known to himself, so none could reveal it but himself, who is the being of all perfection, the centre of felicity, the fountain of happiness, the fund of blessings, the unoriginated spring of glory. The scriptures are the copy of his heart, the opening of his mind, the revelation of his love, and the testimony of his good will to the sons of men: hence it is they are called *the words of God, the oracles of God, the volume of the book, the sure word of prophecy*, which makes them, beyond comparison, mercies, the *ministration of glory*.

Likewise the beauties and preciousness of the scriptures appear, if we consider the marrow and matter they contain, namely, divine doctrines, sure mercies, certain prophecies, a glorious law, a gracious covenant, sweet privileges, precious promises, rich grace, a great salvation and glorious ordinances; that whatsoever they teach is truth, whatsoever they command is happiness, and whatsoever they reveal is precious: namely, Christ the promised seed, the divine *Shiloh*, the strength of *Israel*, the root of *Jesse*, the offspring of *David*, the rose of *SHARON*, the lily of the valley, the sun of righteousness, the morning star, the rock of ages, the foundation of *Zion*, the glorious *MESSIAH*, the divine *Philanthropos*, the gracious *IMMANUEL*, *which being interpreted is, God with us*; of whom the prophets sweetly sung; the angels proclaimed, the apostles preached; whom all the saints love with the highest admiration of his sacred name, because his name is the glory of the scriptures, the abstract of praise, the life of the promises, the feast of ordinances, the sum of all the types, the object of hope, the anchor of the soul, the centre and stay of the mind, as the *CHRIST* of God, and the salvation of *Israel*. Speak we of glory, he is glory in the abstract; of beauty, he is the perfection beyond compare, the chiefest of all, *fairer than the sons of men*, the standard bearer above ten thousand; speak we of grace, it is his name; of love, it is his nature; of glory, it is his being; of salvation, it is his praise; of faithfulness, it is the *girdle of his reins*; of truth, he is the Amen, the faithful and true witness. Thus the beauty and preciousness of the scriptures appear above all other writings, as they contain a revelation of so precious a saviour, in his names, characters, essential, personal, relative and eternal; as the *Alpha*, the beginning of the scripture; *Omega*, the end of the revelation.

Once more, the preciousness of the scriptures will appear if we consider their suitableness to our case, and the depths of consolation which they contain, as a spiritual Canaan flowing with milk and honey: these are depths unsearchable, mysteries profound, and glories incomprehensible: namely, revelation of the being and perfections of God, that is an eternal plenitude of bliss to his own nature, and derives an immense and everlasting happiness from his own essence.

who essentially possesses all that eternity can open in his all-sufficient and infinite mind ; this appears as he has made known to us by his name JEHOVAH, which name denotes the being, essence, and possession of all glory.

Likewise the scriptures contain a precious revelation of the glories of the *incarnate union, which things the angels desire to look into*. To see dust and Deity united—The perfection of God and man shining in one person as the brightness of glory to men and angels. God himself dwelling in clay, the Word made flesh. God providing himself a sacrifice for sin, to become a man of sorrows, to tabernacle in flesh and blood, as his tent, his rest, and residence—his throne, his habitation and divine shekinah. *Without controversy—great is the mystery of godliness!* O the glories, the union-glories of this man with God—the royalties of this King, the preciousness and excellencies of this Jesus—This divine kinsman to us—This days-man with God for us. This is he who is the guide of *Israel*, the angel of God's presence, who has the key of the covenant, and who is God himself.

This divine omnipotent saviour props all nature with his arm—and commands heaven with a look, and saves every soul that trusteth in him. The angels adore him—seraphs praise him—thrones cast their crowns at his feet—thousands minister to him—ten thousand times ten thousand stand before him—Heaven worships him, all nature obeys him—and saints forever sing his name. This is the dear Immanuel whom we adore, in whom all glories meet and every perfection shines, whom the sacred scripture reveals. *In the volume of the book [says Christ] it is written of me:* thus it is that we enjoy *fulness*, felicity and familiarity with God, because our Immanuel is God with us ; hence it is that his Father is our Father, and his God is our God for ever and ever, from the union of the human nature with the divine. Well may our Lord say, *search the scriptures*. Let them be, my dear friend, your employment, your element, your delight, to see the sure salvation that Christ has sealed with his blood, to search in the golden Ore, and among the silver veins of the *Bible*, for the saviour of sinners, who is more precious than rubies ; for the word signifies, to search, to sift, to turn over and over, as one determined to find the treasure hid : To see the beauty, force and strength of every sentence, compare word with word, consider the connexion, what goes before and what follows ; compare spiritual things with spiritual, which is the only key for the christian, or for the minister—unlock the sacred treasures, and to open knotty *texts*, dark passages and obscure places. Thus, my dear friend, by a divine blessing, and real love, with a diligent search, you will taste the sweetness, enjoy the great salvation, and see the beauty and preciousness of the scriptures above all other writings, and say with the sweet singer of *Israel*, *How precious are thy thoughts unto me, O GOD, how great is the sum of them!* Which is the earnest prayer of

Your obliged Friend, in the Gospel of CHRIST.

The following curious and valuable document, showing the number and the titles of the books written by the hon. Emanuel Swedenborg, is published at the request of a number of our subscribers.

A CATALOGUE OF BOOKS

WRITTEN BY

THE HON. EMANUEL SWEDENBORG.

IN CHRONOLOGICAL ORDER.

Those marked thus (*) are translated into English.

1. *Annæi Senecæ et Pub. Syri Mimi forsan, et aliorum selectæ Sententiæ, cum Annotationibus Erasmi, et Græca Versione Scaligri, Notis illustratæ*, Upsalæ, 1709. This academical dissertation was the first work of our learned author; it was written when he was about twenty years of age.

2. *Ludus Heliconius sive Carmini Miscellanca quæ variis in locis cecinit Eman. Swedenborg*, Skaræ, 1710. A collection of Latin verses, which are pleasing proofs of the talents our author possessed in his early years.

3. *Dædalus Hyperboreus*, Stokolmiæ, 1716, 1717, 1718, in 4to. in 6 parts. Consisting of essays and remarks on some branches of Mathematics and Philosophy. These tracts were published in the Swedish language; the fifth has been translated and published in Latin.

4. An introduction to Algebra, under the title of the Art of the Rules, published in Swedish in the year 1717.

5. An attempt towards fixing the value of (Swedish) money, and finding a Standard for Measures, in such a manner as to suppress Fractions, and thus facilitate Calculation. 1719.

6. On the Position and Motion of the Earth and the other Planets. 1719.

7. Of the Height of the Tides, with proofs drawn from facts in Sweden, to show that the Flux and Reflux of the Sea was greater formerly than it is at present. 1719. We believe that the three last mentioned works were published in the Swedish language.

8. *Prodromus Principiorum Naturalium, &c.* An Essay on the Principles of Natural Things, or the way to Explain Experimental Philosophy by Geometry and Chymistry.

9. *Nova Observata, &c.* or, New Observations and Discoveries on Fire and on Iron, but more particularly on the Nature of Elementary Fire, together with a new form for constructing of Chimnies.

10. *Methodus nova inveniendi, &c.* or, A new method of discovering the Longitude, whether at Sea or on Land, by the Moon.

11. *Modus Construendi, &c.* or, The manner of constructing Docks for receiving Ships.

12. *Nova Constructio Aggeris Aquatici*, or, A new construction of Locks for raising Vessels.

13. *Modus explorandi Virtutes Navigiorum*, or, A mode of discovering the powers and qualities of Shipping. The six last mentioned tracts were printed at Amsterdam in 1721, and re-printed in 1727.

14. *Miscellanea Observata, &c.* or, A collection of observations on different objects of Natural History, particularly on Minerals, on Fire, and the Strata of Mountains. In three parts, which were printed at Leipsic; and a fourth, which was printed at Hamburgh, 1722.

15. *Opera Philosophica et Mineralia*. This work was printed under his own inspection, part at Leipsic, part at Dresden, in 3 vols. folio, in the year 1734. The first volume is entitled, *The Principles of Natural Things, or New Essays on the Phenomena of the Elementary World*, explained philosophically. The second, *The Subterranean World, or a Treatise on Iron*, and the various methods employed in different parts of Europe for the liquefaction of iron, and converting of iron into steel: of Iron Ore, and the examination of it; and also of several experiments and chymical preparations made with iron and its vitriol. The third, *The Subterranean World*, treating of Copper and Brass, and of the various methods which are adopted in different parts of Europe for the Liquefaction of Copper, the method of separating it from silver, converting it into brass, and other metals; of *Lapis Calaminaris*; of Zinc; of Copper Ore, and the Examination of it; and lastly, of several chymical preparations and experiments made with copper. Each volume is subdivided into three sections. There is not a more curious work extant than the foregoing in Metallurgy; it is executed with care, and the principles of the author, as well as the various operations of the mines, are illustrated by 155 copper plates. In the first volume he considers the great edifice of the universe, and explains its various phenomena with wonderful sagacity: he has in particular treated at large of the variation of the magnetic needle. The second part of this work, which treats of iron, has been translated into French, and inserted in the *Description of Arts and Manufactures*.

(*) 16. *Prodromus Philosophiæ, &c.* or, A course of Philosophical Enquiries on Infinity, on the Final Cause of the Creation, and on the Mechanism of the Operation of the Soul and Body. Dresden, in 8vo. 1733.

17. *Œconomia Regni Animalis*, or, The Œconomy of the Animal Kingdom, in two parts. The first treats of the Blood, the Arteries, the Veins, and the Heart; with an introduction to a rational Psychology. The second, of the Motion of the Brain, of the Cortical Substance, and of the Human Soul. Amsterdam, 1740 and 1741, in 4to.

18. *Regnum Animale*, or, The Animal Kingdom, in three parts. The first treats of the Viscera of the Abdomen, or the Organs of the lower Region. The second, of the Viscera of the Breast, or of the Organs of the superior region. The Third, of the Skin, the Touch, and the Taste, and of organical forms in general. Part printed at the Hague, and part at London, 1744, 1745, in 4to.

(*) 19. *De Cultu et Amore Dei*, or, Of the Worship and Love of God. The first part treats of the Origin of the Earth, of Paradise, of the Birth, Infancy, and Love of the First Man, or Adam. London, 1742, in 4to. The second part treats of the Marriage of the First

Man, of the Soul, of the Intellectual Spirit, of the State of Integrity, and of the Image of God. London, 1745, in 4to.

(*) 20. **Arcana Cœlestia, or Heavenly Mysteries contained in the Sacred Scriptures or word of the Lord, manifested and laid open, in an explanation of the books of Genesis and Exodus, interspersed with relations of wonderful things seen in the World of Spirits, and the Heaven of Angels.** London, from 1747 to 1758, in 8 vols. 4to.

“ In this work the reader is taught to regard the letter of the Sacred Scriptures as the repository of holy and divine things within; as a cabinet containing the infinite treasures and bright gems of spiritual and celestial wisdom; as a throne, whereupon *the Great Jehovah* sitteth; and therefore must needs feel himself impressed with a wonderful reverence towards this holy book, grounded not in a mere blind assent to its sanctity, as resulting from education only, but in a real inward perception thereof, as the effect of a genuine conviction wrought in the understanding. In this case all the apparent inconsistencies and contradictions of the letter vanish, and no longer give offence, being all found reconcilable in the real spiritual and celestial senses which they contain. What before seemed nugatory and trifling, when viewed only in its outward form and figure, now acquireth a divine weight and consequence, by being viewed as to its internal form and spirit; and thus all the parts of the letter are justified as worthy of God to dictate, and as, in some respect, more or less remote, conducive to the spiritual use and benefit of man.”

(*) 21. **De Cœlo et Inferno, or, A Treatise concerning Heaven and Hell, and of the wonderful things therein heard and seen.** London, 1758, 4to.

“ By this work the reader may attain to some conception of the heavenly kingdom, and may learn therein, that all the relative duties, all the social virtues, and all the tender affections that give consistence and harmony to society, and do honor to humanity, find place and exercise in the utmost purity in those delectable abodes, where every thing that can delight the eye, rejoice the heart, entertain the imagination, or exalt the understanding, conspire with innocence, love, joy, and peace, to bless the spirits of just men made perfect, and to make glad the city of our God. This book may be zealously recommended to the attention of those who are qualified to receive it, as treating of subjects of the greatest importance, high as heaven and deep as hell, and comprehending all that is within us and without us; as a key that unlocks all worlds, and opens to us wonderful mysteries both in nature and grace; as displaying many hidden secrets of time and eternity; as leading us from earth to heaven, and bringing us as it were into the company of angels, nay, into the presence-chamber of the king of saints and Lord of glory. In a word, whatever is most desirable to know, whatever most deserving of our affections, and whatever is interesting in things pertaining to salvation, are the subjects of this work.”

(*) 22. **De Nova Hierosolyma, or, Of the New Jerusalem and its Heavenly Doctrine.** London, 1758, in 4to.

(*) 23. **De Ultimo Judicio et Babylonia Destructa, or, Of the Last Judgment, and of the Destruction of Babylon.** London, 1758, 4to.

(*) 24. *De Equo Albo*, or, *Of the White Horse* which is spoken of in the Revelations. London, 1758, 4to.

(*) 25. *De Telluribus in Universo*, or, *Of the Planets in our Solar System, and the Earths in the Starry Heavens, and of their Inhabitants*. London, 1758, 4to.

(*) 26. *Doctrina Novæ Hierosolymæ de Domino*, or, *The Doctrine of the New Jerusalem concerning the Lord*. Amsterdam, 1763, 4to. This treatise points out to all the different appellations of christians a perfectly comprehensive view of the object of their faith, as well as the true nature of Christian Redemption.

(*) 27. *Doctrina Novæ Hierosolymæ, &c.* or, *The Doctrine of the New Jerusalem concerning the Holy Scripture, or Word of the Lord*. Amsterdam, 1763, 4to.

(*) 28. *Doctrina Vitæ pro Nova Hierosolyma*, or, *The Doctrine of Life for the New Jerusalem*. Amsterdam, 1763, 4to.

(*) 29. *Continuatio de Ultimo Judicio, &c.* or, *A continuation of the Last Judgment, and of the Spiritual World*. Amsterdam, 1763, 4to.

(*) 30. *Sapientia Angelica de Divino Amore et Divina Sapientia*, or, *Angelic Wisdom concerning Divine Love and Divine Wisdom*. Amsterdam, 1763, 4to.

(*) 31. *Sapientia Angelica de Divina Providentia*, or *Angelic Wisdom concerning Divine Providence*. Amsterdam, 1764, 4to.

(*) 32. *Apocalypsis Revelata*, or, *The Apocalypse Revealed*. Amsterdam, 1764, 4to.

(*) 33. *Delitiæ Sapientiæ de Amore Conjugiali*, or, *The Delights of Wisdom concerning Conjugial Love, after which follow the Pleasures of Insanity concerning Scortatory Love*. Amsterdam, 1768, 4to.

(*) 34. *Summaria Expositio, &c.* or, *A Summary Exposition of the Doctrines of the New Church*. Amsterdam, 1769, 4to.

(*) 35. *De Commercio Animæ et Corporis*, or, *A Theosophic Treatise on the Nature of Influx, as it respects the Communication and Operation of Soul and Body*.

(*) 36. *Vera Christiana, &c.* or, *True Christian Religion, containing the Universal Theology of the New Church, which was foretold by the Lord, in Daniel, chap, vii. 13, 14. And in the Apocalypse, chap. xxi. 1, 2.* Amsterdam, 1771, 4to.

“ In this, as well as his other works, our illuminated author exposes the vanity of trusting to an empty profession of religion, without a good life answerable thereto. He enters minutely into the specific difference of works, showing that they are only truly good which proceed from the spirit of love and faith, and that all others done from mere natural impulse, or from worldly motives of honor, interest, or character, have no title to that denomination; and he also evidently proves, that what is called faith, as separate from charity and good works, is not true faith. He opens the doctrine of repentance in its deepest ground, and urges the necessity of regeneration, as the creation of a new heart and spirit in man, from the condition of his fallen nature, pointing out at the same time the error of ascribing this divine principle to water-baptism, or the sacramental sign of it: He confirms and inculcates the divinity of our Lord and Saviour

Jesus Christ, from the clearest exposition of gospel truths, and so evinces in a most satisfying manner, how the glorified humanity of the Son, by a most intimate and essential union with the Father, like the soul and body in man, characters *Jehovah* as God and man in one person; and he guards the doctrine of the Sacred Trinity in a very intelligible manner against the error of those who figure in their minds three distinct images, forms, or shapes of the godhead, and so run into mental tritheism, or a triplicity of gods: He vindicates the divine attributes from the offensive and reproachful error of those who charge the god of infinite love with want of compassion, by ascribing to him an arbitrary mercy in favor of some, whilst he sentences the greater part of mankind by a damnatory decree to unavoidable perdition, proving by convincing arguments that the heathen world, under their several dispensations, are in a salvable state, and will, by a due use of the means afforded them, be brought into the knowledge of the truth hereafter. In a word, he takes in the whole system of christian faith and practice, explains and reconciles numberless difficulties and seeming differences in the Scriptures with a perspicuous brevity, points out the errors of the several churches, and shows that the depravity and darkness which has overspread the face of christendom at this time, is the night preceding the morning of that day which shall bless the earth with the New Jerusalem dispensation, under which Christ's spiritual kingdom shall be exalted in righteousness and peace among men."

(*) 37. *Coronis seu Appendix ad Veram Christianam Religionem*, or, An Appendix to the Work entitled, *True Christian Religion*, or the Universal Theology of the New Church.

(*) 38. *Clavis Hieroglyphica Arcanorum Naturalium et Spiritualium*, &c. or, An Hieroglyphic Key to Natural and Spiritual Mysteries, by way of Representations and Correspondencies. This is a small fragment, but conveys much useful information

(*) 39. *Summaria Expositio Sensus Interni Librorum Prophetico-rum Verbi Veteris Testamenti, necnon et Psalmorum Davidis*; or, A Summary Exposition of the Internal Sense of the Prophetical Books in the Old Testament, and of the Psalms of David. With a double index.

40. *Index generale rerum*, &c. or, An Alphabetical Index of the various Subjects and Names that are contained in the Word of the Lord.

(*) 41. *Index rerum in Arcanis Cœlestibus*, or, An Index to the Arcana Cœlestia.

42. *Index rerum in libro Concordia Pia nuncupato*, or, An Index to a work entitled *Concordia Pia*, with some other pieces.

(*) 43. *Index rerum in Apocalypsi Revelata*, or, An Index to the Apocalypse Revealed.

44. *Collectio Memorabilium*, &c. or, A large collection of memorable relations, with an Index, in three volumes folio. In this work are several curious particulars concerning Queen Elizabeth of England, and Queen Christiana of Sweden, Peter the Great, Pope Sextus V., Charles XII., Louis XIV., and others.

45. Explicatio Librorum Historicorum, &c. or, An Explanation of the Historical Books of the Word, and also of the Prophets Isaiah and Jeremiah.

(*) **46. Apocalypsis Explicata, &c. or, An Explanation of the Book of Revelations, in 4 vols. 4to.** In this truly divine and extraordinary work, the spiritual and hidden sense of the Revelations is fully explained, and a great variety of the most difficult passages of the Old and New Testament clearly elucidated, in a manner at once demonstrative of the truth of revelation at large, and of the author's divine credentials by internal evidence. In the latter part of this wonderful explication are discussed separately, though with a view to illustrate the great points contained in the body of the work, many interesting and important questions, calculated to develope and vindicate the mysterious ways of providence, and reconcile christianity with true philosophy.

47. Index particularis Sententiarum, &c. or, A particular Index of the Passages of Scripture contained in the Apocalypsis Explicata.

(*) **48. Supplementum in Coronide, &c. or, A Supplement to the Appendix of True Christian Religion.**

(*) **49. Varia de Ultimo Judicio, or, Further Particulars respecting the Last Judgment and Spiritual World.**

50. Tractatus de Charitate, or, A Treatise on Charity.

51. Canones præcipui Novæ Ecclesiæ, or, The principal Canons of the New Church.

52. Varia Observata de Domino, &c. or, Various Observations concerning the Lord, on the Athanasian Creed, on the Word, on Divine Love and Divine Wisdom, and on Marriage.

53. Quinque Memorabilia maximi momenti, or, Five memorable Relations of the greatest importance.

54. Fragmenta pretiosa, &c. or, Valuable Fragments on the Economy of the Animal Kingdom, with an excellent Tract on the Process of Generations

(*) **55. Fragmenta nonnulla de Cultu et Amore Dei, or, Some Fragments on the Worship and Love of God.**

56. Fragmenta quædam in Opere Minerali, or, Fragments on Minerals.

57. Viarium Swedenborgii, or, Swedenborg's Diary of his Travels.

58. Collectio Somniorum Autoris, or, A Collection of the Author's Dreams from the year 1736 to 1755.

☞ There are also some other printed pieces and manuscripts of our author, of which we can at present give no account, not being able to procure them, or to obtain an accurate account of their titles, &c. The greatest part of his theological works have been translated and published in Germany; several have been also translated and published in France, Denmark, and Russia.

EXPLANATION OF EXODUS XXL

(In continuation from page 414.)

“And he shall go forth in his body”—that hereby is signified the state after combat, which is of truth only confirmed and implanted, appears from the signification of going forth, viz. from service, as denoting a state after combat, see above, and from the signification of in his body, as denoting truth without good, see also above; the reason why it denotes a state of truth confirmed and implanted is, because by going forth in the seventh year, this is signified in the present case because spiritual good, which is represented by the woman, had served to confirm it, and also to implant what was new.

“And if the servant saying shall say”—that hereby is signified thought on the occasion from truth implanted appears from the signification of saying, as denoting thought, and from the signification of man-servant, as denoting truth without correspondent good, in this case such truth confirmed and implanted, because it is said of that servant when he was about to go forth. It is said that man-servant denotes truth, but thereby is meant a man who is in truth without correspondent good: the reason why truth is called a man-servant, and it is not said a man who is in such truth, is, because abstract speech, that is, separate from man, is angelic speech: for in heaven the thought is employed about thing without person: for when person is also there thought of, in such case is excited the society which is in such a thing, and thus the thought is determined thither, and is fixed; for in heaven where there is thought there is presence, and presence would bend to itself the thoughts of those who are in the society, and would thereby disturb the influx from the divine [being or principle] there; it is otherwise when they think abstractedly concerning a thing, in this case the thought diffuses itself in every direction according to the heavenly form proceeding from the divine, [divine being or principle] and this without disturbance of any society; for it insinuates itself into the common spheres of the societies, and in this case doth not touch or move any one in the society, thus doth not divert any one from the freedom of thinking according to influx from the divine; [being or principle] in a word, abstracted thought can pervade the universal heaven without stopping any where, but thought determined to person or to place is fixed and stopped.

“I love my lord, my woman, and my children”—that hereby is signified the delight of the remembrance of spiritual good, appears from the signification of loving, as here denoting the delight of remembrance, of which we shall speak presently; and from the signification of lord as denoting spiritual good, which was the source, see above, and from the signification of woman, as denoting good adjoined by the spiritual principle, see also above, and from the signification of children, as denoting the goods and truths thence derived; hence by lord, wife, and children, in the sum are signified spiritual goods. The reason why the delight of remembrance of those goods is signified by loving is, because they, who were represented by Hebrew men-servants, are they who within the church are in truths of doctrine, and

not in good according to those truths, such cannot be affected with truth for the sake of good, but for the sake of delight; wherefore by loving in this case, inasmuch as it is said of such, is signified the delight of remembrance.

“I will not go forth free”—that hereby is signified the delight of obedience, appears from the signification of going forth free, as denoting a state after combat, which is of truth only confirmed and implanted, see above, for the service, which was of six years, and is called a week, (*septimana*) Gen. xxix. 27, 28, signifies labor or some combat, such as appertains to those who are in truths and not in correspondent good, who are meant by Hebrew men-servants in the spiritual sense; these are such that they cannot be regenerated, but only be reformed; for *to be regenerated* is said of those, who by the truths, which are said to be of faith, suffer themselves to be led of the Lord to the good of spiritual life; but *to be reformed* is said of those who, by the truths which are of faith, cannot be brought to the good of spiritual life, but only to the delight of natural life; they who suffer themselves *to be regenerated*, act from affection according to the precepts of faith; but they who do not suffer themselves to be regenerated, but only *to be reformed*, do not act from affection, but from obedience: the difference is this: they who act from affection act from the heart, and thus from a free principle; and also they act truth for the sake of truth, and good for the sake of good, and thereby exercise charity towards the neighbor; but they who act from obedience do not act so much from the heart, consequently not from a free principle; if they seem to themselves to act from the heart and from a free principle, it is for the sake of somewhat of self-glory, which makes it to be so apperceived; nor do they act truth for the sake of truth, nor good for the sake of good, but for the sake of the delight arising from that glory; thus neither do they exercise charity towards the neighbor for the sake of the neighbor, but that they may be seen, and that they may be recompensed: from these considerations it is manifest, who and of what quality they are who are represented by the sons of Israel, and who and of what quality they are who are represented by Hebrew men-servants. But within the church at this day the knowledge of this distinction hath perished; the reason is, because the church at this day is predicated and said [to be] from faith, and not from charity; and few know what faith is, the generality believing that faith consists in knowing those things which the doctrine of the church teaches, and in persuading that they are true, but not that it consists in living according to those truths; a life according to those truths they call moral life, which they separate from the doctrine of the church and name moral theology: but the learned believe that faith is confidence or trust that they are saved by the Lord's suffering for them, and redeeming them from hell, and they say that those are saved, who have this confidence, thus by faith alone: but such persons do not consider, that the confidence of faith cannot be given except with those who live the life of charity. These are the causes why knowledge hath perished concerning the difference between those who are in the truths of faith and not in correspondent good of life, and those who are in the good of life corresponding with the truths of faith; and inasmuch as that knowledge hath perished, it must

needs be, that the things which are said concerning those who are in truths and not in good, who are signified by Hebrew men-servants, will appear strange.

“And the Lord shall bring him to God”—that hereby is signified a state into which he then enters according to divine order, appears from the signification of bringing to God, when the subject treated of is concerning those who are in truths and cannot be in good, as denoting to make them to enter into a state according to divine order; for by bringing is signified to enter into, and by God is signified divine order, of which we shall speak presently; that these things are signified is evident from what follows in this verse, for therein is described the state of those who are in truths, and not in correspondent good, viz. that it is a state of perpetual obedience; for they who are in this state are in servitude in respect to those who are in good correspondent with truths; for these latter, inasmuch as they act from good, act from affection, and they who act from affection act from the will, thus from themselves, for whatsoever is of the will with man, that is his *proprium*, since the case of the life of man is his will; but they who act only from obedience, do not act from their own will, but from the will of their Lord, thus not from themselves but from another, on which account they are respectively in servitude; to act from truths and not from good, is to act solely from the intellectual-principle, for truths have relation to the intellectual-principle and goods to the will-principle, and to act from the intellectual-principle and not from the will-principle is to act from that which stands without and serves, for the intellect was given to man to receive truths, and introduce into the will that they may become goods, for truths are called goods when they become of the will: but to serve the Lord, by doing according to his precepts, and thus by obeying, is not to be a servant but is to be free, for the veriest freedom of man consists in being led of the Lord, for the Lord inspires into the will itself of man the good from which to act, and although it is from the Lord, still it is apperceived as of self, thus from freedom: this freedom appertains to all who are in the Lord, and is conjoined with inexpressible felicity. The reason why God in this passage denotes divine order is, because in the Word the term God is used where the subject treated of is concerning truth, and the term Jehovah where the subject treated of is concerning good; wherefore the divine truth proceeding from the divine good of the Lord is in the supreme sense God, and his divine good from which the divine truth proceeds is Jehovah; the reason is, because good is the *esse* itself, and the divine truth is the *existere* thence proceeding, for what proceeds, this exists thence: the case is similar with good and truth in heaven, or with the angels, and in like manner in the church with men; the good there is the *esse* itself, and the truth is the *existere* thence derived, or what is the same thing, love to the Lord, and love towards the neighbor, is the *esse* itself of heaven and of the church, but faith is the *existere* thence derived: from these considerations it is clear, whence it is that God also is divine order, for it is divine truth proceeding from the Lord which makes order in heaven, insomuch that that [divine truth] is order itself; divine truth is order, wherefore when man or angel receives divine truth from the Lord in good, there appertains to him the order which

is in the heavens, consequently he is a heaven or kingdom of the Lord in particular ; and to such a degree as he is from truths in good, and afterwards as he is from good in truths : and [what is an arcanum] the angels themselves appear in a human form in the heavens altogether according to the truths which appertain to them in good, with a beauty and splendor according to the quality of good from truths ; the men of the church in like manner appear as to the soul in heaven ; this is an effect of the divine truth itself proceeding from the Lord, as may be manifest from what hath been shown concerning heaven as the grand man, and concerning its correspondence with singular the things in man, at the close of several chapters : this arcanum is what is meant by these words in the Revelations : “ He measured the wall of the Holy Jerusalem a hundred forty-four cubits, which is the measure of a man, that is, of an angel,” xxi. 17 ; who could ever understand these words, unless he knows what is signified by the Holy Jerusalem, what by its wall, what by a measure, what by the number 144, and thus what by a man, that is, an angel ; by the New and Holy Jerusalem is signified the New Church of the Lord, which is about to succeed to the christian [church] existing at this day, by wall are signified the truths of faith which are to defend that church, by measuring and a measure is signified state as to truth, by the number 144 is signified the like as by 12, for 144 is a number compounded of 12 multiplied into 12 ; by those numbers are signified all truths in the complex, hence it is clear what is signified by the measure of a man, that is, of an angel, viz. the truth itself proceeding from the Lord in its form, which is a man-angel in heaven, as was said above ; hence the arcanum is evident, which the above words involve, viz. that they are descriptive of the truths of that church, which is to succeed the christian [church] existing at this day : that they are truths grounded in good, is described in the verse which next follows, in these words : “ The structure of the wall was jasper, but the city was pure gold like to pure glass,” verse 18 ; by jasper is signified truth such as is about to be the truth of that church, for by stones in general are signified truths, and by precious stones the truths which are from the Lord ; by gold is signified the good of love and wisdom : who could ever conjecture that such things are involved in the above words ; and who cannot see from these considerations, that innumerable arcana lie concealed in the Word, which do not at all appear to any one except by [or through] the internal sense ; and that by that sense, as by a key, are opened truths divine such as are in heaven, consequently heaven and the Lord Himself, who is all in all of the Word in its inmost sense.

(To be continued.)

AN HIEROGLYPHIC KEY
TO
NATURAL AND SPIRITUAL MYSTERIES.

[BY EMANUEL SWEDENBORG.]

EXAMPLE I.

As long as motion endures, so long does effort endure ; for effort is the moving power of nature : but effort alone is a dead power.

As long as action is continued, so long is will continued, for will is an effort of the human mind towards action. From will alone no action follows.

As perpetual is the divine operation, as is the divine providence ; for providence is the divine will of operating : but from providence alone no operation follows.

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The following expressions mutually correspond to each other. (1.) *Motion, action, operation.* Action, indeed, is also attributed to nature, wherefore, instead of motion, action might be substituted ; but, properly speaking, action flows from a principle, which can act of itself, or in which is implanted a will ; consequently it flows from the human mind. In like manner action, but more frequently, operation, is wont to be predicated of the divine providence, although it is not a spiritual word. (2.) *Effort, will, providence.* With respect to effort, it is a mere natural term ; but will is applicable to rational minds : providence is predicated of God alone. That will and effort mutually correspond to each other, may be seen in the paragraph concerning will ; but that providence likewise corresponds, is evident from hence, that as the will involves every human action, so does providence involve every divine operation, or God's universal will. (3.) *Nature, human mind, divine mind, or God.* In the first class are contained all those things which are purely natural ; in the second class, such as are rational and intellectual, and of course such as are moral also, as having relation to the human mind ; but in the third class are contained theological and divine things : wherefore they mutually correspond to each other.

Confirmation of the propositions. (1.) That as long as motion endures, so long does effort : this is the common opinion of philosophers ; for they assert, that in motion there exists nothing real but effort ; as also that motion is perpetual effort. Instead of motion may also be substituted action, which likewise may exist purely natural, viz. when it flows from some power, or when it is followed by an effect. (2.) That effort is the moving power of nature : it is an axiom in philosophy, that power consists in a continual effort or tendency to action, and that power is the beginning of actions and changes ; hence that the moving power consists in a continual effort or tendency to change place. (3.) That effort without motion is a dead power, is also agree-

able to the rule of Wollfus, namely : That it is a dead power which consists in effort alone, and that a living power is attended with change of place. (4.) In regard to will, it is to be observed, that I mean the human will, which takes its rise from the rational mind, whence flows rational action. There are also animal actions, which flow from a will nearly resembling the rational will. (5.) That providence is sometimes non-operative, may be gathered from the scriptures ; for there are some human minds which repel all divine power. It may therefore be said, that providence is not admitted or received, but it cannot be said that it ceases ; just as we may say, that will continues, notwithstanding the cessation of action.

Rules. (1.) The first class I call the class of natural things ; the second, the class of rational animals, which includes also things moral ; but the third class I call that of spiritual things, or theological class. (2.) The principal matter is not to be expressed by the same words, but by different terms suited to each class respectively ; thus, effort, will, providence. (3.) And, indeed, it ought to be expressed by such words as at first sight do not seem to signify or represent the same thing ; for it is not instantly comprehended, that the will corresponds to effort, and providence to the will ; nor that the rational mind corresponds to nature, and God to the rational mind, and so on. (4.) That expressions purely natural are to be explained and defined by other natural terms easier to be understood : but that expressions belonging to the class of rationals are to be defined by terms belonging to the class of naturals ; in like manner expressions in the theological class, by terms in the class of rationals : as, for example, effort is defined to be the power of acting ; will, to be an effort of the human mind towards action ; providence to be the divine will of operating ; and so on. (5.) That in many cases it is proper to use the same and similar words in every class ; otherwise the sense would be rendered too obscure, as in the following expressions : *as long as, to endure, to be continued, alone is, it follows, and* ; for these are not essential words ; although these terms may be changed for others proper to the class, yet it is best to retain the usual ones, for a clearer understanding of the matter. (6.) It is also proper to express one rule in one class by several words, and by circumlocution : for example : effort alone is a dead power ; in the following classes it is said, will alone is an effort, which is succeeded by no action ; that is, no action or inaction is the same thing as dead action ; but the phrase *dead action* sounds rather awkwardly. The same observations will apply to the third or theological class.

EXAMPLE II.

Throughout all nature there is a beginning of effecting something, implanted in its effort : therefore, as is that beginning, such is the faculty or power of effecting ; as is the faculty, such is the effort ; and as is the effort, such is the motion, and consequently such the effect.

There is in every human mind a view and love of a certain end,

implanted in its will: therefore, as is the love, such is the desire; as is the desire, such is the benevolence and will; and as is the will, such is the action, and consequently such the attainment of the end.

In God is a most pure love towards us and for our salvation, which is the end of creation, implanted in his providence: therefore, as is that love, such is his grace and providence; and as is his providence, such is the operation, and such our salvation, which is the end of all ends.

Order and the representative world are in the most perfect state, when harmony subsists between the providence of God, the wills and ends of human minds, and the efforts and effects of nature. But order and the world are in an imperfect state, when these do not harmonize; and in such degree imperfect, as they fall short of harmony.

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The following mutually correspond to each other. (1.) The beginning of effecting, the view of an end, and the love of the end of creation, or our salvation in God. At first sight it seems as if some other thing besides love in God, might correspond to the beginning of effecting in nature; but since God is the beginning and end of all things, there cannot be said to be in him a beginning, unless it be that which he himself is: but of his providence there may be a beginning, for providence is operative; but this beginning can be no other than his most pure love towards mankind, and for their salvation, which is the end of creation. (2.) *Effect, end, end of ends, or the salvation of souls.* Effect is predicated of nature, but end of the human mind, for minds view ends before effects, and afterwards effects as instrumental causes to promote those ends. It is altogether the province of human creatures from the effect to infer the end, that is, from the simple presence of things to gather wisdom, and further than this, to judge nothing at all of futurity. But in human minds particular ends only are considered; but the end of ends, or most universal of all ends, is under the eye of God himself, which, to be understood, ought to be described; namely, an heavenly society of souls, or in other words, the salvation of mankind. (3.) *Faculty, benevolence, grace.* It is well known that benevolence is applicable to man, and grace to God; neither is it to be doubted, that the most proper correspondent thereto in nature is a greater or lesser faculty, proneness, promptitude of effecting, that is, facility, from which also the term faculty is derived, which in other cases signifies power, possibility, &c.

Confirmation of the propositions. (1.) That nature is the beginning of effecting something: this may appear from the definition which philosophers give of nature; for the celebrated Wollfius says, Universal nature, or nature simply so called, is the beginning of changes in the world; and there is an active or moving power, or a combination of moving powers, that is, of efforts, for effort consists in power, so that that beginning must of necessity be implanted in the effort. Aristotle likewise says, that God and nature do nothing in vain, but all for

the sake of an end ; so the beginning of effecting, and the effect itself, are of nature, but the end is of God : but, indeed, both end and effect together come under the cognizance of the human mind or man. (2.) That the love of the end is implanted in the will of the human mind, is sufficiently evident ; for the will is seldom determined to action, unless there be a certain incitement thereto from love, or a desire of obtaining some certain end. But consult the passage which treats of the will. (3.) That ends alone are in God, and that nature spontaneously concurs to promote ends by effects, is sufficiently plain from hence, that God is above nature, neither has he any thing in common with it ; for nature was formed and created to promote the ends of divine providence, which is the cause of correspondences and representations ; nor can any thing else be the end of creation, than an universal society of souls, from which God may be regarded as the end of all things.

Rules. (1.) There are two modes of proof, in order to know whether we have acquired truth : to know whether it be a physical truth in the first class, may be gathered from the second and third, or moral and theological classes ; and to know whether it be a moral truth, may appear from the physical and theological classes ; for every thing ought to agree and harmonize, or confirm the truth itself, for when there is a correspondence, if in any place it be thwarted or interrupted, it is a plain mark of error. (2.) There is also another kind of proof, namely : when the contents of the three classes so harmonize, as, by being placed in regular sequence, to produce another fourth truth, for example : in order that the representative world may be perfect, the following should agree, viz. the providence of God, the wills and ends of minds, and the efforts and effects of nature, thus : the first is an exemplar, the second a type, and the third a resemblance : for all divine things are exemplars ; intellectual, moral, and civil things, are types and images ; but natural and physical things are resemblances : thus exemplars, types, and resemblances, must fully represent each other ; there is also a mutual correspondence and harmony betwixt them, for the one acknowledges and is acknowledged by the other, as its proper relative and correspondent.

EXAMPLE III.

Motion cannot exist without effort, but effort without motion may ; for if all effort were to break forth into open motion, the world would perish, inasmuch as there would then be no equilibrium.

Action cannot exist without will, but will without action may ; if all will were to break forth into open action, man would perish, for then there would be no rational counterpoise, or reason to moderate.

No divine operation can exist without providence, but, indeed, providence may exist without operation or effect ; if all providence were

to be operative or efficient, human society, as it now is, could not possibly subsist, for then there would be no true exercise of human liberty.

Correspondences. (1.) *The world, man, human, society*: for man is called a microcosm, or little world, and human society the great world, or as the French term it, *le monde*. That the world may exist, it is requisite there be nature; that man may exist, it is essential that there be a rational mind; and that human society may exist, there must of necessity be a God. Whatever is of a divine nature, is an object of consideration in human society, and must especially be so in the most universal or heavenly society of souls. (2.) *Equilibrium, rational counterpoise, or reason to moderate, true exercise of liberty*: for there are many things to curb and restrain human wills, that they break not forth into open action, which serve as so many bridles to check and keep them within bounds, namely: things indecorous, dishonest, divers kinds of loves or lusts, (of which the one kind acts as a check upon the other) fear, necessities, impossibilities. In order, therefore, to constitute an equilibrium of minds, there must be reason to moderate, and prudence or rational counterpoise. In another sense also equity corresponds to equilibrium, but that is only the case when justice and injustice are the subjects treated of. The true exercise of liberty, is the very equilibrium itself of human society; but the abuse thereof is, indeed, the destruction of the equilibrium; for which reason there are forms of government, rulers, subjects, punishments, and rewards, merely to put a curb to licentiousness, and to enforce the true enjoyment of that liberty which is allowed; for if the divine will governed absolutely or arbitrarily, there would be no such thing as liberty, such as now exists; and if there were no liberty, there would be nothing proper to the human kind, consequently neither would society subsist, such as it now is.

Confirmation of the propositions. (1.) That the world would perish, if all effort were to break forth into open motion. There is no substance in the universe, even among gross bodies and the elements, but what has implanted in it a power and an effort towards action; that is to say, each has implanted in its own nature. It is well known, that there is an inherent tendency in the atmospheric particles to expand themselves; but it is equally true, that every individual particle mutually contains and restrains another, whence results the equilibrium, which subsists as well in particulars as in generals. (2.) The like reason would hold good, if all will were to break out into open action; for then man would perish, or there would be no rational mind, seeing that man is only so far a man, as he is possessed of a rational mind. It is therefore the privilege of mankind to be endued with the power of curbing their appetites, and the insane or extravagant tendencies of their lusts; which power, if a man were deprived of, he would altogether cease to be man. Moreover, there are internal organs of sense, or rather powers of motion, as also muscles of the body, contrived in such a manner as to form a general equilibrium throughout the whole, when they all unite together in action: for action flows from the greater exertion of a particular power under the influence of

the powers general. (3.) That the providence of God may exist without being attended with operation or effect, is a theological truth. God wills and provides for the salvation of all men, but this universal will or providence does not take effect ; for there are some who resist the divine grace, in whom this providence cannot become effective and operative.

EXAMPLE IV.

In all effort is present direction and celerity.

In all will is present intention and determination of action as to degrees and momenta.

In all providence is present divine disposition and succession of things.

God disposes, man intends and purposes, nature obsequiously gives direction to effects.

Correspondences. (1.) *Direction, intention, and divine disposition.* To direction, which is of nature, correspond both intention and determination, which are of the rational mind ; for nature is dead ; therefore it cannot, from any thing of a will-principle implanted in it, intend but merely direct, and that only so far as itself is directed. (2.) *Celerity, determination of action as to degrees and momenta, succession of things.* To direction and celerity properly corresponds determination of action as to degrees and momenta, that is, as to space and time.

Confirmation of the propositions. (1.) That in all will is present an intention, is plain from common sense and the general way of speaking, inasmuch as we are regarded, or (which is the same thing) our actions are judged of from the will or intention, these being considered as synonymous terms. Experience alone confirms the truth of this, that in will is a determination of action as to degrees and momenta. (2.) That in providence is present divine disposition and succession of things, is, indeed, evident without confirmation ; but in order to its existence, it is necessary that there be nature, the world, human society, and of course time and space, with various other things relative to nature and the world ; for providence cannot be predicated of God without nature, thus it can only be predicated of him in the created world.

EXAMPLE V.

Inert power and passive power is the principle of gravity, and the cause of rest in the substances of the world.

Sloth and indifference is the principle of indetermination, and the cause of inaction in the human body.

Correspondences. (1.) *Inert power and sloth.* In the animal kingdom sloth is the only proper correspondent to inert power : it is true, indeed, that torpor, cold, or death, may, in some cases, correspond to inert power : but the subject here treated of is, correspondence with a living animal. (2.) *Passive power and indifference ;* that is, such a principle as suffers not itself to be moved or excited to re-action, for such is that quality which we term passive power. (3.) *Gravity and indetermination.* (4.) *Rest and inaction.*

Confirmation of the propositions. (1.) Inert power is not a dead power, but exists whenever a body is deprived of the power of re-acting in the same proportion as it is acted upon, or when it has lost its elastic virtue ; thus the power impressed on it is absorbed, [or swallowed up in it] since it does not return the same degree of re-action, as it at first received of action. (2.) Such is the nature of corpuscles of an angular form, for in these all the minutest particles are at rest, that is, they do not possess any power or effort towards action ; for there is a certain perpetual resistance and collision in themselves : whence it follows, that this property consists in gravity, rest, cold, and similar things, which are purely terrestrial. (3.) Such a perpetual opposition and, contrary direction is also sometimes found in human minds, whence arises indetermination and inaction ; but this likewise derives its origin from sloth and indifference, which absorb and destroy the powers, as if destitute of sensation.

Rule. When nothing can be found to serve as a proper corresponding representative, then one of the classes may be omitted, as in the above example ; since nothing divine can correspond to sloth, inertness, gravity, rest, indetermination, or inaction ; for whatever bears the image or characters of death, is not predicable of pure and essential life.

EXAMPLE VI.

From effects and phenomena we judge of the world and nature, and from the world and nature we infer effects and phenomena.

From actions and inclinations we judge of man and the rational mind, and from man and his mind, when known, we infer actions and inclinations.

From the works and documents of love we judge of God, and from God we infer his works and documents of love.

THE HARMONY, OR ANALOGY.

As the world stands in respect to man, so do natural effects in respect to rational actions.

As man stands in respect to God, so do human actions in respect to divine works.

Correspondences. (1.) *Phenomena, inclinations, documents of love.* There are, indeed, other phenomena in the animal kingdom, besides

inclinations, such as sensations, perceptions, thoughts ; but the principal ones are inclinations, inasmuch as from them we are able to judge of the nature of man, and the state of his mind. So also the wonderful things of God, all of which are documents of love towards us and for our salvation, enable us to judge of him.

Confirmation of the propositions. (1.) There are two methods of teaching and learning, namely : from effects and phenomena to judge of the world and nature, which is called the *analytical* method ; or from the world and nature, when known, to infer effects and phenomena, which is the *synthetical* method. (2.) That from the things of the world we may gather instruction concerning the Divine Being, is confirmed by the apostle in his epistle to the Romans, ch. i. 19, 20. " That which may be known of God, is manifest in them, for God hath made it manifest to them : the invisible things of God, ever since the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and divinity, to the end that they may be without excuse."

Rule. From each of the examples adduced a certain analogy may be formed, and from the analogies an equation [or parallel] which may again be reduced into its analogies ; as in the following instance : As the world stands in respect to man, so do natural effects in respect to rational actions ; and in like manner with the rest. Now if for world we put [w,] for man [m,] for effects [e,] and for action [a,] they may be joined together after the analytical method, thus, w, m, e, a. The manner how these ought to be adjoined to others, and multiplied, so as to form an analytical equation, will be shown elsewhere in its proper place. These are the first rudiments of universal mathematics, of which mention is often made. There is also a ratio or continual analogy ; for example ; As the world is to man, so is man to God : from which it follows, that God passes through man into the world, or that God has nothing in common with nature but by means of man ; consequently that the perfection of nature depends on the perfection of man ; for God, who is the author of nature, no otherwise disposes the world than as is compatible with the quality of the medium, which is man, through whom he communicates with the world.

EXAMPLE VII.

Nothing can stop the course of nature, so long as the sun, by means of the pure airs and atmospheres, can fill the world with active powers, and with the rays of its light.

Nothing can stop the course of human life, so long as man's spiritual mind or soul, by means of the rational mind and animal spirit, can illustrate him with perpetual life, and with the rays of intelligence.

The human race will be constantly perpetuated, neither will the

world perish, so long as God, by means of his spirit and angels, can illuminate human societies with intelligence and the rays of wisdom.

EXAMPLE VIII.

The course of nature will be stopped immediately when the sun can no longer illuminate its world.

The course of human life will be stopped immediately when the soul can no longer enlighten its man with understanding.

The world will perish, immediately when God can no longer illuminate mankind.

Correspondences. (1.) *Course of nature, course of human life, course of the life of mankind.* For there is a correspondence between the nature of the life of every individual, and that of the community at large; but to use less objectionable terms, I am willing to express it otherwise, by saying, that the human race will be constantly perpetuated, or that the world will not perish; still the sense remains the same. The course of nature also corresponds to providence in operation. (2.) *Pure air, rational mind, divine spirit.* It frequently occurs in the scriptures, that the divine spirit is compared to most pure air, or is represented by pure air. Our rational mind itself is the same as our spirit, agreeable to the remark made in its proper place; thus they mutually correspond to each other. (3.) *Atmospheres, angels, animal spirit.* The atmosphere, namely: that which is called ethereal and aëreal, is the inferior air, to which also angels are likened; such a spirit or genius is our animal spirit, to which are attributed affections and passions. (4.) *Active powers, life, intelligence.* Whether you say nature, or active powers, it amounts to the same thing, for universal nature is an aggregate of active powers; powers are singular, or parts of nature, but nature is a common or general term. That nature and life mutually correspond to each other, was shown above: the same is also true of active powers in the present case. Intelligence is a more distinct and superior life, which in the third class is to be substituted instead of the simple term *life*; for to live is to understand. (5.) *Light, intelligence, wisdom.* That natural light corresponds to intelligence, is readily acknowledged by every one; for the phrase *intellectual light* is made use of in common; and to the understanding we attribute clarity, shadows, with other things of a like nature. Besides, images are formed by the help of light, whence come ideas, and from ideas imagination and thought, and thus understanding; the understanding itself is also called rational sight. But wisdom is an exclusively divine property: it is the part of man to understand, but not to be wise, for this ought to be ascribed solely to God. (6.) *Sun, soul, God.* In man or the microcosm there exists no other sun, than his soul or spiritual mind, from which proceeds intelligence. But God

sun of wisdom, or wisdom itself, in like manner as the sun of the world is the sun of light.

Confirmation of the propositions. (1.) 'The sun itself is the source beginning of all natural things, from which the world, or that we call the solar system, derives its existence as well as substance; so that, respectively to the rest, the sun may well be termed the father of nature: [*natura naturans*] but its operation on the universe is effected through the pure airs or atmospheres, by means of which it is, as it were, present in every point and corner of its own empire; for as far as ever its rays extend, so far does its activity and power penetrate. Were the sun to be altogether withdrawn, every thing would fall into decay, and lose its existence, for want of motion, heat, and fresh supplies of natural life. (2.) The case is the same in the human kingdom; when the soul is unable to operate through the rational mind and animal spirit, and ceases to invigorate its little animal body, or to refresh and enlighten it with life and intelligence, instantly it perishes.

He that is deprived of a mind and animal spirit, is destitute of reason and intelligence, or is as a dead stock or corpse. (3.) That the world also will perish, when God can no longer govern mankind by his laws, is a consequence that follows by analogy, and is confirmed by sacred scriptures: for the reason why mankind was destroyed by the Flood, was because the Divine Spirit could no longer operate; and for the same reason the world will hereafter perish, is abundantly proved and predicted by the evangelists and apostles. From the analogical conclusion it likewise follows, that man is that medium through which God passes into nature, or through which nature ascends to God: therefore, as is the state of man, such is that of the world, which will totally perish, whenever the human race becomes so perverse and wicked, as to reject all grace and divine wisdom. That such is the chain of causes, we may likewise conclude from the curse passed upon the world and earth for the sin and guilt of Adam; as also that peace, plenty, and the hope of years to come, depend on the union and harmony of our souls and minds with God.

(*To be continued.*)

DICTIONARY OF CORRESPONDENCES.

(*In continuation from page 417.*)

W, signifies worship from the evils of self-love and the love of the world.

W of **JUDITH**, (2 Sam. vi. 2.) signifies the ultimate of the world, which is called its natural principle.

W and her **LOVERS**, (*Baales et Amasios*) (Hosea, ii. 13.) signifies those things which belong to the natural man, and are loved, and pleasures and falsities thence derived.

W **PEOR**, (Numb. xxv. 5.) signifies the adulteration of good. To commit whoredom after Baal-peor, and to worship their gods, signifies profane worship.

BABEL, or **BABYLON**, signifies those whose externals appear holy, whilst their internals are profane. *Babel*, (Jer. xx. 4, 5.) signifies those who deprive others of all knowledge and acknowledgment of truth. *Babel*, (Jer. li.) signifies those who, by traditions or reasonings of the natural man, pervert the truths and goods of the church. *Babel*, (Rev. xviii.) signifies the profanation of good and truth. In the prophets of the Old Testament, *Babel* signifies the profanation of good, and *Chaldea* the profanation of truth. Those who, by application to their own loves, falsify truths, and adulterate goods, are much treated of in the Word, where *Babel* is mentioned, but most especially in the apocalypse. *Babel* and *Chaldea* signify self-love and the love of the world. Also, the profanation of things celestial and spiritual in worship.

BABEL, **ERECH**, **ACCAD**, and **CALNEH**, (Gen. x. 10.) signify different kinds of worship, whose externals appear holy, whilst their internals are profane.

BABYLON, signifies the Roman Catholic religion as to its tenets and doctrinals. *Babylon*, or *Babel*, signifies corrupt worship, in which self-love and the love of the world have dominion. Such is the worship of the church of Rome. *Babylon* signifies the adulteration and profanation of good and truth.

BABYLONIANS (the) have transcribed the merit and righteousness of the Lord unto themselves.

BABYLONISH CAPTIVITY (the) represented the change of the state of the church, which change consisted in its worship becoming external, uninfluenced by any internal principle.

BACK. The wicked appear in the light of heaven as having their backs turned towards the celestial sun, which is the Lord. See Jer. ii. 27.

BACK PARTS OF JEHOVAH, (Exod. xxxiii. 23.) signify the externals of the Word, of the church, and of worship.

BACK PARTS. Beneath the back parts (*Sub Natibus*) there is a most dreadful hell, where the inhabitants seem to strike themselves with knives, aiming the knives at the breast of each other, like furies; but at the instant of giving the stroke, the knife is taken from them: these are such as bear so violent hatred against others, that they were always burning with a desire to murder them with all cruelty, whence they had contracted so terrible a nature. *Back Parts*. They who impose by means of conjugal love, and by love towards children, behaving themselves in such a manner that a husband has no suspicion but that they are chaste, innocent and friendly guests, and who under such and various other appearances, commit adultery with greater security. These are in a hell beneath the *back parts*, (*sub natibus*) in the most filthy excrements, and are vastated to such a degree as to become like mere bones, because they are ranked with the treacherous.

BACKWARD, (to go) (Gen. ix. 23.) signifies not to attend to error and perverseness.

BAKER, (Gen. xl.) signifies appertaining to those things in the body which are subject to the will-part, the external sensual principle, or that of the body, which is subordinate or subject to the will-part of the internal man; because every thing which serves for food, or

which is eaten, as bread, meat in general, and all the work of the baker, is predicated of good, and thereby hath relation to the will-part. How the case is in this respect, viz. that the sensual things subject to the intellectual part, which are represented by the butler, were retained, and that the sensual things subject to the will-part, which are represented by the baker, were rejected, is an arcanum, which, without illustration, cannot be comprehended; but the following observations may serve in some sort for its elucidation; by sensual things are meant those scientifics and those delights, which have been insinuated, through the five external or bodily senses, into man's memory and into his concupiscences, and which together constitute the exterior natural principle, by virtue whereof man is called a sensual man; those scientifics are subject to the intellectual part, but the delights to the will-part; the scientifics also have reference to truths which are of the understanding, and the delights to goods which are of the will; the former are what are represented by the butler and were retained, but the latter are what are represented by the baker and rejected; the reason why the former were retained is, because for a time they could accord with intellectual things, and the reason why the latter were rejected is, because they could not in any wise accord together; for the will-principle in the Lord, who is treated of in the supreme sense, was divine from conception, and was the divine good itself, but the will-principle by nativity from the mother was evil, wherefore this latter was to be rejected, and a new one to be procured in its place from the divine will-principle by the intellectual, or from the divine good by the divine truth, thus from his own proper ability: this is the arcanum, which in the internal sense is here described. *Baker* signifies the good of love, and *Butler* the truth of doctrine.

BAKERS, those who blend truths or falses together, so that they cohere, appear in the spiritual world as bakers kneading dough, and beside them also there appears an oven.

BALAM signifies those who as to their understanding are illustrated and teach truths, but nevertheless love to destroy (*dolo*) those who are of the church. *Balaam* was an hypocrite and a diviner or soothsayer, and through his counsel given to Balak he sought to destroy the children of Israel by eating things offered to idols. By the angel of Jehovah standing in the way against Balaam, with a drawn sword, (Numb. xxii. 22. 31.) was signified the principle of truth, which opposed the false principle in which Balaam was. The doctrine of Balaam signifies those who do works by which worship was defiled.

BALANCES (Rev. vi. 5.) signify the estimation of goodness and truth.

BALDNESS signifies the word without its ultimates. It also signifies the deprivation of exterior truth, or truth of the external man. *Baldness* is the natural principle, in which there is nothing of truth.

BALM, (Gen. xliii. 11.) the truth of exterior natural good, and its pleasantness.

BAND. See *Girdle*.

BANDS of their YOKE, (Ezek. 34. 27.) are the pleasantnesses (*Jucunda*) of evil derived from self-love and the love of the world.

BANISHED. All the good of charity, and all the truth of faith have been *banished* since the faith in Three Gods was introduced into christian churches.

BANQUETS and FEASTS, signify conjunction ; specifically, initiation to conjunction.

BAPTISM neither gives faith nor salvation ; but is a sign and testimony that the person baptised belongeth to the church, and that he may become regenerate. *Baptism of John.* By it a way was prepared, in order that the Lord Jehovah might come down into the world, and accomplish the work of redemption. *Baptism of the Lord* signifies the glorification of his human (principle). *Baptism* is a sacrament of repentance. Adults, as well as infants, may be baptized. *The Waters of Baptism* signify temptation. By washing, which is called baptism, is meant spiritual washing, consisting in purification from evils and falses, and regeneration is thereby effected. *Baptism* was instituted in the place of circumcision, because by the circumcision of the foreskin was represented the circumcision of the heart, to the end that the internal church might succeed the external, which in all and every thing figured the internal church. The first use of baptism is introduction into the christian church, and insertion at the same time amongst christians in the spiritual world. The second use of baptism is, that the person baptised may know and acknowledge the Lord Jesus Christ the Redeemer and Saviour, and may follow him. The third use of baptism, which is the final use, is, that man may be regenerated.

(*To be continued.*)

FOR THE HALCYON LUMINARY.

PARAPHRASE OF THE LORD'S PRAYER.

Our Universal Parent, by name JEHOVAH JESUS, the Essence of Goodness and Truth, of Wisdom and Love, enthroned in Majesty Divine, from whom all good things do come, through the heavens, to angels and men ; dispose us to venerate thy Name, by our perception and thought, by our will and understanding, by our faith and love, by word and deed. Let thy Grace and Peace inspire us, thy Wisdom and Harmony lead us, thy Goodness and Truth support us—that thy Sacred Commands may be obeyed faithfully, as well in the terrestrial as in the celestial church. Bestow upon us perpetually the Heavenly Food, the Holy Word, which proceedeth out of the mouth of Thee, O, JEHOVAH JESUS, by whom we live ; enable us to put away our sins, that thou mayest, in thy mercy, look upon us, and by the laws of thy Divine Providence, grant us pardon ; rid us of the evil which causeth temptation, and leadeth into temptation ; and keep us from acting, or thinking, contrary to thy Divine Rules ; for the Church, by union with Thee, is Thine—Thine too is the kingdom in the bosom of the regenerate—and Thine is the kingdom in the universal Heaven. All power belonging to Truth from Good is Thine—the Glory from Divine Truth is Thine—Thine is the Majesty, the Wisdom and the Splendor of Glory, for ages of ages, for ever and ever. AMEN.

AGRICULTURE, No. XI.

MANURES—CONCLUDED.

Let us now see, whether Britain enjoys advantages in its soil and climate, which are unknown to the United States; and if it does, in what do they consist? The land unfit for cultivation in proportion to the quantity is much greater in the island of Great Britain than in the United States, and amounts to little less than one fifth of the whole quantity in the kingdom. We can hardly be said to have any barren land. The sandy tracts upon the sea coasts produce useful pine timber, and would not be less productive, if cultivated with equal attention, than the light sand of Norfolk. The mountains of Britain are barren; in America they are covered with useful timber, and when cleared are very generally productive of fine pasture. Bogs, heath lands, and chalky lands, which are found in such abundance in Britain, are hardly known in the United States. In England, large tracts are loose and spongy, the water lying below the surface; these fields cannot be cultivated but by draining at very great expense; hence, land draining, makes a great article in British agricultural improvement, and in British expense; very little land of this description has been under our observation within the United States.

The greatest advantage that South Britain possesses over us, is the mildness of its winter, which enables the farmer to prepare his grounds earlier for a spring crop. Thus beans can be cultivated to advantage in England and not in the United States; because they should be sown in March to ensure a crop. The same circumstance too enables the British farmer to feed his turnips on the ground—an advantage however which North Britain does not possess: there, turnips require to be protected from the frost, as in America. To this cause, among others, it is probably owing, that few turnips are raised here for sheep or cattle, but principally because they are a very expensive crop in proportion to their value, and comparatively more so in a country in which hay is so much more easily made and cured than in England. It is supposed that the winter is much shorter in England than in the United States. This is an error: there is not one fortnight difference, between the time of foddering their cattle, even in South Britain, and New-York or New-Jersey. The autumn, as well as the spring, is cold and wet, and accompanied not only with more rain, but with much higher winds, than in America. It is true, that having little snow, the sheep and young cattle are enabled to glean something on their pastures, and are not housed or folded as in the United States. This, however, appears to us rather a disadvantage than otherwise, if we may speak from our own experience. When the winter is close, and the ground covered with snow, the appetite of the cattle is keen: they are content with the coarsest food, and thrive upon it. When, on the contrary, the winter is open, and the cattle suffered to run out, they are unable to fill themselves on the fields, and yet lose their relish for raw or coarse hay, in the barn-yard; and we have invariably found, that both cattle and sheep are in better condition during a severe, than during a mild winter, to say nothing of the loss of manure, and the

injury to the land, when they are suffered to run out. Whatever may be the state of the weather, good farmers among us keep up their cattle during the whole winter, and till there is a bite of grass in the spring. And it will be found, that, except with respect to sheep, the same practice is followed in Britain. It is also supposed, that as the climate of Britain is more moist than that of the United States, it must be much more productive of grass. This is, we believe, an error. It is certain that every thing grows more rapidly in the spring, in proportion as it is checked by cold in the winter. Immediately after the snow goes off in northern climates, the grass vegetates, and summer succeeds to winter, without the intervention of spring. In the United States, the harvest is near a month earlier than in Britain, and the straw much longer. It is then certain, that straw must grow more rapidly in one, than in the other, and for the same reason grass; which is, indeed, the fact: our hay as well as our grain is cut earlier, and of course must grow faster.

Not knowing any other advantage which Britain possesses, let us examine those which the United States enjoy.

We have already mentioned the culture of maize, as a very leading feature in American agriculture, and one that gives it an advantage over any country in which it is not cultivated. To this we may add, the facility with which hay is made in the United States, and its superior quality. It is cut at a season of the year which is generally free from rain, and is richer and heavier, from owing its growth more to heat than moisture. Every farmer knows the difference between hay mown on upland, and on watered meadows. The facility with which grass and a variety of grains are raised, since the introduction of gypsum, (which has been found to have little effect in England) has of late years given great advantages to the American farmer over those of almost any other country.

We have mentioned the benefit that may be derived from pumpkins; and when it becomes an object to obtain the greatest possible produce from our fields, and to save hay, it cannot be doubted, that they will be much more extensively cultivated than they now are.

It has been supposed, that the native soil of Britain was superior to that of the United States. For our part, we can only say, that from an attentive examination of the soil, not only in Britain, but in France, Flanders, Germany, and Italy, we have found no cause to think that of the United States inferior to theirs. If Flanders, and more particularly Lombardy, which is certainly the finest country in Europe, present us with large tracts of fertile land, we may certainly compare with the first, the whole of the country which lies between the Hudson and Connecticut rivers, and the north-west parts of the states of New-York and Pennsylvania; and with Lombardy, tracts of much greater extent upon the Ohio, and the rivers that fall into it; to say nothing of the second Egypt, that is to be found upon the waters of the Mississippi.

If the earth owes its fertility to the decay of vegetables, the United States should naturally be much more fertile than Britain; since this cause has been operating in America some thousand years longer than in Europe. And this reasoning seems to be justified by the fact

We have mentioned the more rapid growth of grain and grass : this is equally true with respect to fruit and forest trees. In the United States every farmer enjoys a luxury which wealth can hardly procure in England. In five years from planting the stone, he may eat the fruit of his peach-trees. In England a man may plant out an orchard of apple or pear-trees for posterity, but seldom hopes to gather the fruit himself. In the United States, in six or seven years from setting out an orchard, it will furnish a plentiful supply of fruit for his table, and in less than ten years will store his cellar with its rich and wholesome liquors. There are no European fruits which do not come to perfection in America, and no farmers, whose board may not be amply supplied with them, as well as with melons and a variety of legumens, which the want of a genial sun keeps from ripening in Great Britain, except at great expense.

We return then, to the position we set out with, That the people of the United States, neither wanting education nor intelligence, and enjoying all the moral, political, and physical advantages, that are found in the most favored parts of Europe, and having the same stimulants to their industry, must necessarily conduct their agriculture upon principles adapted to their situation ; and that the censures, passed upon it, either proceed from prejudice, or from not entering into the circumstances that govern their conduct ; and that their agriculture approximates to that of Europe, as their lands rise more in value ; and that whenever the farming capital consists rather in land than in labor, more of the last will be expended upon the first. All farming is, as we have said, grounded upon a calculation of profit, and less on the capital employed. When land was so plenty as to be had for taking up, the only question with the farmer was, whether it was better to clear a new field when the old one was exhausted, or to preserve its fertility by carrying out the manure that had been for years accumulating at his barn door.

We would not be understood to maintain, that this was not bad husbandry in the United States : the contrary is known to be the fact. All we insist on is, that the system generally pursued is that best adapted to the interest of the individual. It remains to be considered, how far it may be more advantageously directed for the public good, without injury to the cultivator. In general, the agriculture, that contributes most to the happiness of the farmer, is most useful to the community ; not only because of the interest that it has in his welfare, but because of its influence upon the well-being of the nation. The cultivator, who is employed in raising food and raiment, provides for the great physical wants of man, and is himself happier than one whose occupation it is to supply luxuries. Every man who has seen the wine countries of Europe, must have observed the poverty of the wine-dresser, and the greater ease and comfort enjoyed by those who cultivate grain. The reason is, the last labors, first, to provide a competence for his family, and next to supply their artificial wants, by his surplus productions. If a drought prevails, and his crops fall short, it seldom happens that he has not at least enough to support himself, and he only sacrifices his luxuries. The vine-dresser depends upon the sale of his wine for the necessaries of life. If his crop fails, which it often does, he suffers much. If it is too abundant, he is again in-

jured; because as the demand is limited, he may not be so fortunate as to be able to dispose of any part, or only of a small proportion of his wine, and that at a very reduced price. And what is still more unfortunate, he not only suffers when his own crop fails, but when that of the cultivator of bread and meat does not obtain his usual increase. First, because in that case the farmer consumes little or no wine; and next, because the price of those necessities is enhanced. If the sale of his produce depends upon a foreign market, his situation is rendered still more precarious, from the various causes that may diminish or destroy the demand. It can never, therefore, be the interest of a nation to encourage the cultivation of the vine to a much greater extent, than may serve to supply the regular demand at home; because it can only do it at the expense of the happiness of one class of its own people, and by rendering them dependant upon the fashion or caprice of foreign nations. What we have observed with respect to wine, applies still more forcibly to tobacco. The consumption of this at home is very small; the sale depends on a foreign demand. As it is the most useless of all luxuries, it is only encouraged in Europe as a means of levying a tax. The cultivator receives much less for the production than the governments that admit it do in duties. As every nation can dispense with it, the cultivator is always dependant upon foreign nations, upon the fiscal arrangements of their governments, and the whim and fashion of the consumers. At present, none but the lower class of people, except in Holland, consume tobacco in any other form than snuff; and this is also going out of fashion; and as the poor sooner or later copy the modes of the rich, the demand for it must necessarily diminish, and with it the profit of the cultivator: which, indeed, has already so far sunk, that much of the tobacco land is now turned to more useful objects, the cultivation of grain. And this is the less to be lamented, as tobacco requires fertile land, which it exhausts without giving any thing by which its fertility may be restored. As the agriculture that is employed in raising luxuries render a country dependant upon foreign nations, that are the buyers, so that which supplies them with necessities creates a dependance upon the sellers; and it is this circumstance that gives the United States the weight they possess in Europe.

The invention of machinery for the spinning of cotton has excited a great demand for that article, and as this too may be counted among the necessities of life, has had the same effect that is produced by the trade in grain. It has also been attended with extraordinary profit to the cultivator. This last, however, must diminish, while its utility as a national staple increases. Where the land and climate, suited to any agricultural production, is in some sort unlimited, the profit in raising such production must be regulated by the price of labor, or rather by the capital employed. Thus in Virginia, it is not more profitable now to raise tobacco than Indian corn, because there are more lands fit for tobacco than are necessary to supply the demand. The same thing must happen with regard to the culture of cotton, if we except those species of it which can only be raised in small tracts in the vicinity of the sea. The price of cotton lands is not greater than those which are proper for wheat. If, then, a farmer can raise

only so much wheat as pays him one hundred dollars for every hand he employs, and the cotton planter receives five hundred dollars for every laborer occupied in the culture of cotton, the price of that article must fall to four fifths of what is now given. This fall will, however, be gradual; because the consumption of cotton will increase as it becomes cheaper: that circumstance will render it more a necessary of life, and enable it to supply the place of flax, and in some sort, of wool; besides that, it will in that case wholly banish the East-India cottons, and take their place in the market.

This article of agriculture, then, merits the greatest attention, not only as it affords a supply to our own wants, and is the pabulum of manufactures, but as it will render the nations to whom it becomes a necessary of life dependant upon our commerce. As the situation and policy of the United States naturally lead them to seek peace, and shun the broils that vex the old world, it is desirable that they should be as independent for other necessaries of life as they are for food. Clothing has hitherto been in a great measure obtained from abroad. The consequence has been, that they have not only been drained of their specie, but subjected to the inconveniences that result from the taxes and restrictions they impose upon their commerce, and the interruptions it suffers during a war. Every man that wears a British coat, pays the tythes, the poor-taxes, the rents, the taxes of England, with export duties and profits to foreign merchants; all of which is so much actual loss to the country. But this is trifling compared to the dependance it creates upon them, and the interest it forces the inhabitants of the United States to take in their peace or wars. An idea has prevailed that this country is not yet ripe enough for manufactures; and this idea has in some measure paralyzed their exertions to establish them; yet the fact is, that the United States ship very few raw materials, except cotton. All its iron, wool, leather, sheep-skins, flax and hemp, are manufactured at home, and considerable quantities of leather, hemp, and iron, imported. Is there then not strong reason to believe, that if the agriculture of the country was turned to the production of articles which are manufactured at home, that it would render the United States as independent for clothing as they now are for food? The continuance of wars in Europe, or such protecting duties and prohibitions as will assure the farmer that peace will not ruin the manufactures that are to consume his produce, and in favor of which he changes his system of husbandry, cannot fail to bring about this desirable state of things. The facility, with which the people of the United States embrace any object useful to their country and themselves, must astonish those who observe the extreme difficulty with which old habits are relinquished in other portions of the globe. The circumstances we have mentioned relative to the introduction and prices of Merino sheep, and the sudden extension of our flocks within the last four years, must convince every reflecting man, that every article of woollen clothing must soon be made at home. Already we find the increase of manufactures of that kind keeping pace with the increase of wool, and the reduction of the price of cotton, and the war charges upon imported goods, operating upon the establishment of many manufactures of that article. The fertility of lands in the western states, and the

expense of bringing grain to market, naturally lead them to the culture of flax and hemp, whose value will better bear the charge of transportation. This cause is already operating. A considerable quantity of hemp is raised and worked into cordage on the Ohio. To the remoter parts of the union we may early look (if fostered by the attention of government) for an ample supply of canvass and cordage and coarse linens. While we keep up our connexions with Europe by allowing them the advantage of a commerce in luxuries, in exchange for our superfluous provisions, let us depend only on our own agriculture and manufactures for necessities. **LIVINGSTON.**

MORAL EXTRACTS.

The most common propensity of mankind is, to store futurity with whatever is agreeable to them; especially in those periods of life when imagination is lively and hope is ardent. Looking forward to the succeeding year, they are ready to promise themselves much, from the foundations of prosperity which they have hid—from the friendship and connexions which they have formed. Alas, how deceitful do all these dreams of happiness often prove! While many are saying, in secret to their hearts—"To-morrow shall be as this day, and more abundantly," we are obliged in return to say to them—"Boast not yourselves of to-morrow; for you know not what a day may bring forth."

In seasons of distress and difficulty, to abandon ourselves to dejection, carries no mark of a great or worthy mind. Instead of sinking under trouble, and declaring, "that his soul is weary of life," it becomes a wise and a good man, in the evil day, with firmness to maintain his post; to bear up against the storm—to have recourse to those advantages which, in the worst of times, are always left to integrity and virtue, and never give up the hope, that better days may yet arise.

Let him that desires to see others happy, make haste to give while his gift can be enjoyed, and remember, that every moment of delay takes away something from the value of his benefaction. And let him who proposes his own happiness, reflect, that while he forms his purpose, time rolls on, and "the night cometh when no man can work."

He that waits for an opportunity to do much at once, may breathe out his life in idle wishes, and regret, in the last hour, his useless intentions and barren zeal.

There is certainly no greater facility, than to be able to look back on a life useful and virtuously employed—to trace our progress in existence, by such tokens as excite neither shame nor sorrow. It ought therefore to be the care of those who wish to pass the last hours with comfort, to lay up such a treasure of pleasant ideas, as shall support the expenses of that time, which is to depend wholly upon the fund already acquired.

When we have no pleasure in goodness, we may with certainty conclude the reason to be, that our pleasure is derived from an opposite quarter.

SELECT PASSAGES.

[From St. Pierre's *Studies of Nature*.]

I.

I remember that, when I arrived in France, in a ship which was returning from the Indies, as soon as the sailors perfectly distinguished the land of their native country, they became almost entirely incapable of attending to the ship. Some fixed their eyes upon it, incapable of turning them away; others put on their best clothes as if immediately to disembark; there were some who stood talking to themselves; and others wept. As we approached, the confusion of their senses increased. Having been absent during several years, they admired incessantly the verdure of the hills, the foliage of the trees, and even the rocks of the shore, covered with sea-weeds and mosses; as if every object was new to them. The spires of the villages in which they were born, which they recognized among the distant fields, and named one after another, filled them with extacies of joy. But when the vessel entered the port, and they saw upon the quays their friends, their fathers, their mothers, their wives, and their children, who held out their arms, while their eyes were dimmed with tears, and who called them by their names, it was impossible to keep one of them on board: they all leaped ashore, and it was necessary, according to the custom of that port, to hire another set of seamen, to bring the ship to anchor.

What, then, should we do, if we could distinctly see that heavenly country where all whom we have most loved reside? If we were assured by demonstration that another world exists, I persuade myself that, from that moment, every occupation here would cease. All the laborious and vain anxieties of this life would have an end. The passage from one world to the other being within the reach of every man, who would stay in this? But nature has covered the path with obscurity, and placed doubt and apprehensions as sentinels.

II.

Complaints have always been made that the unworthy frequently enjoy the gifts of fortune, while the virtuous are destitute. We are often incorrect in our estimate of merit: not so much that we overrate ourselves, as that we undervalue others; and this results not from injustice, but from ignorance. But virtuous persons are sometimes destitute not only of the blessings of fortune, but of those of nature: To this, says Saint Pierre, I reply, that this misfortune often turns to their advantage. When the world persecutes them, they are generally driven into some illustrious career. Misfortune is the road to great talents, or, at least, to great virtues, which are far preferable. "It is not in your own power," said Marcus Aurelius, "to be a natural philosopher, a poet, an orator, or a mathematician; but it is in your power to be virtuous, which is better than all."

III.

Being at Marlay, I walked among the thickets of its magnificent park, to see the groupe of children who are feeding with vine branches

and grapes a goat that is represented at play with them. Near this admirable piece of sculpture is a covered pavilion where Louis XV. on fine days, sometimes partook of a collation. As it was showery weather, I entered it for a moment, for shelter. I found three children there, that were much more interesting than the marble children. Two very pretty little girls were employing themselves with much assiduity in gathering from around the arbor, bundles of dry branches that the winds blow from the trees, which they put into a basket that stood upon the king's table, while a little boy, badly clothed, and very lean, devoured a morsel of bread in a corner. I asked the tallest of these girls, who was about eight or nine years of age, what she meant to do with the wood that she was so eagerly collecting? She replied, "You see, sir, that little boy there—he is very miserable! He is sent out all day long, to gather wood: when he carries home none, he is beaten: when he picks up some, the Swiss, at the entrance of the park, deprives him of it, and uses it himself. He is faint with hunger, so we have given him our breakfast." After answering me thus, she and her companion filled the little basket. They put it upon his back, and ran before their unfortunate friend, to see if he could pass in safety.

TRUE POLITENESS.

Politeness is a just medium between formality and rudeness: it is in fact good nature regulated by quick discernment, which proportions itself to every situation, and every character; it is a restraint laid by reason and benevolence on every irregularity of temper, of appetite and passion. It accommodates itself to the frantic laws of custom and fashion, as long as they are not inconsistent with the higher obligations of virtue and religion.

To give efficacy and grace to politeness, it must be accompanied with some degree of taste as well as delicacy; and although its foundation must be rooted in the heart, it is not perfect without a knowledge of the world.

In society it is the happy medium which blends the most discordant natures; it imposes silence on the loquacious, and inclines the most reserved to furnish their share of conversation; it represses the despicable, but common ambition of being the most prominent character in the scene; it increases the general desire of being mutually agreeable; takes off the offensive edge of raillery; and gives delicacy to wit; it preserves subordination, and reconciles ease with propriety; like other valuable qualities, its value is best estimated when it is absent.

No greatness can awe it into servility, no intimacy can sink it into a coarse familiarity; to superiors, it is respectful freedom; to inferiors, it is unassuming good nature; to equals every thing that is charming; studying, anticipating, and attending to all things, yet at the same time apparently disengaged and careless.

Such is true politeness ; by people of wrong heads and unworthy hearts disgraced in its two extremes ; and by the generality of mankind confined within the narrow bounds of mere good breeding, which is only one branch of it.

FOR THE HALCYON LUMINARY.

MASONIC.

When the *Grand Master* and Great LORD of all,
 Call'd up from chaos this terrestrial ball,
 He gave the *Word*, and swift, o'er eldest night,
 Beam'd the first dawning of celestial *light*.
 Confusion heard His voice, and murm'ring fled,
 Whilst *Order* rul'd and triumph'd in its stead :
 Discordant atoms, rang'd from pole to pole,
 Forgot to jar, and peace possess'd the whole :
 The fiercest foes in mutual concord strove,
 And all (at once) was *harmony* and *love*.

By this example taught, FREEMASONS join,
 And full in sight pursue the heavenly *Sign*.
 With *Love's* firm bands connected, *hand in hand*,
 On *Friendship's* solid base secure we stand ;
 While confidence and trust, by turns impress'd,
 Beam heavenly influence on each conscious breast.
 No party feuds, no fierce intestine jars,
 No senseless tumults, no pernicious wars,
 Disturb our calm repose, where *peace* alone
 In decent order fills the friendly throne.

Can *Wisdom's* self a nobler method find,
 To charm the soul, and harmonize mankind,
 Than jests like ours, who labor still to improve
 Unblemish'd *truths*, firm *faith*, and mutual *love*?

And ye, who (unconscious of the heavenly ray)
 May smile, perhaps, at what these numbers say,
 Confine the rash reproach, and, warn'd, forbear
 To spurn our laws, because some brothers err.
 In nature's fairest products faults arise ;
 But shall we thence all harmony despise ?
 Or think creation's beauteous scheme undone,
 Because some spots appear upon the sun ?

FLATTERY.

The coin that is most current among mankind is flattery ; the only benefit of which is, that by hearing what we are not, we may be instructed what we ought to be.

VALUABLE INVENTIONS AND IMPROVEMENTS.

MANUFACTURE OF BRICKS.

A machine for moulding and manufacturing of brick from the clay in its crude state, has lately been invented by a gentleman of this city, which promises to be of great utility to the ingenious inventor and the public generally. From the calculation of judges skilled in machinery, it is supposed to be capable of completing between 30 and 40,000 bricks in one day; requiring no more hands to work it than what the common method takes to make 5000 in the same time. From a survey of the machine, and its importance, it may be called the most valuable improvement discovered for many years.

CYLINDRICAL BRAD MACHINE.

We understand a patent is about being taken out for a new Cylindrical Brad Machine, which is to cut 1000 nails or brads in a minute. The plate is vibrated by means of a slide acted on by inclined planes on the pulley or band-head. The inventor is a Mr. Turner, who is now setting up one at Ellicott's Mills, in the neighborhood of Baltimore.

CRIMSON DYE.

Doctor Adam Seyber, of Philadelphia, has succeeded, by several processes, to fix the elegant crimson inherent in the juice of the pokeberry, *philolacca decandra*. He has varied the shades from the brightest crimson to a fire red, which, in many cases, may be substituted for inferior scarlet. From these discoveries cochineal may, in many instances, be dispensed with.

The counsellor Dorasan, a gentleman well known throughout Russia by many useful discoveries, has lately succeeded in a very interesting experiment upon the grains of the basella ruba; he has produced from them a color equal in brilliancy to that of cochineal. This plant may be cultivated with little trouble in the southern parts of the Russian empire; and already one pound of the color it gives may be bought at the rate of one ruble and twenty-five copecks, while a pound of cochineal costs fifty rubles.

Query. "May not this discovery contain the secret hitherto known only to the Tartars, of imparting a brilliant red to the pith of trees, which when boiled and cut into given shapes, forms those beautiful beads, to which we give the name of Tartar coral?"

METHOD OF PRESERVING BACON FROM BEING RUSTY.

When the bacon has been salted about a fortnight, put it into a box of the size of the pieces of bacon, covering the bottom of the box with hay, wrap up each piece of bacon in hay, and between every piece put a layer of hay. This will preserve bacon from rusting, and keep it a twelve-month as good as the first day.

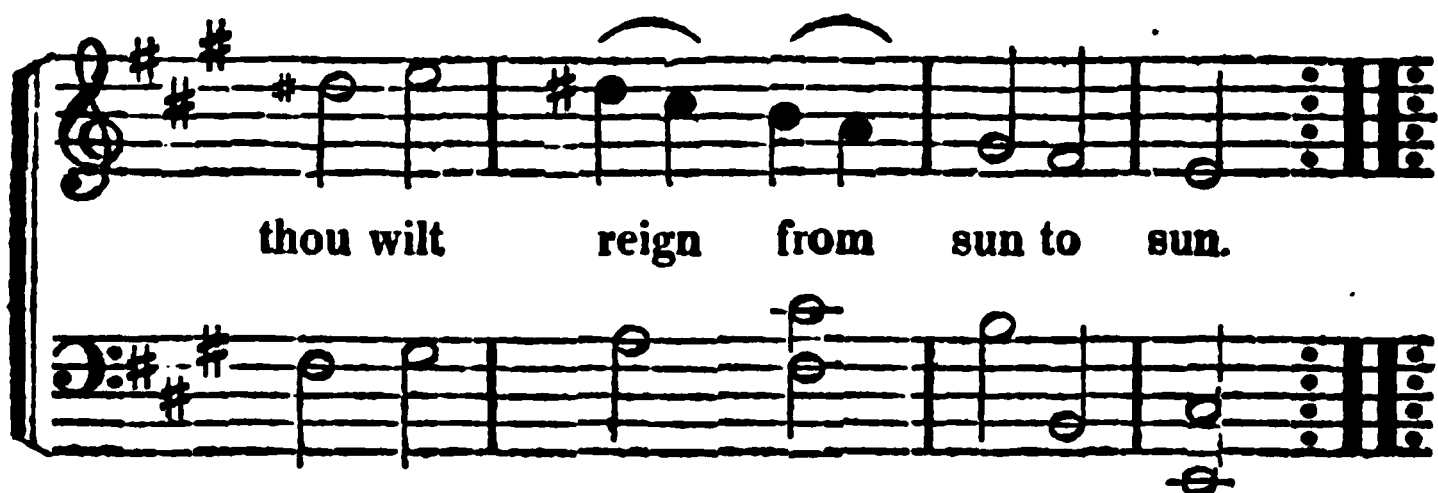
THE NEW JERUSALEM.

By F. Barthelemon.



Great God! thy king-dom is be - - gun, And

The first system of musical notation for the song. It consists of a treble and a bass staff. The key signature has two sharps (F# and C#), and the time signature is common time (C). The melody in the treble staff begins with a half note G4, followed by quarter notes A4, B4, C5, D5, E5, and F#5, then a half note G5. The bass staff begins with a half note G3, followed by quarter notes F#3, E3, D3, C3, B2, and A2, then a half note G2.



thou wilt reign from sun to sun.

The second system of musical notation. The treble staff continues the melody with a half note G5, followed by quarter notes F#5, E5, D5, C5, B4, and A4, then a half note G4. The bass staff continues with a half note G2, followed by quarter notes F#2, E2, D2, C2, B1, and A1, then a half note G1. Both staves end with a double bar line and repeat dots.



Thy praise shall sound from shore to shore, Thy

The third system of musical notation. The treble staff continues the melody with a half note G4, followed by quarter notes A4, B4, C5, D5, E5, and F#5, then a half note G5. The bass staff continues with a half note G2, followed by quarter notes F#2, E2, D2, C2, B1, and A1, then a half note G1. Both staves end with a double bar line and repeat dots.



kingdom stand, and fall no more.

The fourth system of musical notation. The treble staff continues the melody with a half note G5, followed by quarter notes F#5, E5, D5, C5, B4, and A4, then a half note G4. The bass staff continues with a half note G2, followed by quarter notes F#2, E2, D2, C2, B1, and A1, then a half note G1. Both staves end with a double bar line and repeat dots.

INDIAN REMEDY FOR THE DYSENTERY, OR BLOODY FLUX.

Take the root of cat-tail, (a flag) boil it moderately in sweet milk ; take as much as you please ; it hurts no one ; in a little time it will cure.

CERTAIN REMEDY FOR THE PILES.

Take a quarter of a pound of sulphur, pour on it one quart of boiling water ; stir it well ; let it remain till cold and settled, and then drink a wine glass full two or three times a day, as your disorder may be more or less severe.

SCRAPS FROM LATE ENGLISH PAPERS.

A few days since a young man, aged 25, a French officer in Ostend, mixed vinegar with some beef which had been in a copper saucepan two days. He scraped the saucepan with a spoon to have all the gravy ; after he had eaten the beef, he felt the most excruciating pain in his bowels ; but supposing it to be the cholic, which he had been afflicted with some time, paid very little attention to it till out of the power of medicine to cure him.

Mr. Delahoyde, of Scion Vale, who has recently distinguished himself by his successful treatment of insanity, performed one of his miraculous cures in the course of the last month, under the inspection of the duke of Sussex and several noblemen, together with the physicians of the transport board. In order to satisfy these gentlemen that the merit to which he laid claim was not without foundation, he went to the house of Sir Jonathan Miles, at Hoxton, and from ninety-three of the wildest of the patients, selected one of the most ungovernable, who has been nearly three years in chains, and was literally naked. This unappetizing wretch he conveyed to his premises at Hoxton, to make his experiment, where the physicians to whom we have alluded, felt his pulse, and found it considerably above a hundred. Mr. Delahoyde then proceeded to perform his cure, which he always does in private, and in a short time afterwards returned his patient to his guests, who, to their astonishment, found that his pulse had been reduced to seventy-three. The man has since been completely restored, and is now at work in the garden at Scion Vale, is perfectly sane, and has had several conversations with the duke of Sussex and other persons of distinction, who have attested the fact. Independent of this cure, several others have been performed by this gentleman, equally surprising. His mode of treating his patients remains a perfect secret. Some medical men have imagined that he has recourse to exhaustion, but he has clearly proved that this is not his practice.

A very large quantity of bones is annually collected in Norfolk, and exported from Yarmouth to distant counties, where, after being ground or crushed, they are used as manure by the farmers, at the rate of from 60 to 80 bushels per acre. At Worksop, in Nottinghamshire, 50,000l. worth of bones are annually sold at 2s. 2d. per bushel.

**THE HALCYON LUMINARY,
AND
THEOLOGICAL REPOSITORY.**

BY A SOCIETY OF GENTLEMEN.

DEVOTED TO RELIGION AND POLITE LITERATURE.

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[BY BARON SWEDENBORG.]

THE HEAVENLY DOCTRINE OF THE NEW JERUSALEM.

(In continuation from page 336.)

XIII....OF REGENERATION.

126. Unless a man receive spiritual life, that is, unless he be born anew from the Lord, he cannot enter into the kingdom of heaven, according to what the Lord teacheth in the gospel: "Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God," John iii. 3.

127. No man receiveth spiritual life by birth from his parents, but only natural life. Spiritual life consisteth in loving God above all things, and our neighbor as ourselves, and in regulating this love according to the precepts and doctrines of faith which the Lord hath delivered in his word. But natural life consisteth in loving ourselves and the world more than our neighbor, nay, more than God himself.

128. The evils of selfish and worldly love are innate in every man, being communicated by birth from his parents. For all evil, which had acquired, as it were, a nature in man by being made habitual, is communicated to his offspring; and so in succession from parents, grandfathers, and great-grandfathers, in a long series of ages. Hence this derivation of evil is become at last so great, that the self of man, or all his own proper and natural life, is nothing but mere evil. This continued derivation of evil never admitteth any destruction, or alteration, but by a life of faith and charity from the Lord.

129. Man continually inclineth and yieldeth to the solicitation of that hereditary evil which he hath derived by birth from his parents. Hence he strengtheneth and confirmeth such evil in himself, and likewise superaddeth thereto many evils of his own. These evils are in direct opposition to all spiritual life, and tend immediately to destroy it; wherefore, unless a man receiveth new life, that is, spiritual life, from the Lord; of consequence, unless he is conceived, born, and educated anew; or in other words, is made a new creature, he is in a state of condemnation; inasmuch as he hath no other will, and no

other thought, but what relate to himself and the world ; which is the very nature and condition of the condemned spirits in hell.

130. It is impossible for any one to be regenerate or born again, unless he be acquainted with the things appertaining to a new or spiritual life. The things appertaining to a new or spiritual life are all such truths as are necessary to be believed, and all such good works as are necessary to be done. The first are the objects of faith, and the second of charity. No man can of himself attain unto the knowledge of these things ; inasmuch as the human understanding is confined in its conception to the objects of sense, from whence it is supplied with a light which is called the light of nature, by which light a man may discern indeed what relateth to this world, and to himself, but not what relateth to God, and the kingdom of heaven. He hath need, therefore, of a revelation for his instructor in all spiritual truth, and should learn from thence the things concerning salvation ; as that the Lord Jesus Christ, who was God from all eternity, came into the world to save mankind ; that he hath all power both in heaven and in earth ; that all faith, and all charity, and of consequence, all truth, and all goodness, are from him ; that there is an heaven and an hell ; that man must live to all eternity ; in heaven, if he doeth what is right and good, but in hell, if he doeth evil.

131. These and several other truths are the objects of faith, with which a man ought to be acquainted in order to his regeneration ; for whosoever is acquainted with them, may consider and digest them, and afterwards love them, and lastly practise them, and thereby attain unto newness of life. Whosoever, on the contrary, is not acquainted that the Lord Jesus Christ is the saviour of mankind, cannot possibly have any faith in him, or love him, or practise what is right for his sake. Whosoever again is ignorant that all goodness is derived from him, cannot possibly conceive that his salvation is from him, and much less can he love to acknowledge it to be so, and therefore he cannot live in any dependance upon him. Whosoever again is unacquainted that there is an heaven, and that there is an hell, and a life eternal, he cannot possibly form to himself any ideas about the life of heaven, nor apply himself to the reception of it. And so in all other cases.

132. In every person there is an internal man, and an external man ; the internal man is what is called the spiritual man ; the external man is what is called the natural man ; both of these must go through their respective processes of regeneration, before the whole man can be regenerate. In the unregenerate man the external or natural man hath the rule and government, and the internal man is in slavery and subjection ; but in the regenerate the internal or spiritual man ruleth, and the external man serveth. Hence it appeareth that the true and proper order of life is inverted in man from his birth, inasmuch as that part is in subjection which ought to have dominion, and that hath dominion which ought to be in subjection. This order must be inverted before man can be saved ; and such inversion cannot be effected but by regeneration from the Lord.

133. What is meant by the dominion and subjection of the internal and external man, with regard to each other, may be explained by the following illustration. If a man placeth all his happiness in sensual pleasures, in the love of wealth and the pride of life, and taketh

pleasure in hatred and revenge, and inwardly seeketh arguments to confirm himself in such evils, then the external man ruleth in him, and the internal man is in subjection. But if a man perceiveth happiness and satisfaction in thinking and loving what is good, what is just, and sincere; and if his external speech and actions betray the same good disposition in him, then the internal man ruleth, and the external man is in subjection.

134. The internal man is first regenerated by the Lord, and afterwards the external man; the latter by the former. For the internal man is regenerated by the doctrines of faith and charity influencing the understanding and the will; but the external man is regenerated by the same doctrines influencing the life and actions. This is the signification of our Lord's words, when he says, "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." Water, in its spiritual sense, signifieth all truth which is of the fact of faith; and spirit signifieth a life that is conformable to truth.

135. He who is regenerate dwelleth, as to his internal man, in heaven, and is an angel in the societies of angels, into whose company he is admitted after death. He is then enabled to live the life of angels, to love the Lord, to love his neighbor, to understand all truths, to do all good, and to state all the perceptions of bliss that are in him.

XIV.....OF TEMPTATION.*

136. Spiritual temptations are suffered by those only who are regenerate; for spiritual temptations are internal pains, occasioned by

* It will be proper, for the clearer understanding of the origin of temptations, to say something by way of preface concerning them. Man is said to be in spiritual temptation, when these truths of his faith are assaulted, which he believeth in his heart, and according to which he loveth to direct his life; particularly when by the assault the good influences of his love are affected, wherein he reckoneth all his spiritual life to consist. These assaults are made by different ways; sometimes by an influx of scandals into the thoughts, and also into the will, against all the varieties of truth and goodness; sometimes by the rising up and continual recollection of the evils which a man hath committed, and of the falsities which he hath embraced, whereby the soul is emersed, as it were, in a inundation of such things. At the same time there is an apparent obstruction or closing up of the interiors of the soul, and of its communication with heaven, whereby its thoughts and affections are intercepted, so that it can no longer think according to its faith, nor will, or desire, according to its ruling love. This is occasioned by the evil spirits that attend upon man; and all such assaults appear to him like internal anxieties, and pangs of conscience; because they affect and torment his spiritual life, whilst he himself imagineth that they are not the effect of evil spirits, but that they originate from himself, in the interiors of his soul. The reason of man's ascribing such temptations to himself, and not to the agency of evil spirits, ariseth from his want of knowledge concerning spirits, and the manner of their abode in him; how the evil spirits live in his evils, and the good spirits in whatever is good in him; and that they have their dwelling in his thoughts and affections. All temptations are most grievous when they are attended with bodily pains; especially if those pains continue increasing for any length of time, and the divine mercy is implored without success. Thence ariseth despair, which is the period of the temptation.

evil spirits in the souls of such persons as are under the influence of goodness and truth : When these spirits excite the evils that are inherent in such persons, there ariseth that peculiar anxiety which attendeth temptation. Man knoweth not whence the anxiety cometh, because he knoweth not that this is its origin.

137. For there are both evil spirits and good spirits attendant upon every man. The evil spirits live in his evil affections, and the good spirits in his good affections. When the evil spirits approach, they excite his evil affections, and when the good spirits approach they in their turn excite his good affections ; hence there ariseth a struggle and a warfare between them, which is the occasion of that inward anxiety in the soul called temptation. Hence it appeareth that temptations have their rise from hell and not from heaven, which, indeed, is according to the faith and doctrine of the church, " that God templeth no man."

138. Internal anxieties are only felt by those who are under the influence of goodness and truth, but then they are natural anxieties and not spiritual ; their difference is this, that worldly things are the objects of natural anxieties, but heavenly things are the objects of spiritual.

139. In temptations there is a conflict between good and evil, which shall rule over the other. The evil which wanteth to have rule, dwelleth in the natural or external man, and the good dwelleth in the spiritual or internal man. If the evil prevaieth, then the natural man gaineth dominion ; but if the good prevaieth, then the spiritual man gaineth dominion.

140. This conflict is supported by means of the truths that are embraced in faith, and drawn from the word of God. These are the only arms which a man can use to advantage against evil and falsehood ; for if he useth any other, it is impossible for him to prevail, inasmuch as the Lord is not in them. As this conflict is thus begun and supported by means of truth embraced by faith, therefore no man is admitted to this conflict, till he is initiated into the knowledge of truth and goodness, and hath gained from thence some degree of spiritual life. Of consequence no man is ever admitted to this conflict till he has arrived at years of maturity.

141. If a man yieldeth to temptation and falleth under it, his condition afterwards is worse than before ; inasmuch as evil hath then acquired power over goodness, and falsehood over truth.

142. Since there is now but little faith in the world, because there is little charity, the church being arrived at its period, or consummation ; therefore but few persons are now admitted into spiritual temptations. This is the reason why the nature and end of temptations are so little understood.

143. Temptations tend to establish the dominion of goodness over evil, and of truth over falsehood ; as also to confirm truth and to unite it with goodness ; and at the same time dispel evil, with the falsehood that attends it. They tend also to open the internal spiritual man, and to bring the natural man into subjection ; as likewise to break the power of selfish and worldly love in the soul, and to subdue the concupiscences which are thence derived. When these purposes are ef-

ected, the soul is enlightened ; and by perception is enabled to distinguish between good and evil, truth and falsehood. Hence it attaineth unto understanding and wisdom, and advanceth therein daily.

144. In temptations it is the Lord alone who fighteth for man. Unless a man is so persuaded, and attributeth both the warfare and the victory solely unto the Lord, he endureth only an external temptation, which is of no avail, and profiteth nothing.

XV.....OF BAPTISM.

145. Baptism was instituted as a sign that the person baptized belongeth to the christian church, and as a memorial that he must be born again. For the washing of baptism is spiritual washing, and can have no other signification ; and spiritual washing is regeneration.

146. All regeneration is effected from the Lord, by the truths which are embraced in faith, and by a life according to such belief. Therefore baptism is a testimony that the person baptized belongeth to the church, and that he may become regenerate. For in the church the Lord is confessed and acknowledged, by whom regeneration is effected ; and in the church the word of God is taught, wherein are contained the truths necessary to be believed and practised as the means of regeneration.

147. To the same purpose the Lord teacheth when he saith, " Except a man be born of water, and of the spirit, he cannot enter into the kingdom of God," John iii 5. Water in a spiritual sense signifieth the truth that is received in faith from the word of God ; and spirit signifieth a life guided and influenced thereby ; and to be born of these is to be regenerate.

148. Inasmuch as every one who is regenerate suffereth temptations, which are spiritual conflicts against evils and falsities, therefore these also are signified by the waters of baptism.

149. And inasmuch as baptism is for a sign and memorial of such things, therefore it may lawfully be administered to infants, or if it be neglected at that age, to adults.

150. Let it be observed, therefore, by persons baptised, that baptism itself neither giveth faith, nor salvation ; but that it is a testimony to such as are baptised that they may receive faith, and that they may be saved, if they are regenerate.

151. Hereby it appeareth what is the signification of these words of the Lord, " Whoso believeth and is baptised, shall be saved ; but whoso believeth not, shall be damned," Mark xvi. 16. To believe is to acknowledge the Lord Jesus Christ, and to receive divine truths from him, by means of the word ; and to be baptised, to be born again of the Lord by means of the truths so received.

XVI.....OF THE LORD'S SUPPER.

152. The Lord's Supper was instituted by himself, for the purposes of maintaining thereby a communion betwixt his church and heaven, and of consequence betwixt his church and himself. It is therefore the most sacred and solemn of all worship.

153. How such communion is effected by means of the Lord's Supper, is incomprehensible to those who are unacquainted with the internal and spiritual sense of God's word ; for their conceptions are terminated in the external or literal sense, and cannot penetrate beyond it. From the internal or spiritual sense of the word, it alone appeareth what is the true signification of body and blood, bread and wine, and the eating and drinking thereof.

154. In that sense, by the body, or flesh of the Lord, as also by bread, the good influences of love are signified and expressed ; and by the blood of the Lord, as also by wine, the good influences of faith ; and by eating and drinking thereof is implied appropriation and conjunction. The angels who are attendant upon man when he partaketh of the Lord's Supper, having a spiritual perception in all things, can affix no other than such spiritual ideas to the above expressions. Hence it is, that the spiritual influences of love and faith are communicated at such times by the angels, and by their means through heaven from the Lord unto man ; whence communion or conjunction is effected.

155. From what hath been said it is evident, that when man receiveth the bread, which is the Lord's body, he hath union with the Lord by the good influences of love, directed towards him, and proceeding from him : And when he receiveth the wine, which is the Lord's blood, he hath union with the Lord by the good influences of faith, directed towards him, and proceeding from him. But it is to be observed, that such union with the Lord, by means of the sacrament of his supper, is effected only amongst those, who by virtue of the Lord's good influence live in love and faith towards him. With such the Lord is united by means of his holy supper ; with others he is present, but not united.

156. Moreover, the sacrament of the Lord's Supper includes, and comprehends, all parts of that divine worship, which was instituted in the Jewish church. For the burnt-offerings and sacrifices, wherein the worship of that church principally consisted, were expressed by the single word bread. Hence, likewise, the Lord's Supper is the completion of the Jewish worship.

XVII....OF THE RESURRECTION.

157. Man is so formed by creation, that as to his internal part, he can never die ; for he can believe in God, and also love God, and thus be united to God by faith and love ; and to be united with God is to live forever.

158. Every man who is born into the world hath in him such an internal part ; his external part is that whereby he bringeth into effect the things appertaining to faith and love. The internal part of man is what is called spirit, and the external part is what is called body. The external part, which is called body, is adapted to uses in the natural world ; this is rejected, or put off, when man dies : But the internal part, which is called spirit, is adapted to uses in the spiritual world ; and this never dies, but on its separation from the body becometh a good spirit and an angel, if its life in the body hath been good ; but an evil spirit, if its life in the body hath been evil.

159. The spirit of a man, after the death of the body, appeareth in the spiritual world in an human form, just as in the natural world ; it enjoyeth also the same faculties of seeing, hearing, speaking, and feeling, as in the natural world ; and it retaineth the same power of thinking, willing, and acting, which it had in the natural world : In a word, it is a man in every respect and circumstance, as in the natural world, saving that gross body of flesh and blood, which it laid aside by death, and which it never re-assumes.

160. This continuation of life is what is meant by the resurrection. The common belief that there will be no resurrection before the day of judgment, when all this visible world is to be destroyed, is founded in ignorance, and a misinterpretation of the word : It is confirmed also by the reasonings of sensual men, who suppose that all life is confined to a material body, and fancy that when the body perishes, the whole man loseth his existence ; and that unless the body is raised again, there can be no continuation of life and being.

161. The life of man after death is the life of his love and of his faith. Hence, his life to all eternity taketh its nature and quality from the love and faith whereby he hath been influenced in this world. If he hath loved himself and the world above all things, his eternal life becometh then of an hellish and diabolical nature ; but if he hath loved God above all things, and his neighbor as himself, his life then becometh heavenly and angelical. In the latter case it is found, that during his abode in the world he hath had faith ; but in the former case it is found that he hath had no faith. The heavenly life is what is called life eternal ; and the hellish life is what is called spiritual death.

162. That man continueth to live after death, is the doctrine of the word of God ; as where it is written, that " God is not the God of the dead, but of the living," Matt. xxii. 32. " That Lazarus, after death, was taken into heaven, but the rich man was cast into hell," Luke xvi. 22, 23. " That Abraham, Isaac, and Jacob, are in heaven," Matt. viii. 11. " That Jesus said unto the crucified thief, to-day shalt thou be with me in paradise," Luke xxiii. 3.

XVIII....OF HEAVEN AND HELL.

163. There are two things which constitute the life of the spirit of man ; love and faith. Love constituteth the life of his will, and faith the life of his understanding. Love which is derived from, and directed towards goodness, and faith which is founded in such love, and is directed towards truth, constitute the life of heaven ; on the other hand, love which is derived from, and directed towards evil, and faith which is founded in such love, and is directed towards falsehood, constitute the life of hell.

164. Love towards the Lord, and love towards our neighbor, constitute heaven ; and so doth faith, so far as it deriveth life from such love ; and inasmuch as this love and this faith are both from the Lord, it is evident from hence that the Lord alone constituteth heaven.

165. Heaven is in every man according to his reception of love and faith from the Lord ; and such as receive heaven from the

Lord, during their abode in the world, are admitted into heaven after death.

166. They who receive heaven from the Lord, are those who possess heaven within themselves; for heaven is within man, as the Lord teacheth when he saith, "Neither shall they say, lo, here! or lo, there! for behold the kingdom of God is WITHIN YOU," Luke xvii. 21.

167. Heaven is in the internal part of man, that is, in his will, and his understanding, so far as they are influenced by a right love, and a right faith; from thence it descendeth into its external part, that is, into his words and actions, so far as they also are influenced by faith and love. But heaven cannot be in the external part of man, unless it be first in the internal part; for good words, and good actions, may be pretended and hypocritical; but an upright will, and a pure understanding, must be genuine, and without dissimulation.

168. When man cometh into another life, as he doth immediately after death, it then plainly appeareth whether heaven be within him, or not; but it doth not so plainly appear during his abode in the world; for in the world the external part is manifest, and the internal is concealed; but in another life the internal part is made manifest, inasmuch as it is the spirit of man which then only liveth.

169. Eternal happiness, or, as it is otherwise called, the joy of heaven, is the portion of those who are in love and faith towards the Lord, and from the Lord; this love and this faith contain in them the essence of such joy and happiness; that man is admitted thereinto after death, who possesseth heaven within himself during his abode in this life; in the mean time it lieth concealed in his inner man. In heaven there is a communion, or general distribution, of every thing that is good and blessed; the peace, the understanding, the wisdom, and happiness of the whole, are communicated respectively to every individual therein. Hence it appeareth how great peace, understanding, wisdom, and happiness, are in heaven.

170. As love towards the Lord, and love towards our neighbor, constitute the life of heaven in the soul of man, so self-love, and the love of the world, when they have the ascendancy, constitute in him the life of hell; for these latter kinds of love are in direct opposition to the former. Of consequence, those persons who are under the supreme influence of self-love, and the love of the world, have no capacity to receive the things of heaven; but all that they receive is from hell; for whatsoever a man loveth, and whatsoever he believeth, hath its origin either from heaven or from hell.

171. Men who are governed by self-love, and the love of the world, are ignorant of the nature of heaven, and its happiness; and it appears incredible to them that any other love, than that by which themselves are governed, should contain and convey happiness: When, nevertheless, the truth is, that the happiness of heaven only so far gaineth admission to the soul, as self-love and the love of the world are removed from the supreme government therein. The happiness which succeedeth on their removal is so exquisite that it surpasseth all human comprehension.

172. The life of man admitteth of no change after death, but retaineth forever that nature and quality which it had acquired in the

world. For the spirit of a man taketh its quality altogether and entirely from the love whereby it is governed; and infernal love cannot be transmuted into heavenly love, by reason of their contrariety. This is signified by the words of Abraham to the rich man in hell, "Between us and you there is a great gulph fixed, so that they which would pass from hence to you cannot, neither can they pass to us that would come from thence," Luke xvi. 26. Hence it appeareth that they who go to hell remain there for ever, and that they who go to heaven remain there also for ever.

XIX....OF THE CHURCH.

173. That which constituteth heaven in the human soul, constituteth also the church; for as love and faith constitute heaven, so love and faith constitute the church. Hence, from what hath been said concerning heaven, it is evident what is to be understood concerning the church.

174. Wherever the Lord is acknowledged and the word of God received, there is the church, for the essentials of the church are love and faith, directed towards the Lord, and received from him; and the word of God teacheth how a man ought to live, that he may receive love and faith from the Lord.

175. The existence of the church requireth that it should be instructed in doctrine drawn from God's word; inasmuch as without such doctrine God's word cannot be understood. Doctrine, however, of itself, doth not constitute the church in man, but a life according to doctrine. Hence it followeth, that faith alone doth not constitute the church, but a life according to faith, which is charity. Genuine doctrine is that of charity and faith united, and not of faith separate from charity; for the doctrine of charity and faith united is the doctrine of life; but the doctrine of faith separate from charity is not so.

176. The Gentiles who acknowledge God, and live in that kind of charity, one towards another, which their religion enjoineth, though they are out of the pale of the church, yet have fellowship and communion with the true members of the church; inasmuch as no one is condemned who believeth in God, and leadeth a good life. Hence it appeareth that the church of the Lord is spread throughout the whole world, though it is more especially in that part where the Lord is acknowledged, and his word is read and received.

177. Every person who hath communion with the church, is in a state of salvation; but every person who hath no communion with the church, is in a state of condemnation.

XX....OF THE HOLY SCRIPTURE, OR THE WORD OF GOD.

178. Without a revelation from the Deity, it were impossible for man to have any knowledge concerning eternal life, or concerning God; and still less could he know the things which relate to love and faith towards God. For man is born in the merest ignorance, and under the necessity of attaining from the things of this world that knowledge, whereby he may form and model his understanding. He

is born also, in consequence of hereditary corruptions, subject to the influence of every evil which is derived from self-love, and the love of the world. The satisfactions proceeding from such love have continual power over him, and raise such suggestions in his heart as are in direct opposition to the love of God. Hence proceedeth the natural ignorance of man concerning eternal life, together with the necessity of divine revelation to correct such ignorance.

179. That the evils which are derived from self-love and the love of the world, cause such ignorance respecting the things of eternity, is very evident from the case of many persons living within the pale of the church, who, though they are acquainted by revelation with the being of a God, and the existence of heaven and hell, and the certainties of eternal life, and the necessary qualifications of goodness, love, and truth, for the attaining the blessedness of such a life, yet many amongst them, as well learned as unlearned, fall into doubt and denial of such things. Hence it further appears what great ignorance would overspread the world, if there was no revelation.

180. Since therefore man hath an existence after death, and then continueth to exist eternally; and since this his eternal life and existence deriveth its quality and blessedness from his love and his faith, and continueth for ever of a nature similar to those ruling principles within him, it plainly follows that the divinity, in love towards mankind, made a revelation of such things as might lead them to this eternal life, and conduce to its preservation and happiness. This revelation from the divinity is, with us, the word of God.

181. The word of God, inasmuch as it is a revelation from the divinity, is divine in all and every particular part thereof; for whatsoever proceedeth from the divinity, must of necessity be divine. That which proceedeth from the divinity descendeth through the several kingdoms of heaven unto man; wherefore it is accommodated in the several kingdoms of heaven to the wisdom of the angels who dwell therein; and it is accommodated here on earth to the understandings and capacities of men who dwell here. Of consequence there is in the word of God an internal sense, which is spiritual, adapted to the use of angels, and an external sense, which is natural, adapted to the use of men. Hence, by means of the word of God, there is a continual union or communication preserved between heaven and man.

182. None can understand the genuine sense of God's word but those who are enlightened; and those only are enlightened, who are under the influence of love and faith towards the Lord. For, the interiors of the souls of such persons are elevated by the Lord into the light of heaven.

183. The word of God cannot be comprehended in the letter, except by doctrine drawn therefrom by a person who is enlightened. The sense of the letter is accommodated to the understandings of simple minds; wherefore such doctrine is as a lantern to their paths.

XXI....OF PROVIDENCE.

184. The Lord's government in heaven and in earth is called providence; and inasmuch as all good arising from love, and all truth,

which is the object of faith, come from him alone, as the joint means of salvation, without receiving any thing from man, it is manifest from hence that the divine providence of the Lord is in all and every particular circumstance and thing which conduceth to the salvation of mankind. This the Lord teacheth in these words: "I am the way, the truth, and the life," John xiv. 6, and in another place: "As the branch cannot bear fruit of itself except it abide in the vine, no more can ye, except ye abide in me; for without me ye can do nothing," xv. 4, 5.

185. The divine providence of the Lord extendeth itself to the most particular circumstances of man's life; for there is but one single fountain of life, and that is the Lord, in and from whom "we live, and move, and have our being."

186. They who take their ideas of divine providence from what they observe in the course and government of this world only, conclude from thence, that it is only an universal providence, extending to great and general events, and that small and particular circumstances are of human ordering and contrivance: But such persons are unacquainted with the secret mysteries of heaven, and form their conclusions upon the reasonings of self-love and the love of the world alone, which are corrupted and darkened by the pleasures of such love. Wherefore, when they observe that bad men are exalted to honors and riches, in preference to good men; and that they are successful in their evil schemes and contrivances; they say in their hearts that this could not be if the divine providence extended itself as a ruling power over the particular, as well as general events of human life. But such reasoners do not consider that the scope of divine providence is not confined to transitory things, and the short concerns of this life which hath an end, but that it extendeth itself to the things of eternity, and to a state of duration hereafter which hath no end. The divine providence therefore regardeth such things as are substantial, and have a real existence; inasmuch as whatever hath no end may be truly said to exist; but whatever hath an end, comparatively speaking, hath no existence. For who doth not see that an hundred thousand years appear as nothing when compared with eternity? What then are the few short years of the present life?

187. A little consideration would teach us that worldly eminence and opulence, whatever names they may have acquired from the sensualities of the voluptuous, yet are in themselves no real divine blessings; inasmuch as in their natures they are transitory, and likewise have an ensnaring power of seduction, whereby they turn away many from God and heaven. But eternal life, and its enjoyments, are real blessings flowing from the Lord, as he himself teacheth in the gospel: "Provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth; for where your treasure is, there will your heart be also," Luke xii. 33, 34.

188. The reasons why the designs of wicked men are often successful, is founded in the laws of divine order, which require that every man, in all his actions, should be a rational and a free agent: For unless he was thus left to a freedom of action, under the guidance of his reason, and unless therefore the designs which proceed from

his reason and liberty were sometimes successful, he could in no wise be disposed for the reception of eternal life; which is only then instilled, and insinuated into the souls of men, when they are in freedom of will, and under the illumination of reason. For it is a thing impossible to make men good by compulsion; inasmuch as compulsive goodness, having no root in the will and affections, doth not abide in man, and therefore doth not belong to him. That alone abideth in man, and truly belongeth to him, which is received in freedom, and is in agreement with his reason; and that is received in freedom which his will or his love receiveth; and the will or the love constitute the whole man. If a man was compelled to what is against his inclination, he would be always inclining to what is agreeable thereto. Moreover, every one hath a natural tendency to what is forbidden, inasmuch as he hath a natural tendency to freedom, arising from latent causes. Hence it appeareth, that unless the freedom of man was secured and preserved, he could not possibly be introduced to the knowledge and the love of goodness.

189. That toleration of divine providence which leaveth men to their own liberty, to think, to will, and, so far as human laws do not restrain them, to do evil, is called *permission*.

190. The acquisition of worldly blessings, by means of worldly arts, seemeth to be the pure effect of human skill and contrivance; when, nevertheless, it is under the immediate influence of divine providence, operating according to the laws of permission, and a continual averting of evil. But the acquisition of heavenly blessings is plainly perceived to be no work of human foresight and contrivance, but purely the work of the Lord, operating by his divine providence in a wise disposal of all events and a continual direction towards goodness.

191. It is impossible for a man to comprehend these truths by the light of nature; inasmuch as by that light he cannot comprehend the laws of divine order.

192. It is to be observed that there is in the Lord both providence and prevention; his providence operateth in providing and perfecting what is good, and his prevention in foreseeing and preventing, as far as may be, what is evil. It is necessary that both be united in their operations; because whatsoever is of man is mere evil, and whatsoever is of the Lord is the purest goodness.

(To be continued.)

A TREATISE ON THE NATURE OF INFLUX.

(Continued from page 440.)

VII.

That the Sun of this Natural World is pure Material Fire, and that from, or by this Sun, did exist and does subsist this our World of Nature.

9. By nature, or this mundane system, we understand the atmospheres and earths which we call Planets, among which is the terra-

queous globe which we inhabit, with all its furniture, and every thing visible in it and upon it ; and that both this and the other planets owe their subsistence to the sun, (which is not only the centre of their revolutions, but also, by a kind of immediate presence, supplies them with light and heat suited to their occasions) every one may gather from the information of his senses, or from the writings of natural philosophers. Now, as they derive their subsistence, so does it follow by a natural deduction of reason, that they derive also their existence from it, seeing that continual subsistence implies a continuation of first existence, and consequently, that this natural world was created by God through the instrumentality of our natural sun. It has been observed before, that spiritual and natural things are totally distinct as to the condition of their existence, and that the origin and subsistence of spiritual things are derived from that sun, which in its essence is pure love ; and in the midst of which the Great Jehovah, who is the creator and upholder of the universe, has his more especial manifestation and residence ; and by parity of reason it follows, that natural things in like manner are derived from and sustained by our material sun, and both from God, and this as evidently as the effect follows from its cause. And that this our natural sun (from which our whole planetary system derives its origin) is pure fire. appears to a demonstration from its effects in the focus of a burning glass, from the degree of its heat in an exact ratio to the angles of incidence, made by its rays according to the different climates and seasons of the year, and from sensible experience in numberless other instances. They who are utter strangers to the forementioned distinction of the origin of things spiritual and of things natural, are apt to confound both, and to conclude from the deception of the senses, or from false reasonings, that spirit and spiritual things are nothing more than a purer kind of matter exalted and sublimated by the operations of heat and light, and consequently that love and wisdom proceed from no higher original ; they find that whatever objects present themselves to their sight, smell, touch, &c. are so many different corporeal forms, and so erroneously infer, that all intellectual things are from the same natural source, and so become naturalists or atheists, whose wisdom may be compared according to that vulgar proverb, “ to putting the cart before the horse ;” whereas the true philosopher, who rightly distinguishes things according to their proper essences and sources, considers this natural world but as the ectype or material representation of the spiritual world its archetype ; he discerns that all influx is spiritual, and as such proceeding from the soul to the body, and that the organs of the latter are no other than so many vehicles or mediums whereby the soul materializes its operations in outward nature, and gives to them corresponding forms. All they who argue on the contrary side, viz. for influx from matter, do, in their reasonings, resemble the retrograde motions of the crab ; and however they may think themselves quick-sighted as Argus, they are only like Argus asleep, or with his eyes shut ; nor are all their boasted conclusions in favor of a creative nature and co-extended God, any other than the wild productions of a disordered mind.

VIII.

Hence it follows, that whatever proceeds from this Material Sun, considered in itself, must be void of Life.

10. Everyone that rightly exercises his intellectual faculties, and is not governed by mere sense, is capable of knowing, that love in its essence is a vital principle, and that its form is spiritual fire; and that, on the other hand, our elementary fire, considered in itself, is destitute of any such vital principle, and consequently that the sun of the spiritual world, which is pure love, must be replenished with life, and that our natural sun, which is mere fire, must be void of life; and that therefore every thing that proceeds from them must partake of the nature of their respective sources. There are two principles that produce all effects in the universe, viz. life and nature; and we then think and speak according to the true law of divine order, when we maintain, that the living spiritual principle within influences and actuates external nature; but it is not so with those who place inanimate nature before and above the living principle: such are our naturalists who invert the divine order, and give nature the pre-eminence over spirit, that they may justify to themselves their sensual indulgences, whilst they live in a total neglect both of the rational and spiritual life. All such deceivers and perverters of the truth, whether they be called atheists here, or satanic spirits in the kingdom of darkness, are ranked, in scripture-language, under the denomination of the dead: Thus in Ps. cvi. 28, "They joined themselves unto Baalpeor, and eat the offerings of the dead." So Psalm clxiii. 3, "The enemy hath persecuted my soul, he hath made me to sit in darkness, as the men that have been long dead." And in Apoc. iii. 1, 2, "I know thy works, and that thou hast a name that thou livest, and art dead. Be watchful and strengthen the things which remain, that are ready to die." They are here said to be dead, as being in a state of spiritual death and condemnation; for such is the condition of those who set up inanimate nature in the room of the living God, and make that to be the author of life, and the light of truth, thereby extinguishing in themselves every idea of the true God of Heaven, and of eternal life. All who thus put error for truth, resemble those birds of night, to which darkness is light, and light darkness; and as falsehood is truth to them, so likewise evil is their good, and therefore they may be compared to those ravenous birds and beasts, whose most delicious repast is stinking carrion. The persons here described are all for physical or natural influx; and if at any time their expressions lean to the opposite side, this is in conformity to the system they outwardly profess, and not to any conviction of mind.

IX.

That the Spiritual Principle invests itself with Material Nature, as Man does himself with his Garment.

11. It is an allowed axiom in philosophy, that to every operation or act are required an active principle and a passive subject, and that

without both these, no effect can take place: just so the case stands between spirit and matter; the former is a living principle, the latter a dead, inert subject; consequently, whatsoever has continued to exist from the beginning in this our solar system, is from a spiritual source through a natural medium, whether it be in the animal or in the vegetable kingdom. Of kin to this axiom is the following, and accordingly adopted by the wisest scientific men, viz. That in producing every effect, a principal and instrumental cause must concur; and that both these, though distinct in themselves, yet as they appear but one, are considered jointly as one and the same cause; and this holds good in relation to spirit and matter [Nature.] That these two, in producing their effects, appear but as one, is, because the spiritual part is contained or concealed in that which is natural, as the fibre in the muscle, or as blood in the artery; or, to use another comparison, as the thoughts in the speech, or the affections of the mind in the sound of the voice, communicating themselves through these external natural instruments. Hence we may form some idea how spirit clothes itself with matter; and, indeed, as a garment is to a man, so is the organic body to his soul, which he may properly be said to put on, to wear it, and to put it off at the time of death. In like manner the body waxes old as does a garment, decays and perishes; whereas the soul, being a spiritual substance, is subject to no such periodical changes. They who consider the body in any other light than as a covering to the soul, dead in itself, but organized and fitted to receive the influxes of life through the soul from God, must from an erroneous supposition conclude, that the soul has a proper life of its own, and so likewise the body, and that, according to a law of *pre-established harmony* betwixt both, they concur in uniting their operations; or else, that there is a communication between these two lives by influx, either from that of the soul into that of the body, or *vice versa*: Whereas it is a truth flowing from the nature of created beings, that what is posterior in order cannot act from itself, but from that which is prior to it, and this only from that which is still prior, and so on till we come to the first self-moving principle, which is God. Besides, life in itself is a first principle or unity, and therefore not createable, but altogether communicable from its fountain-source into certain organized forms adapted to the reception of it. Such are all and singular the forms of every kind of life throughout the universe.* It is supposed by many,

* Life, in the highest archangel and the lowest reptile, is one and the same in its original essence and source, which is God; and it is the difference in the subject or recipient that alone varies the form of it. Man has a three-fold capacity or reciprocity one above another, which no other creature has, and therefore is receptive of the spiritual and rational, as well as of the animal life. The exercise and improvement of his faculties open the two former; but where they continue shut, he is no better than a sensual animal, though, the root of his nature being in the eternal world, he must be immortal. They who attain no higher than to the rational life in this world, may be great scholars, and may be able to speculate highly, to reason deeply, and to talk learnedly; but if they advance not to some sense of spiritual things, or to a conscientious discharge of religious and practical duties, according to the light and means afforded them, they reach not the

that the soul is possessed of a principle of life as its proper own, and that therefore life is continued to man from himself, and not by any influx from God; but all such entangle and confound their minds with their own false reasonings on this subject, being mere dotards in spiritual things, in all their disquisitions after which they are bewildered in a labyrinth of errors, from which they know not how to extricate themselves; they are as men lodged in some deep cavern of the earth, where they dwell in perpetual darkness. The necessary consequences that follow from these men's false principles are horrible, as that God hath so transfused himself into men, that every one is thereby become a kind of God, owing to the continuance of his existence to himself, as likewise all goodness and wisdom, and that all saving faith and charity are his proper riches, derived from himself and not from God, besides many other shocking tenets, only becoming those spirits of darkness, which, when in this world, took nature for the God of life and all things. I formerly heard the voice of one saying from heaven, that "if there were a single spark of life in man proceeding from himself, and not from God, [by continual influx] heaven, and all that is therein, would have no existence, and consequently there could be no true church on earth, nor any such thing as eternal life." See more on this subject in the *Memorable Relations* of a work published by me, entitled, *De Amore Conjugiali*, No. 132 to 136.

X.

That Spirit, thus clothed with matter in Man, renders him capable of being a rational and moral agent, and so at once both spiritual and natural.

12. The truth of this proposition follows by necessary consequence from the foregoing in No. 9; for as the soul continually receives an influx of life from God, so it transmits the same by influent communication through the perceptive mind to the body, giving to the last, through its close union therewith, the appearance of a corporeal life; hence we know by experience, that spirit united to matter in man, as a living power to a lifeless subject, qualifies him for rational speech and moral agency. It seems indeed, to outward appearance, as if the tongue and the lips spake, and the arms and hands acted by some power of life in themselves; whereas it is thought that speaks, and the will that acts, (both spiritual in themselves) through their respective

spiritual blessed life to all eternity, for no new principle is opened in the soul after death, nor can be, for this is the only season of probation and sowing; afterwards the tree lies as it falls, whether in its direction for heaven or hell. It is otherwise with infants, and such as depart this life, not having attained to the use of their reason; for these not having corrupted nor alienated themselves from God, nor confirmed themselves in evil, are after death committed to the tuition of angels, and advance, through wisdom and the knowledge of their saviour God, to divine love, in a certain progress to glory. Look well to it, O man, who standest here on thy probation under the means of instruction and grace, for this only is thy accepted time, and thy eternal state irreversibly depends on *that form of life* which thou gainest here and carriest with thee to the world of spirits.

material organs formed from this outward natural world. That this is so, will readily appear, when we consider, that upon the ceasing of thought, the tongue is immediately silent, and that upon the will's refraining to exert its active power, the limbs are motionless in an instant. The union of spirit with matter, and the appearance of life in the latter from this union, may be illustrated from the comparison of a sponge replete with generous wine, from the rich juices in the grape or apple, and the aromatic virtue in cinnamon: Now express these juices, and extract the tincture from their containing vessels and integuments, and what remains but insipid dry husks and filaments? The case is just the same with the corporeal organs, when separated from their vital principle. That from this union of what is spiritual with what is natural in the human constitution, man has his denomination of a rational creature in this lower world, appears from the power of arranging and analyzing his thoughts, and the various exercises of his understanding: as that of his being a moral agent does from the regulations of his actions and deportment by the rules of honesty and decorum; which high privileges he is endued with from the power given to him to receive influx from the Lord through the angelical heavens, which are the habitations of wisdom and love, and consequently of rationality and morality in their essential ground. It is from the union of these two principles from both worlds, that man is qualified to be at once both spiritual and natural; and that the case with him after death is partly similar and partly dissimilar, is because he has then also a real and substantial body, but spiritual; whereas that which he is at present invested with, is material or natural. Many suppose that the perceptions and cogitations of the mind (as being spiritual things) present themselves to us naked and destitute of all organized forms; but this is owing to their ignorance of the formation and offices of the brain with the various intertextures and convolutions in its cineritious and medullary substances, its different glands, sinews, and partitions, and numberless imperceptible fibrillæ, and these invested with its meninges and matres, [*dura* and *pia*] all which afford infinite materials and receptacles to the mind for the configuration of its ideas: Now, upon the good condition of these parts depends the soundness of the intellectual operations, and the regular determination of the will in this our natural state, so that a man is deemed rational and moral, in proportion to the right organization of his mental forms; for the rational sight of man, which is the understanding, can no more be said to exist here in this outward world without organs properly adapted to the reception of spiritual light, than the bodily sight to exist without eyes; and so of the other senses.

XI.

That the Reception of this Influx is according to the State of Love and Wisdom in Man.

13. It has been proved before, that man has not a principle of life in himself, but is only a recipient of life from God; forasmuch as love and wisdom constitute the true life of man, and they being only originally in God, he must necessarily be the only fountain of his life;

and consequently, as far as any man loves wisdom, so far he is the image of God, or a receptacle of the divine life; and on the contrary, as far as any one is in the opposite love, so far he is not a recipient of the divine but of the hellish life, which in scripture-language is called death. Let it be observed, that love and wisdom in the abstract do not constitute life itself, but are the essence of it; whereas the pleasant sensations of love, and the delightful perceptions of wisdom, which are the affections, give to life its true and proper form, for through them the essence [esse] of life has its existence, [existere] and these are communicated with the vital influx from God. This may be illustrated from the genial influences of the light and heat of the sun in spring time, cheering both man and beast, and giving new life and fruitful vigor to the vegetable world: Just so the sweet affections of love and wisdom enlarge the faculties of the soul, and dispose them for the reception of more copious influxes, even as a merry heart opens and exhilarates the countenance. Man, with respect to his love and desire of wisdom, may be compared to the garden of Eden, in which we read were two trees, the one of life, the other of the knowledge of good and evil: the tree of life is the reception of love and wisdom from God, under a plenary sense and conviction of his being the author of them, and in dependance on him as the sole fountain of all goodness: And the tree of the knowledge of good and evil is where any one presumptuously ascribes love and wisdom to self, and so sets himself in the place of God: To do this is the very essence of folly and madness, as the former is an indication of true wisdom. See more on this subject in the memorable narrative in the treatise, *De Amore Coniugii*, No. 132 to 135. I shall here adduce an arcana from the celestial world, in confirmation of this doctrine. The heavenly angels turn their faces to the Lord, as to their sun, but the infernal angels turn their backs to him, and so receive the divine influx into the evil affections or concupiscences of their will, and render their understanding subservient and obedient thereto; whereas the former receive their influx into their intellectual affections, and regulate their will by their understanding: Hence it is that these are in a state of wisdom, but the others in a state of folly and madness; for let it be observed, that the seat of the understanding is in the brain or fore-part of the head, but that of the will in the cerebellum or hinder-part. It is well known, that the man who forsakes the ways of wisdom, and abandons himself to error and delusion, bribes and strains his understanding to invent arguments accommodated to his inclinations, that so he may confirm himself in his error, and reconcile to his mind the gratification of his corrupt affections; whereas the wise man maketh use of the light of truth, that he may discover what is wrong in the propensions of his will, that he may bring them under the restraints and correction of wisdom. Or, to describe these two characters in other words, the man of wisdom turns his face to God, as believing that all love and goodness can only come from him; therefore he "trusts in the Lord with all his heart, and leans not unto his own understanding," Prov. iii. 5. And this is signified by eating of the tree of life, Apoc. ii. 7. But the foolish man turneth his back to God, or looketh to himself alone for his supplies of goodness and wisdom, according to the character given of him in Prov. xxviii.

26, "He that trusteth in his own heart, is a fool." This is to eat of the tree of good and evil. Hence some imperfect conception, at least, may be formed, how the continued reception of vital influx from God is according to the state or condition of love and wisdom in man; and the laws of this influx may be farther illustrated by the following comparisons: First, by the influx of light and heat into vegetables, which blossom and bring forth fruit after their kind, according to the particular configuration of their component fibres and vessels; or in other words, according to their receptivity: Secondly, by the influx of the rays of light into precious stones, which admit and modify those rays into various colors, according to the particular contexture of their parts or receptive powers: And thirdly, by the appearance of rainbows in certain optical glasses and showers of rain, where that phenomenon is exhibited to the eye, according to the angle of incidence and the refractions of the rays, and consequently according to the reception of the solar beams. Similar to these are the operations of the influx of spiritual light from the Lord, as a spiritual sun: This influx into the human mind never ceases, but the reception of it varies according to the nature and qualities of the subject.

XII.

That the Human Understanding may, by due Culture and Improvement of the rational Faculties, be elevated even to a Degree of Angelical Wisdom; and the Human Will, if the Life be good, be kindled into a Flame of Seraphic Love; but then such an Elevation of Love can only take Place where the Will and Practice are conformable to the dictates of Wisdom in the Understanding.

14. By the human mind, as has been observed before, we are to understand its two principal faculties, the understanding and the will; the former is the receptacle of the celestial light, which in its essence is wisdom; and the latter, the receptacle of the celestial heat, which in its essence is love; and these two proceed from the Lord, as a spiritual sun, by way of influx universal and singular, into the heavenly, and also into this natural world, so communicating love and wisdom both to angels and men. It is to be noted, that this love and wisdom, as proceeding from the Lord by influx into angelical and human souls, are originally in union as one principle, but are received in the minds of both in a divided state as two principles, first the light which gives understanding, and then gradually the love which forms the will: And this method of proceeding is by a gracious appointment, forasmuch as man is designed to be a new creature or reformed, and that by means of the understanding, and therefore is to be instructed from his childhood in the principles of truth and goodness, that he may know how to choose and order his life aright, seeing that the will is to be governed by the understanding. To this end man is endowed with the power and means of advancing, even to some degree of angelic wisdom, that so all things may go well with him in time and eternity, if he regulates the motions of his will by the light of truth, and not otherwise; for the human will is by nature prone to all kinds of evil, and therefore, if not restrained by discipline,

man would not stick at robbery or murder, or any kind of wickedness, to gain his own ends; consequently, unless the human intellect could raise itself above the will for the attainment of wisdom, that so it may communicate instruction to influence and control the latter, man would be no better than a beast, his thoughts would be chained down to his natural passions, nor could he make any excursions into the intellectual world, nor even enjoy the use of speech, but would express his affections by inarticulate sounds like the brute creatures. Without such a separation of his understanding from the natural bent of his will, he would be rendered incapable of exercising any rational inquiries or conclusions, and be under the sole dominion of animal instinct, and so, being unable to acquaint himself with God in the study and knowledge of the works of creation, he could have no fellowship with him, nor consequently be capable of a blessed immortality; for, to all appearance, man thinks and acts as from himself, and this appearance of his doing so, is the reciprocal part on his side of his union or communion with God; for without reciprocation there is no conjunction, as betwixt an active and a passive there can be none, unless the latter reciprocates by re-action. God alone is the first agent, and man suffers himself to be acted upon, and re-acts in appearance as from himself, though in truth such re-action, deeply considered, is also from God. What has been here offered, if attentively considered, may serve to show the quality of love in the human will, when it is elevated and influenced by a right understanding, and when it is not, and consequently what is the *quale* or quality of man. Now what man is in quality and condition, when his will-principle keeps not pace with his understanding, but whilst the latter is employed on heavenly things, the affections of the former are set on earthly things, shall be illustrated by the following comparisons: Such a one may be likened to an eagle, which, soaring in the upper regions of the air, spies his prey upon the ground, and suddenly descends to feast on garbage; or to the adulterer, who, after extolling the virtue of chastity, in company with his friends, presently withdraws to commit lewdness with his paramour; or to some sly thief, who, being appointed to keep watch for the security of the garrison, on spying some booty at a distance, quits his station to play the robber: Such is the man whose will and affections correspond not to the improvement of an exalted understanding, but are sunk in grossness and sensuality: Far otherwise is it with those happy souls, who, by the salutary documents and influence of their intellectual attainments, subdue the irregular propensities of their nature. In these the understanding and will join in amicable confederacy; wisdom and love are inseparably conjoined in marriage-union, and their lot is with angels in bliss eternal.

(To be continued.)

AN HIEROGLYPHIC KEY
TO
NATURAL AND SPIRITUAL MYSTERIES.

[BY EMANUEL SWEDENBORG.]

EXAMPLE IX.

Perfect order constitutes harmony, harmony begets beauty, and these renew and preserve nature. But imperfect order produces disharmony,* disharmony begets deformity, and these pervert and destroy nature.

The affection of true harmony begets jucundity, jucundity begets joy, and these refresh and enliven the animal spirit and mind. But disharmony begets injucundity, injucundity begets sadness, and these injure and extinguish the animal spirit and mind.

The love of the supreme good begets happiness, happiness begets heaven, and these render the soul blessed, and exalt its spiritual life. But the love of evil begets unhappiness, unhappiness begets hell, and these bring upon the soul damnation, which is spiritual death.

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Correspondences. (1.) *Affection and love* ; for all affection, which is grateful to the mind, may be called its love : but, properly speaking, love is a spiritual word, to which correspond concord, unanimity, and, in the class of naturals, conjunction, and connexion : yet notwithstanding this, love also corresponds to affection, when the subject treated of is harmony, in which is such concord and connexion. (2.) *True harmony, supreme good* ; for nothing can affect the animal spirit or mind with pleasure, but what partakes of the nature of harmony. However, harmony is not a spiritual word, but *good* is, which corresponds to harmony in proportion as it produces jucundity. The same holds good with respect to *disharmony* and *evil*. Thus, at the creation, when all things were pronounced by God to be good, the meaning is, that they all mutually corresponded to each other ; that is to say, nature and the world corresponded with man and his mind, and the human mind corresponded with the Deity, so that there was no occasion for instruction, inasmuch as every thing subsisted in perfect harmony. (3.) *Beauty, jucundity, joy, happiness, heaven*. Beauty or comeliness is a natural word ; but is not always considered as such, for it results from harmony and the perfect order of things. Jucundity is predicated of the animal spirit, and joy of the human mind,

* The translator finds himself obliged to use the words *disharmony, jucundity, &c.* for the sake of preserving a regular series in the correspondent expressions ; though he is sensible they do not sound so well to an English ear.

which have their existence in the animal kingdom alone. Happiness is predicated of the mind separate from the body, and comprises all the jucundities in the universe. But heaven signifies joy in its utmost perfection, and, indeed, the joy of all in each, and of each in all, which in other words is termed celestial joy. As this is ineffable, and admits of no comparison with our joy, it is therefore called heaven, by which also we are to understand the heavenly society itself. (4.) *Deformity, injucundity, sadness, unhappiness, hell.* As these are the direct opposites to the foregoing, it follows, that they bear a similar relation or proportion to each other. (5.) *Pervert, injure, condemn.* *Pervert* is a natural word; *injure*, or *evil intreat*, properly speaking, is applied to the animal kingdom; and the word *condemn* or *damm*, as used in common, is spiritual, seeing it is the soul that suffers torment and death eternal. (6.) *Destroy, extinguish, spiritually kill.* Nature may be destroyed; the mind or life may be extinguished; but the soul can never die, except it be spiritually by damnation.

Confirmation of the propositions. (1.) That perfect order produces harmony, and harmony beauty, or the perfection of form; and that these renew and establish nature, is evident even from the light of nature: it is also confirmed from the harmonies of seeing, hearing, and all the other senses in the animal kingdom, both external and internal, which are never exercised but they yield refreshment; and likewise from love which corresponds to harmony, seeing that this unites minds. Hence it was, that Pythagoras ascribed all things to harmonies, and that the most ancient philosophers asserted that every thing was formed, supported, and preserved by a certain love. Since then we cannot but admit of the reality of this, it of course follows as equally true, that things disharmonic pervert and destroy. (2.) That the love of the supreme good begets happiness, will appear as a plain consequence, if we but consider what is meant by the supreme good, namely, that it is no other than God himself, and that he is love; and it is impossible that union with such good, through love, can ever take place without the blessing of happiness and heavenly joy.

Rules. (1.) There are many things in the class of naturals, which cannot be supposed in that of spirituals; therefore we must substitute those things which do exist, and which appear to have the greatest agreement with them: as for instance, when speaking of nature, the word *destruction* may be used; when of corporeal life, then the term *extinction* or *death*; but when the subject treated of is the soul, which in its essence is spiritual, that cannot be said to be destroyed, extinguished, or to die; yet the chief essence of its life, namely, its happiness, may be said to *perish*, and its connexion with the Deity *dissolved*, which is spiritual death and the pains of hell. (2.) There is often found a word expressive of some natural quality, which may be rendered by several others in the second class; thus, harmony and comeliness may be rendered by jucundity, pleasantness, gladness, joy, and innumerable others; for to every sense there is annexed its own jucundity and harmony, namely, one kind to the taste, another to smelling, another to hearing, another to seeing, another to the animal spirit, and another to the rational mind. In the following examples the word *modification* occurs, to which corresponds the sensation both of seeing and hearing, as also perception and the understanding. In

like manner will be found spiritual words, which have for their correspondents many things in the natural and animal classes ; as, good, evil, &c.

EXAMPLE X.

Harmony alone conjoins natural beings, and sustains the world : but disharmony disjoins, and destroys the world.

Concord alone consociates souls and minds, and preserves societies : but discord dissociates and destroys societies.

Love alone unites souls together, and forms an heavenly society : but hatred separates souls, and gives rise to an infernal society.

Correspondences. (1.) *Harmony, concord, unanimity, love.* Harmony is a word purely natural : concord is a word belonging to the animal class, because it is predicated of hearts : so in like manner is unanimity, this having relation to animal spirits. Moreover, if we consider concord as a virtue, it belongs to the rational mind. Love in general is a spiritual word ; but when considered as to its species or particular relations, there are many loves, which signify affections, as the love of a companion, a parent, our offspring, and country, conjugal love, the love of the sex, that of honor, of riches, of the world, of heaven. (2.) *Disharmony, discord, hatred.* These in like manner are acknowledged to be correspondences. (3.) *Conjoin, consociate, unite.* Conjoin is a natural word ; consociate is animal, because it is spoken of companions ; and to be united is to be most strictly conjoined, after the manner of souls, when assimilated with their equals.

Confirmation of the propositions. Similar to this is that vulgar axiom, By concord small things increase, but by discord they perish. Hence the reason is evident, why love and concord are the bond of society and union of minds, viz. because they are to society what harmony is to nature itself, for harmony corresponds to concord and love. Why harmony, concord, and love, have such properties, may be gathered from analogies, and even from geometry itself.

EXAMPLE XI.

Harmony of natural beings exists not without a beginning of harmony in superior nature itself, which conjoins individual things universally, and the universe individually.

Concord of human minds exists not without a beginning of concord in some superior love, which consociates individual minds universally, and universal society individually.

Mutual love of souls exists not without the beginning of love in God himself, who unites individual souls universally, and the universal heavenly society most individually.

Confirmation of the propositions. (1.) That there is a beginning of harmony in superior nature, follows from the co-ordination and subordination of all things throughout nature; for unless superior things governed inferior, these latter could in no wise be preserved in any connexion, neither could they subsist; for that which has no beginning, is without existence: * the atmospheres are kept in their proper connexion by the more pure and perfect airs; so is the universal world by its sun, the animal body by its soul, and so on. (2.) Neither can the concord of human minds exist without deriving its origin from a superior or more universal love, as the love of honesty, of virtue, of our country, of gain, and similar things which promote the consociation of minds. Love towards God is the supreme and most exalted of all loves: O! that every individual possessed it! How would their souls and minds be conjoined! Then of a truth should we have a transcript of heaven upon earth, and the kingdom of God would appear! (3.) Whatever conjoins, consociates, and unites universally, that also does the same singularly or individually; for there cannot be any such thing as universal action, without, at the same time, supposing that which is singular or individual, an universal being nothing without singulars; of these it is compounded, and becomes and is denominated universal. But the quality of the universal is known from the singulars that form it, as that of the singulars is known from the universal. (4.) Hence it follows, that no one can love his neighbor, unless he loves God; neither can any one love God, unless at the same time he loves his neighbor: so that these loves are conjoined together, as links in a chain, or as one thing depends upon another.

EXAMPLE XII.

There is a natural necessity that every substance regards another as itself, and an aggregate of similar substances as many selves; but that each should regard superior substances, from which it takes its essence and nature, as above itself, to which it is subjected by the pure connexion and harmony of things.

* To this it may be objected, "Then God himself, being without beginning, must likewise have no existence" But this is not a just inference, for the subject treated of is *created nature*, and the argument runs thus: Every subordinate being in nature owes its existence to an immediate superior cause, and this again to another still higher, till it terminates in the cause of all causes, which is God, who being the *beginning itself*, it cannot possibly be said of him, that he has a beginning; for this would be as absurd as to say, that one *first cause* owes its existence to another *first cause*. Ta.

It is the first and last law of society, as well on earth as in heaven, that every one love his neighbor as himself, a society as many selves, and God more than himself, to whose guidance and government he should ever submit himself from a principle of pure love.

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Correspondences. Natural necessity, law. All laws stamped upon nature are necessary and geometrical, but not by way of contingency and arbitrary determination, since they depend not upon any thing of will; for which reason they are not termed laws, but necessities.

Confirmation of the propositions. That every mundane substance regards another neither more nor less than itself is evident from the action and re-action of their individual parts, as well as from their consociation; [or propensity of adhering together] for in whatever proportion is their state of passivity, in that same degree is their activity; nor do they superadd any thing from their own proprium, as if to out-do their neighboring substances, unless it proceed from real superiority of natural power and perfection; much less is the one for exalting itself above the rest. If we scrutinize minutely into the matter, we shall find, that this essential law is so implanted in nature itself, that without its most strict observance in whole and in part, the system of the world could by no means either have existed or now subsist; for were any one substance to aim at a prevalency over another of equal weight, magnitude and power, that would immediately become ex-centric, quit its proper atmosphere, and occasion a total destruction of general equilibrium.

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EXAMPLE XIII.

Every thing that is harmonic, is in itself beautiful; but whatever is disharmonic, is in itself deformed: yet in the shade, that which is deformed, often appears beautiful, and on the other hand, the latter is frequently mistaken for the former: therefore it is necessary to have light in order to discover whether or not the thing be really such as it appears.

Every thing good and evil, as what is delightful and undelightful, is perceived in a natural way by the senses: through ignorance we are often deceived in judging of good and evil: wherefore we have need of the understanding rightly to discern whether it be really good or really evil, or whether it counterfeits the good.

Every thing divine is in itself the supreme good, but every thing diabolical is in itself the greatest evil: to this corporeal understanding, which is only the shadow of understanding, and (comparatively speaking) no better than sleep, it often happens, that what is the greatest evil, appears as if it were the supreme good; or, in other words, the diabolical assumes the air of the divine: therefore, when

the sun and beaming light of wisdom shall shine forth, as in the last judgment, every one shall perceive and recognise in himself what is good, and what is evil about him; and the one shall no longer be able to counterfeit or put on the resemblance of the other.

Correspondences. Shade, ignorance, obscure understanding. As light corresponds to intelligence, (see Examp. vii. viii.) so does shade to ignorance, and also to an obscure understanding respectively to one that is clear, such as departed souls enjoy.

Confirmation of the propositions.. (1.) That every thing harmonic is in itself beautiful and comely, and that every thing good and delightful is perceived in a natural way by the senses, is evident from experience: for whatever is sweet, that the tongue tastes; whatever is consonant with harmony and symmetry, that the ear hears; and whatever is beautiful, that the eye sees. So also does the rational mind perceive what is good and evil, for of these we have a natural knowledge; but then various causes conspire to darken and diminish this knowledge, which, however, originate in ourselves. Lest, therefore, we should mistake evil for good, we are endued with an understanding, whose subject is truth or quality; that is to say, we are thereby to judge of the quality of things, or, in other words, to discover what a thing is, whether it be really good, or only apparently so, when at the same time in itself it is evil, and *vice versa*. (2.) That in the last judgment every one shall clearly perceive in himself the quality of his former actions, and their merit or demerit, the holy scriptures leave beyond a doubt. It is the same with respect to the third part of the comparison, viz. between the light of the sun and divine light, which is wisdom; for God is called the sun of wisdom; and as the sun by its light discovers every quality of an object, so God by his wisdom, when he shall manifest himself in his full glory, will discover in a moment all that is divine, and all that is diabolical in every man, insomuch that they cannot but actually recognise and discern it in themselves, their own conscience being the judge; for every one, from the state of his soul, as formed in the body, shall perceive the minutest particulars, [of his past life] the instant he is surrounded with the light of wisdom, in the presence of which nothing can remain hidden.

EXAMPLE XIV.

The sun is the fountain of all light in its world, neither is it the cause of shade, but shade is the privation of light. The sun is never deprived of light, but terrestrial bodies obstruct the free passage of its rays, and thus give rise to darkness.

God is the fountain of all intelligence in his heaven, neither is he the cause of ignorance, but ignorance is the privation of intelligence. The soul is never deprived of intelligence, but the objects of thought

or corporeal and worldly ends, are impediments to the progress of its intelligence; hence comes ignorance of truth or folly.

God is the fountain of all wisdom in his heaven, neither is he the cause of insipience,* but insipience is the privation of wisdom. God is never deprived of wisdom, but the loves of the body and of the world are obstructions to the influx of wisdom from God, and thus give rise to insanity.

Correspondences. (1.) *Shade, ignorance, insipience.* See above, Examp. 13. Shade also corresponds to obscure understanding: thus again, *darkness, ignorance of truth, folly, insanity.* Now that light, intelligence, and wisdom, mutually correspond to each other, seems very natural even on a slight reflection; hence it is, that all those qualities which are attributed to light, are equally applied to the understanding, such as clarity, perspicuity, &c; so the spirit of truth is said to be the spirit of light, and angels are called angels of light. That they correspond, is evident from the human understanding, which is born and perfected by means of sight and light. (2.) *Terrestrial objects, corporeal and worldly ends, loves of the body and of the world.* Ends are always the objects of the understanding or thought, and signify the same things as loves; for whatever we regard as an end, that also we love. That these ends and loves are impediments to the influx and love of true intelligence and wisdom, is well known, for from this very source does all human insanity originate.

Confirmation of the propositions. That the soul is the fountain of all intelligence, or the real principle of intelligence in its own little world, see Examp. vii. viii, where the same subject is treated of; and that it is always in a state of intelligence, although the body be in a state of ignorance, as in infancy, sleep, or insanity: but we are now speaking of ignorance of truth, or folly.

EXAMPLE XV.

Light reveals the quality of an object, or the quality of an object appears according to the state of light; for an object is not always really such as it appears to be.

Intelligence discovers the truth of a thing, but the truth of a thing appears according to the state of intelligence; for that is not always true, which is thought to be so.

Wisdom manifests the goodness of a thing, but the goodness of a thing appears according to the state of wisdom; for that is not always good, which we believe to be such.

* Lack of wisdom.

Correspondences. (1.) *The quality of an object, the truth of a thing, and the goodness of a thing.* Mere light discovers what an object is, as for instance, whether it be a stone, a tree, or an animal, and what is its external figure or form, and even its internal, if it be a transparent object: but intelligence discovers the real quality of a thing, or in other words, examines into and traces out the truth of a matter; for it is entirely the province of the intellect to investigate truths. Now goodness or good appertains to wisdom, which does not intellectually consider merely that a thing is, but carefully inquires of what nature and quality it is, for the thing of itself is manifest, if so be it is in harmonic correspondence, as was observed above, Examp. xiii. (2.) *Object, thing.* Object hath relation to light, but thing to the understanding. (3.) *Appear, think, believe.* Things appear in the light, are thought in the understanding, and believed from intelligence.

Confirmation of the propositions. The reason why intelligence discovers truth, is because the subject of the understanding is truth; but the subject of wisdom is good. Now good is all that which we love, desire, covet, will, and make the end of our pursuits; but evil is all that to which we are averse. In order, therefore, to know for a certainty, whether the thing be really good, which we believe to be such, we are endowed with an understanding capable of discerning the truth or quality of good.

(*To be continued.*)

EXPLANATION OF EXODUS XXI.

(*In continuation from page 455.*)

“And he shall bring him either to a door or to a post”—that hereby is signified a state of truth confirmed and implanted with spiritual good, appears from the signification of a door, as denoting the introduction of truth to good: in this case, of truth confirmed and implanted, which is signified by a Hebrew man-servant after a service of six years; and since a door denotes introduction, it also denotes communication, for by [or through] a door one chamber communicates with another; and from the signification of a post, as denoting the conjunction of that truth with good, for a post is betwixt two chambers, and conjoins them: who cannot see that this ritual concerning men-servants, who were to remain, contains in it an arcanum, and indeed a divine arcanum, for it was dictated and commanded by Jehovah from mount Sinai: they who do not believe that there is any thing more holy or divine in the Word, than what appears in the letter, must needs wonder, that these and several things besides, which are contained in this chapter and in the following, were dictated *viva voce* by Jehovah; for they appear in the letter to be such things as are contained in the laws of nations; as this concerning men servants, that such of them as were not willing to go forth from service, should be brought to a door or to a post, and should have an ear bored through with an awl by their lord; this, in the sense of the letter, doth not savor of any thing divine, but still it

is most divine ; nevertheless, this doth not appear except by the internal sense ; the internal sense, is, that they who are in truths alone, and not in correspondent good, but still in the delight of the remembrance of spiritual goods, have some communication and conjunction with spiritual good ; this was represented by the ear of the man-servant being bored through at a door or at a post by his lord, for a door denotes communication, a post denotes conjunction, the ear denotes obedience, and to bore it through with an awl is representative of the state in which he was to remain ; thus the angels, who are attendant on man whilst he reads this Word, perceive these things ; for the angels do not think of a door, nor of a post, nor of an ear and its boring, nor even of a man-servant, but instead thereof they think of the aforesaid communication and conjunction ; for the angels are in the intelligence of such things, because they are in light ; and the things presented to them are spiritual and celestial, but not natural and worldly, such as are the things contained in the sense of the letter of the Word, for the sense of the letter of the Word is natural and worldly, but its internal sense is spiritual and celestial ; the former is for men, the latter for angels ; hence by the Word there is communication and conjunction of heaven with man ; that the arcana, which are contained in this process of the men-servants remaining with their lord, may be further manifested, it may be expedient to say from what ground it is that door and post signify communication and conjunction ; angels and spirits have habitations, which appear altogether as those which are in the world ; and what is an arcanum, all and singular things which appear in their habitations, are significative of spiritual things ; they flow forth also from the spiritual things which are in heaven, and which are thence in their minds ; the communications of truth with good are presented there by doors, conjunctions by posts, and other things by the chambers themselves, by the courts, by the windows, and by the various decorations : that this is the case, is incredible to man at this day, especially if he be a mere natural man, because such things are not manifested before the senses of the body, nevertheless, that such things were seen by the prophets, when their interiors were open into heaven, is evident from the Word ; they have also been apperceived and seen by myself a thousand times ; I have also frequently heard them say, that the doors of their chambers were open when their thoughts were communicated with me, and that they were shut when they were not communicated ; hence it is that mention is made of doors in the Word, where the subject treated of is concerning communication, as in Isaiah, "Go away my people, enter into thy chambers, and shut thy door after thee, hide thyself as for a little moment, until anger passeth away," xxvi. 20, where to shut the door after them, until anger passeth away, denotes non-communications with evils, which are anger. And in Malachi, "Will he receive from your faces, saith Jehovah Zebaoth ; who also among you will rather shut the doors, nor will ye kindle a light upon mine altar in vain," i. 9, 10, where to shut the doors denotes not to communicate with holy or divine things. And in Zechariah, "Open thy doors, O Lebanon, that the fire may devour thy cedars," xi. 1 ; to open the doors denotes to give passage or communication. And in David, "He commanded the æthers from

above, he opened *the doors of the heavens*," Psalm lxxviii. 23, where to open the doors of the heavens denotes to give communication with the truths and goods which are from the Lord in the heavens. Again, "*I have chosen to stand at the door in the house of my God*, [rather] than to dwell in the tents of impiety," Psalm lxxxiv. 10, where to stand at the door denotes to communicate abroad with good, which is the house of God. Again, "Lift up your heads, O ye gates, be ye lifted up, *ye doors of the world*, that the King of Glory may enter," Psalm xxiv. 7, 9; the doors of the world being lifted up, denotes the opening and elevation of hearts to the Lord, who is the king of glory, and thereby the giving communication, that is, that he may flow-in with the good of charity and the truth of faith; the Lord is called the king of glory from truth which is derived from good. And in Isaiah, "Jehovah said to His anointed to Cyrus, whose right hand I have taken hold of, to subject nations before him, that I may loose the loins of kings, *to open before him doors, and that the gates may not be shut*: I will go before thee, and will make the crooked things straight, and will give to thee the treasures of darkness, and the hidden wealths of lurking places, that thou mayest know that I am Jehovah, who have called thee by thy name, the God of Israel," xlv. 1, 2, 3, speaking of the Lord as to the human principle, who in the representative sense is Cyrus; to open before Him doors is to give passage to the divine [being or principle] Himself, hence it is that even as to the human [principle] He is called God, in this case the God of Israel. And in the Revelations, "*Behold I have given before thee an open door* which no one can shut, because thou hast little power, and hast kept My word," iii. 8, where to give an open door denotes communication with heaven. Again, "After these things I saw, *and behold a door open in heaven*; I heard, come up hither that I may show thee what must come to pass hereafter," Rev. iv. 1, where door manifestly denotes communication, because the subject treated of is concerning the revelation which he was about to receive from heaven; hence also it is evident, that communication is there represented by a door, as was said above. Again, "*Behold I stand at the door and knock*, if any one shall hear My voice and *open the door*, I will enter-in to him, and sup with him, and he with Me," Rev. iii. 20, where also door manifestly denotes passage and communication with heaven, where the Lord is, and thus with the Lord: in like manner in Matthew, "The bridegroom came, and the virgins entered-in to the marriage, and *the door was shut*: at length came the rest of the virgins saying, Lord, Lord, *open to us*; but he answering said, verily, I say unto you, I know you not," xxv. 10, 11, 12; now these words signify, in the internal sense, that the virgins denote those who are within the Church; to have oil in their lamps denotes the good of charity in the truths of faith; and not to have oil in their lamps, denotes to have the truths of faith and not the good of charity in them; to these latter the door is said to be shut, because they do not communicate with heaven, that is, by [or through] heaven with the Lord; communication with heaven, and by [or through] heaven, is effected by the good of charity and love, but not by truths, which are called [the truths] of faith, without good in them; wherefore these latter are called foolish virgins, but the

former prudent virgins. So in Luke, "Many will seek to enter in, but will not be able, when once the father of the family hath risen *and shut the door*, then shall ye begin to stand without, *and to knock at the door*, saying, Lord, Lord, *open to us*, but He answering will say to you, I know you not whence ye are : then shall ye begin to say, we have eaten before thee and drank, and thou hast taught in our streets; but He will say to you, I know you not whence ye are, depart from Me all ye workers of iniquity," xiii. 25, 26, 27 ; in these words also a door manifestly denotes passage and communication, as above; that they, to whom the door is shut, and who knock at it, and are not let in, denote those who are in the truths of faith from the Word, and not in the good of charity, is signified by eating before the Lord and drinking, and hearing the Lord teaching in the streets, and yet not living the life of faith; for they who do not live the life of faith are workers of iniquity. And in John, "Verily, verily, I say unto you, *he that entereth not in by the door into the sheep fold*, but climbeth up some other way, the same is a thief and a robber; *but he who entereth in by the door* is the shepherd of the sheep; *I am the door*, by Me if any one enter in, he shall be saved," x. 1, 2, 9; to enter in by the door denotes by the truth which is of faith to the good of charity and love, thus to the Lord, for the Lord is good itself; he is also the truth which introduces, thus likewise the door, for faith is from him. That by door is signified communication appears like a metaphorical way of speaking or comparison, but in the Word no metaphorical speech or comparison is used, but real correspondencies, even the comparisons are there made by such things as correspond, as may be manifest from what hath been said concerning a door, viz. that doors actually appear in heaven to angels and spirits, and their opening and shutting are according to communications; so also in other cases.

(To be continued.)

PREDESTINATION AND ELECTION.

According to the New Jerusalem, the doctrine of predestination is heresy, *Provid.* 330. It imputes to the God of unchangeable love, (Malachi iii. 6, James i. 17.) passions which would disgrace a human being. It is in direct opposition to divine love. How the love of his creatures, and a hatred to his creatures, can exist at one and the same time, and the scripture of his unchangeableness be true, we leave to the dealers in paradoxes to reconcile.

This doctrine is predicated upon the foreknowledge of God. God, say the votaries of this heresy, foreknow what every man would come to at his end, and as his power is infinite, so his decrees are absolutely fixed, and cannot fail of accomplishment. This doctrine is drawn from the writings of Paul, misunderstood. See II Peter, iii. 16. "For whom he did foreknow, he also did predestinate to be conformed to the image of his son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified," Romans viii. 29, 30.

Now what does all this prove, but that God knew who would and who would not receive the gospel; that the receivers would be blessed and the rejectors accursed, by their own obdurate hearts? That he called not only the believer, but also the unbeliever, he himself declares, "many be called, but few chosen," Matthew xx. 16., because the majority preferred a vicious life. "And he said unto them, go into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned," Mark xvi. 15, 16. Is not here a plain condition offered to all? Will any one venture to say that God had a mental reservation in this command? Was there a trick, a concealment under it—are not all things, past, present and to come, with every creature, at all times present before God, so that foreknowledge is with him present knowledge? Has it not often happened that a parent has received the gospel and a son or daughter rejected it; and vice versa, has not the son or daughter of unbelievers become christian? Thus, then, the very same blood, according to this, may be predestinated to hell and to heaven!

Did not God choose the Jewish nation, i. e. call them? They after transgressed, yet he sent prophets repeatedly to them to bring them to repentance!

The scriptures every where declare, that Christ came to take away the sins of the whole world, John iii. 17., for God sent not his son into the world to condemn the world; but that the world, through him, might be saved." "Behold the Lamb of God, which taketh away the sin of the world," John i. 29. "I came not to judge the world, but to save the world," John xiii. 47. Is there a mental reservation here, also—does the world mean the elect? or does it not rather mean that, as all were lost sinners, all were called to salvation? And is any man obliged to be wicked? See Acts x. 34, 35. "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world," 1 John ii. 2. How can this and protestant predestination be reconciled? Besides, we are assured the scripture is of no private interpretation, II Peter i. 20., not for a part, but for all.

If God has created hell, and destined some to be punished in it, without any merit or demerit of their own, then certainly Christ did not come to destroy either the devil or his kingdom, I John iii. 8., Heb. ii. 14.; for we are assured that a kingdom or house divided against itself cannot stand," Matthew xii. 25. Predestination, therefore, as taught by protestants, and salvation by Christ, are in direct opposition. We cannot believe both and be consistent. And as it is preached that none of the elect can finally fall, of what use was it to come to those which could not be lost? "But the Son of Man came to seek and to save, that which was lost," Luke xix. 10. And Peter says, "The Lord is not willing that any should perish, but that all should come to repentance," II Peter iii. 9, Romans ii. 4, 6, 7, 8, 9, 10, 11, 13.

Hell wages continual war against heaven. Did God willingly create an enemy? His name is continually blasphemed by devils and wicked men, James ii. 7. Does he sanction blasphemy, by predestinating to it?

Were it possible to know who were and who were not elect, there would be an immediate separation of predestinarian congregations—but as there is no light to guide to this point, are not people believing

upon mere human authority ; and pinning their faith and happiness upon the sleeve of a dogmatist who knows no better than themselves ?

“Wherefore do ye spend money for that which is not bread ? and your labor for that which satisfieth not ? Isaiah lv. 2.

How strong is the contrast between this cruel doctrine, and the word of God ! “Look unto me and be ye saved, *all the ends of the earth*, for I am God, and there is none else,” Isaiah xlv. 22.

This is indeed like an impartial, and universal father, and far removed from the little narrow-minded doctrine of those who, miser-like, would secure salvation to themselves alone.

This heavenly call is fitted to wipe the tear of sorrow from every eye, whilst predestination is calculated to fill the eye with tears, and the heart with terror.

Charity obliges us to say that predestination may, sometimes, be preached in simplicity of heart ; but never can we suppose such to be the offspring of wisdom.

The bosom friend of predestination is faith without the deeds of the law, drawn from Paul, but misunderstood, for Paul never preached salvation by faith alone. He observes, “work out your own salvation with fear and trembling,” I Phillip ii. 12., and his whole writings inculcate a moral life ; and James says, expressly, that faith without works is dead, James ii. 17. If no one kept the moral law of the decalogue, which is of eternal obligation, what sort of society should we have ?

There is, however, such a thing as predestination ; and the New-Jerusalem Church is strongly and firmly predestinarian. It is well persuaded that God has mercifully predestinated every human being to heaven, and everlasting happiness ; and that if all do not obtain it, it is their own fault ; and expressly against his will. “For I have no pleasure in the death of him that dieth, saith the LORD God, wherefore *turn yourselves* and live ye,” Ezek. xviii. 32.

This call, to TURN, would be ridiculous, if every man were arbitrarily destined to his final state of happiness or misery.

How can our God an EQUAL being be,
Whate'er our ministers may preach or tell ;
If not the same to you, as well as me,
If without cause he destines one to hell ?

Veil'd with dark gloom, the oracles of old,
To awe the crowd, their heavy tidings show,
Declare, Apollo's will they truly told,
“It was determin'd, some must sink below.”

For Jove and fate decreed that some must fall,
To prove the mighty power of the God,
’Twas not convenient to preserve them all,
“*Be reason blind*,” and humbly kiss the rod.

But when the glorious christian day was given,
To clear the judgment, reason to refine ;
And light refulgent darted down from heaven,
Their JOVE AND FATE, were scattered by the wind.

L.

TO THE EDITORS.

GENTLEMEN,

The following is a summary exposition of the contents of the 10th chapter of Zechariah, from a posthumous work of the illuminated servant of our Lord Jesus Christ.

That the Lord will spiritually bless those who seek him, verse 1; that they who have the Word, are in the falses of evil, and will perish, 2, 3; that they who are in celestial good, of whom the church will consist, where the Lord is, will combat against the falses of evil; so also will they, who are in spiritual good, verse 4 to 6; that they are to be collected from every religion, and that they are to be taught, verse 7 to 10; that the Lord will protect them from the falses which are from hell, verse 11; because they worship the Lord, verse 12.

"Mine anger hath kindled against the shepherds, and I will visit (as it ought to be translated) upon the goats." This passage evidently relates to a perverted state of the church, when its ministers, instead of seeking the Lord, the true shepherd and the fountain of living waters, reject his divine power and authority, and fabricate for themselves falses of doctrine. The Philistean tenet of a faith which excludes love and charity, cannot but produce the evils of self-love and of the love of this world. It may be observed, that the animal called a goat has a good as well as a bad correspondence. By goats in a good sense are signified such as are in natural goodness, and thereby in truths, which are called the knowledges of truth and of goodness, as disclosed in the natural sense of the Word; these, or that good and the truth thence derived, are meant by the goats which were directed to be offered in sacrifice, Lev. iv. 23, &c. But in the opposite sense they signify those who are in faith separate from charity, because more addicted to lasciviousness than others, and such are all who are merely natural. It ought to be observed, however, that Solifidianism is adopted by the clergy in the protestant churches more than by the laity. Even among the former there are many reject it, by inculcating the absolute necessity of good works to constitute a real Christian. This also appears from the exhortation which is read in the Episcopal churches, previous to the celebration of the holy sacrament, and from the sermons generally delivered in other places of worship, upon the same occasion. "It is very perceivable from observations made on the English in the spiritual world, that there is a two-fold theology taught amongst them, one grounded in the doctrine of faith, and the other in the doctrine of charity; the former is received by those who are initiated into the sacerdotal office, and the latter, by several of the laity, particularly by the inhabitants of Scotland and its confines." U. T. 312. Hence it may be inferred, that the New Church is not confined among those alone who have been so fortunate as to become acquainted with its heavenly doctrines, as lately communicated to mankind by the illustrious Swedenborg. "Of a truth, saith Peter when sent for by Cornelius, who had been favored with a heavenly vision, God is not an acceptor of persons, but in every nation he that feareth Him and worketh righteousness, is accepted with him," Acts x. 34. Would it not therefore be consistent with genuine love and charity, to believe that all who do not deny the divinity of our Lord, and more-

●ve: study to keep his commandments, in shunning all evils as sins, and in the discharge of every relative duty, are in the life of the New Church. The internal state of such persons is certainly better than that of those who assume the name of the only true Christians, and yet undertake to form a harsh opinion of their neighbor without the slightest acquaintance of his conduct or manners. Although there is a seeming impropriety of language, in saying that humility is the seed or principle of every other virtue, I apprehend it to be something more than a passive state. Humiliation is an essential of divine worship, consisting in an acknowledgment that man of himself is nothing but what is evil and false. When man is in this essential, he is then in a state of receiving from the Lord the truth which is of faith, and the good which is of charity, and is consequently in a state of worshipping him. A. C. 8271. The word "seed" has various significations in the sacred scripture, according to the subject. Among others it denotes faith grounded in charity, which will only be received by the humble of heart. And as humility is not more connate than faith, hope, or charity, the terming of it a seed or new principle of life communicated to the soul of man, and re-acting in self-abasement and exaltation of the Divine Giver, is at least an excusable incorrectness. None of the readers of your Luminary were, it may be hoped, led into any misapprehension of the writer's meaning, and I hope your correspondent T. has not, with all his acuteness, discovered any thing in the preliminary observations to the paraphrase of the heavenly prayer, which can be deemed inconsistent with the True Christian Theology of the New Jerusalem. By some experience and conviction, I am induced to think that there is great occasion for the exercise of patience, meekness, liberality and charity, by the professing members of the New Church, among each other, and still more towards the pious and sincere seekers of truth and righteousness of every religion. It is not by a war of words and the calling of opprobrious epithets that we can hope for success in a good cause. The feelings revolt at every other treatment of a patient than that which convinces him of a tender regard for his recovery and welfare. The physician of souls, in his adorable mercy, is full of compassion for the greatest of sinners. "As a shepherd he will feed his flock, he will collect the lambs into his arm, and carry them in his bosom: he will gently lead the sucklings." Ought not we, in all our communications, to imitate the divine example of the True Shepherd?

"For the Lord of Hosts will visit his flock, the house of Judah, and will set them, as the horse of his glory in the war; from him the corner, from him the nail, and from him the battle-bow; from him shall go forth every exactor together. And they shall be as the mighty who tread down the mire of the streets, and they shall combat because Jehovah is with them, and they that ride upon horses shall be ashamed," Zech. x. 3, 4, 5. By the house of Judah is signified the celestial kingdom of the Lord, or heaven and the church, which are in love to the Lord. Of this it is said, that it shall be as a horse of glory in war, by which is meant the understanding of divine truth combatting against evils and falses, which will be destroyed: by a horse is signified understanding, by glory divine truth, and by war, combat against evils and falses and their destruction. By the corner, nail, and battle-bow, which are of Judah, are signified truths; by corner, truth protect-

ing, by nail truth strengthening, and by battle-bow, truth combatting from doctrine. They shall be as the mighty treading down the mire of the streets, signifies the power of dissipating and destroying falses; mire of the street signifies falses: by the riders on horses being ashamed, is signified the annihilation of reasonings, arguments and confirmations, drawn from unenlightened reason: That this will be effected by the Lord and not of themselves, is signified by their combatting, because Jehovah is with them. Ap. Exp.

JUVENIS.

FOR THE HALCYON LUMINARY.

TO X. Y.

Sir—You have made inquiry (page 354) for information respecting some words of St. Paul, which appear to you, no doubt, as rather unintelligible. You, sir, will do well to bear in mind, that his epistles were translated into the English language when its idiom was barbarous, unrefined by Johnson, Addison, and others. I will endeavor to place before you the text you have quoted in a modern dress, when you will perceive that the goodly apostle of the Gentiles is of himself sufficiently explicit, and easy of construction, his words admitting of a literal definition only.

Cor. chap. vii. ver. 1. Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman. Ver. 2. But if they cannot contain, let them marry: for it is better to marry than to burn.

CORRECT TRANSLATION.

Ver. 1. It is good for a man not to touch a wife. Ver. 2. Yet, always, to avoid fornication, each one should have a wife, and each woman a husband.

Ver. 29. But this I say, brethren, the time is short. It remaineth, that both they that have wives be as though they had none.

TR.

But attend to what I say, my brethren; we have yet but a little time. Let those that have wives be as though they had none.

Remark. The apostle, in the 31st verse, explains this by saying, "And those who use this world be as if they used it not, for its fashions are fleeting;" thus teaching, that a man is not to permit himself to be led by his affection for his wife into any thing contrary to his christian obligations. An advice which, in the days of Paul, when christians were but few, comparatively with pagans, seems highly discreet.

Ver. 36. But if any man think that he behaveth himself uncomely towards his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry.

TR.

But if any one thinks it is not honorable that his daughter pass the power of her age unmarried, and that she is also desirous; they may do as they please, there is no sin in the girl's marrying.

Ver. 37. Nevertheless, he that standeth stedfast in his heart, giving no necessity, but hath power over his will, and hath so decreed that he will keep his virgin, doeth well.

TR.

But he who, unconstrained by necessity, and being entirely free do as he thinks best, hath taken a firm resolution to keep his daughter, doeth well.

Ver. 38. So then, he that giveth her in marriage doeth well, but he that giveth her not in marriage, doeth better.

TR.

The same.

Remarks. It may be perceived, by carefully reading the context, that St. Paul was exceedingly anxious about the matrimonial connections his proselytes formed, as they were at that time chiefly with those out of the church. He was, as he expresses it, jealous over them with a godly jealousy. In the same chapter he forbids separations, even when one of the parties was infidel in principle (ver. 12, 13). But if the infidel was determined to separate from the christian partner, it was permitted by the apostle for peace sake.

I have the more pleasure in giving these explanations, as I once, perhaps, as X. Y. does at present, supposed that the Scriptures were but a vain thing. I now perceive, that "a little learning is a dangerous thing," and find, that it is my duty to do for others, what others have before done for me. Adieu, may you never knock without having the doors of knowledge opened to you. A. B.

THE SONG OF MOSES.

DR. ADAM CLARK'S TRANSLATION.

PART I.

1. I will sing to JEHOVAH, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

2. My strength and my song, is JEHOVAH;
and he is become to me for salvation:
this is my God, and I will celebrate him;
he God of my father, and I will exalt him.

3. Jehovah is mighty in battle!
Jehovah is his name!

CHORUS.

O sing ye to Jehovah, for he hath triumphed gloriously!
The horse and the rider hath he thrown into the sea.

PART II.

4. Pharaoh's chariots and his host, hath he cast into the sea: and his chosen captains are drowned in the Red Sea.

5. The depths have covered them, they went down: (they sank) to the bottom as a stone.

6. Thy right hand, Jehovah, is become glorious in power.
Thy right hand, Jehovah, dasheth in pieces the enemy.

7. And in the greatness of thine excellence thou overthrowest them that rise up against thee;
Thou sendest forth thy wrath which consumeth them as stubble:

8. Even at the blast of thy displeasure, the waters are gathered together.
The floods stand upright, as an heap:
Congealed are the depths in the very heart of the sea.

CHORUS BY THE WOMEN.

Oh sing ye to Jehovah, &c.

PART III.

9. The enemy said, "*I will pursue, I shall overtake, I shall divide the spoil; my soul shall be saliated with them: I will draw my sword, my hand shall destroy them.*"

10. Thou didst blow with thy wind, the sea covered them:
They sank as lead, in the mighty waters.

11. Who is like thee among the gods, O Jehovah?
Who is like thee, glorious in holiness!

12. Fearful in praises! performing wonders!
Thou stretchest out thy right hand, the earth swallowest them!

13. Thou in thy mercy, leadest the people whom thou hast redeemed;
Thou, in thy strength, guidest to the habitation of thy holiness.

CHORUS BY THE WOMEN.

O sing ye to Jehovah, &c.

PART IV.

14. The nations have heard, and are afraid;
Sorrow hath seized the inhabitants of Palestine.

15. Already are the Dukes of Edom in consternation;
And the mighty men of Moab, trembling hath seized them:
All the inhabitants of Canaan do faint.

16. Fear and dread shall fall upon them;
Through the greatness of thine arm, they shall be still as a stone:

17. Till thy people, JEHOVAH, pass over;
Till the people pass over* whom thou hast redeemed.

18. Thou shalt bring them and plant them in the mount of thine inheritance:

* Jordan.

CONCERTS IN NATURE.

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The place for thy rest, which thou, JEHOVAH, hast made.
Thy sanctuary, JEHOVAH, which thy hands have established.

GRAND CHORUS, BY ALL.

Jehovah for ever and ever shall reign.

CONCERTS IN NATURE.

[By St. Pierre.]

Concert is an order composed of *several harmonies of various kinds*. It differs from simple order, in that this last is often only a *series of harmonies of one kind*. Every individual work of nature presents, in different kinds, harmonies, consonances, contrasts, and forms a real concert. We may remark, on the subject of these harmonies, and of these contrasts, that those vegetables whose flowers are least striking, are inhabited by animals of brilliant colors, and that those vegetables whose flowers have most lustre and color, serve as an asylum for dusky animals. This is very observable in the countries between the tropics, where few of the trees or plants have apparent flowers, and where birds, insects, and even monkeys of so lively color are found. It is in the plains of India that the peacock displays his magnificent plumage on the shrubbery of which the verdure is destroyed by the sun; it is in the same climates that the arras, the lauris, and parrots, enamelled with a thousand colors, perch on the grey branches of the palm-trees; and that clouds of little perroquets, green as emeralds, feed on fields yellowed by the long heats of summer.

In our temperate regions, most of the birds are of dull colors, because the greater part of our plants have flowers of lively colors. It is very remarkable that those of our birds, and of our insects who have gay colors, live, in ordinary, on vegetables without apparent flowers. Thus the heath-cock shines on the grey verdure of the pines, the apples of which serve him for food. The goldfinch builds his nest on the rugged fuller's thistle. The gayest of our caterpillars, which is marbled with scarlet, is found upon a species of tithymal, which grows, in general, in sandy places, and in the quarries of the forest of Fontainebleau. On the contrary, our birds of dusky tints inhabit shrubs with gay flowers. The black-headed bullfinch builds his nest in the white-thorn, and that lovely bird makes very agreeable consonance and contrast with this thorny shrub, by the redness of his breast and the sweetness of his song. The nightingale, with her brown plumage, loves to nest in the rose-bush, according to the traditions of oriental poets, who made many pretty fables on the loves of this melancholy bird for the rose.

We always find in the cells of the mole, fragments of the bulbous root of the *colchica*, close by the nest of her young: Now, if you examine all the plants which usually grow in our meadows, you will find none which forms more harmonies with the black color of the mole, than the flowers, purple and lilachy, of the *colchica*. This plant is,

also, friendly to the mole, by affording a powerful means of defence against his natural enemy, the dog, who is always hunting after him in the meadows: for if he eats of the *colchica* he is poisoned. It is for this that the *colchica* is called *dog-bane*. The mole finds food, then, and protection against his enemies in the *colchica*, as the bullfinch does in the white-thorn. These harmonies are not only agreeable objects of speculation; we may make them very useful: It follows, for example, from what we have said, that, to invite the bullfinch to a shrubbery, you should plant the white thorn; and that to drive away the moles from a meadow, you should destroy the bulbs of the *colchica*.

If you add to each plant its elementary harmonies, such as, the season in which it appears, the site on which it grows, the effects of the dews, and the reflexes of the light upon its leaves, the motion to which it is liable from the action of the winds, the contrasts and consonances with other plants, and with the quadrupeds, the birds, and the insects which belong to them, you will see a delightful concert formed around, the accords of which are still unknown. This is the track, however, that we must follow, if we would have a glimpse of the immense and wonderful edifice of nature. I exhort naturalists, lovers of gardens, painters and poets, thus to study, and to take frequent draughts at this everlasting source of taste and pleasure. They will see new worlds presenting themselves. Without leaving their own horizon, they will make discoveries more curious than many of those which are contained in our books, and in our cabinets, where the productions of the universe are presented peace-meal, and placed by themselves in the little drawers and boxes of our mechanical systematisers.

I do not know, now, what name I ought to give to the adaptations which these particular concerts have with man. It is certain that there is no work of nature but which strengthens its natural character by connecting itself with the habitation of man, and which does not add, in its turn, to that habitation, some expression of grandeur, gaiety, terror, or majesty. There is no meadow which is not made more cheerful by a dance of shepherdesses, nor no tempest which is not rendered more terrible by the wreck of a vessel. Nature raises the physical character of her works into a sublime moral character, by uniting them round mankind.

When nature means to express the maleficent character of a venomous plant, she assembles clashing oppositions of forms and colors, which are the signs of maleficence; such as retreating and bristly forms, livid colors, dark greens, with white and black spots, virulent odors. But, when she means to characterise whole districts which are unhealthy, she assembles a multitude of similar dissonances. The air is filled with thick fogs, the turbid waters exhale nauseous smells; no vegetable thrives on the putrid earth, except such as are disagreeable: the dragunculus, for instance, the flower of which exhibits the form, the color, and the smell of an ulcer. If any trees arise in its cloudy atmosphere, it is the yew, whose red and smoky trunk, seems to have been in fire, and whose black foliage is the abode of the owl only. If some other animals are to be seen seeking refuge under its shades, they are the centipeds, of the color of blood, or

toads, crawling on the humid and rotten ground. It is by these signs, or others equivalent, that nature frightens man away from situations that are not fit for him.

Would she give him warnings at sea of a tempest? As she has opposed, in ferocious beasts, the glare of the eyes to the thickness of the eye-brows, the stripes and marblings with which they are distinguished, to the yellow color of their skins; the silence of their motions to the roarings of their voices; so she collects in the sky, and on the waters, a multitude of clashing oppositions, which announce, in concert, the destruction. Dark clouds cross the air in the horrible forms of dragons. Here and there you see the paly fires of lightning bursting out. The noise of the thunder, which is carried in the clouds, resembles, as it were, the roarings of the celestial lion: the day-star, which can scarcely be seen through their rainy and numerous veils, sends forth long rays of a sickly light. The leaden surface of the sea, scoops and swells into large white foams. Dismal groans seem to arise from the waves. The black shallows whiten at a distance, and utter frightful noises, interrupted by as horrid silences. The sea, which covers, and now discovers them, shows to the light of day their cavernous foundations. The lom of Norway perches upon a point of the rocks, and you hear his alarming cries, and fancy that a man is drowning. The sea-osprey raises aloft in the air, and, fearful of abandoning herself to the impetuosity of the winds, she struggles, uttering plaintive cries, against the blast that bends her wings. The black *procellaria* flies along, grazing the foam of the billows, and seeking, in their transient valleys, shelter from the fury of the wind. If this small and feeble bird perceives a ship amid the ocean, she comes for refuge along its side, and, as a recompense for the asylum which she asks, she announces the tempest before it arrives.

Nature always apportions the signs of destruction to the greatness of the danger. Thus, for example, the signs of a tempest off the coast of Good Hope, surpass, in many respects, these of our coasts. The celebrated *Vernet*, who has given us so many terrifying pictures of the sea, has not painted all its horrors. Every storm has its particular character in every latitude: those of the tempests of the Cape of Good Hope are not like those of Cape Horn, nor of the Baltic like the Mediterranean, nor the Bank of Newfoundland like the coast of Africa. They vary also with the seasons, and even with the hours of the day. Those of summer are not the same as those of winter; and the sea agitated, shining at noon-day, under the beams of the sun, is a different spectacle from that of the same sea illuminated in the middle of the night by a single flash of lightning. But in all you may observe the clashing oppositions which I have mentioned.

I have remarked one particular respecting tempests of the Cape of Good Hope, which admirably supports all that I have heretofore advanced upon the principles of discord and harmony, and which may give birth to deep reflection in some one that is possessed of more information than myself. It is, that nature often accompanies the signs of violent storms, that overturn the ocean, with agreeable expressions of harmony, which redoubles the horror. Thus, for example, in the two tempests which I have experienced, I have not seen the heavens ob-

scured by dark clouds, nor the clouds broken by momentary flashes of lightning, nor a sea dirty and lead-colored, as in the tempests of our climates. The heavens, on the contrary, were of a fine blue, and the sea azure-colored; there were no other clouds in the air than little red vapors, dark in their centre, and illuminated at their edges with the yellow brilliance of polished copper. They came from a single point of the horizon, and traversed the air with the rapidity of a bird. When the lightning broke our mainmast in the middle of the night, it did not make any other noise than that of a cannon that seemed to be discharged close to our ship. Two other explosions which had preceded this, had made similar noises. This tempest happened in the month of June, that is to say, in the winter of the Cape of Good Hope. I experienced another in repassing it in January, that is, in the middle of its summer. The color of the sky was blue, as in the former instance; and I saw only five or six clouds on the horizon; but each was black, white, cavernous, and of enormous magnitude. They resembled a part of the Alps in the air. This tempest was much less violent than the other with its little red vapors. In both the sea was azure, like the sky; and on the vast billows, fringed with foam, tri-colored rainbows were formed. These tempests, in clear days, are more frightful than I can express them. The soul is perplexed to see the signs of fine weather mingled with those of the tempest: the azure in the heavens, and the rainbow on the waves. The principles of harmony seem destroyed; nature seems to clothe herself with treachery, and to cover her fury with the appearance of benevolence.



TO PARENTS.

The preposterous and pernicious practice of TIGHT LACING, which prevails so generally among the ladies of the present day, induces me to awaken your attention, by pointing out the many *dreadful* effects, which are daily occurring from this growing evil.

Some of the brightest ornaments of their sex have already fallen victims to this *darling fashion*. Many are still trembling on the verge of the grave, while their anxious parents look with tender and mournful solicitude for their recovery; when neither art nor nature can afford relief. Others are closely following this phantom, with an insatuated zeal that cannot fail to produce the same result. How painful it is to see these young and delicate creatures in company, unable to bend their bodies, and hear their short and hurried respiration, which too plainly shows, that the lungs are so tightly compressed, they are unable to dilate, or perform their functions.

The consequence of this violent and mechanical pressure is frequently a displacement of some of the internal vital organs, adhesions, or distortions. Sometimes the violence of pressure strangulates the external vessels of the organs; this overcharges the internal vessels with a redundant quantity of blood; and hence inflammation, congestion, difficulty of breathing, *consumption*, and a long train of nervous affections, which have already brought many beautiful and accom-

plished girls to an untimely grave, who otherwise might have lived an ornament to society, and a blessing to their friends.

This prevailing fashion not only invites many fatal diseases, but *disfigures* the body, renders the person stiff and awkward, and destroys entirely the natural ease and elegance of the shape. Grace consists in a *free and easy* motion, and cannot bear *restraint*. Therefore, I hope you will exert yourselves, for the sake of the *life* of your daughters, as well as their *accomplishments*, to divest them of this pernicious practice.

A FRIEND.

FOR THE HALCYON LUMINARY.

THE PRODIGAL BEGGAR.

God of heaven, rich in treasure,
Hear a beggar at thy gate,
Thou hast plenty, without measure,
Pity my forlorn estate ;
No presumptuous thoughts attend me,
Excuse my knocking at thy door,
Well I know thou canst befriend me,
Thou'rt a father to the poor.

In vain with tatter'd rags of error,
Have I sought my shame to hide,*
I heard the enemy with terror,
All my knowledges deride ;†
Remorse's bitter cup I've tasted,‡
Evil compass'd me around,
To thy mansion fast I hasted,
A friend in thee the poor have found.

Hear the prodigal's petition,
Grant me but a servant's hire ;
Cold and naked my condition,
Cheer my soul with holy fire ;
Humble duty, grateful feeling,
Ev'ry service shall be thine,
Hear me, Lord, thus humbly kneeling,
Saviour, let me call thee mine.

PROFESSIONS PUT TO THE PROOF.

Thus with kind words a knight cajoled his friend :
" Dear John, on me thou may'st assur'd depend—
I know thy fortune is but very scant,
But *never will I see my friend* IN WANT."
John soon, in jail, expects his friend will free him :
He kept his word—IN WANT, *he ne'er would see him*.

* Rev. iii. 18. † Psalm xlii. 7, 8, 9, 10. Job xxx. 15. Micah vii. 7, 10.

‡ Luk: xv. 17, 18, 19, 20.

THE WREATH OF LOVE.

Let FAME her wreath for others twine,
 The fragrant WREATH OF LOVE be mine,
 With balm-distilling blossoms wove;
 Let the shrill trumpet's hoarse alarms
 Bid LAURELS grace the victor's arms,
 Where HAVOC's blood-stain'd banners move;
 Be mine to wake the softer notes
 Where ACIDALIA's banner floats,
 And wear the gentler WREATH OF LOVE.

The balmy rose let stoics scorn,
 Let squeamish mortals dread the thorn,
 And fear the pleasing pain to prove;
 I'll fearless bind it to my heart,
 While every pang its thorns impart
 The floweret's balsam shall remove;
 For, sweeten'd by the nectar'd kiss,
 'Tis pain that gives a zest to bliss,
 And freshens still the WREATH OF LOVE.

Give me contentment, peace and health,
 A moderate share of worldly wealth,
 And friends such blessings to improve;
 A heart to give when Misery pleads,
 To heal each rankling wound that bleeds,
 And every mental pain remove;
 But with these give—else all deny—
 The fair for whom I breathe the sigh,
 And wedlock be a WREATH OF LOVE.

Connubial bliss, unknown to strife,
 A faithful friend—a virtuous wife
 Be mine for many years to prove:
 Our wishes one, within each breast
 The dove of PEACE shall make her nest,
 Nor ever from the ark remove;
 Till call'd to heaven, through ages there
 Be ours the blissful lot to wear
 A never-fading WREATH OF LOVE.

SELIM.

ENNUI.

Of all the contrivances to exclude this intruding demon from the mind of man, the most debasing and destructive is the use of intoxicating liquors: that pernicious habit blunts all desire of improvement, deadens emulation, obscures the understanding, sinks the soul into sluggishness, renders men insensible to the love of reputation, familiarizes them with the idea of contempt, and extinguishes every enjoyment but that maddening delirium, excited by spirituous liquors, which soon carries them to their graves.

CURIOSITY.

If pryers into futurity were to put a stop to their curiosity by reflections similar with those of Cæsar, they would avoid much ridicule, much useless uneasiness, and settle a very troublous spirit.

The following thoughts were written on the tablets of that great man the night before his death, when he had retired to his chamber, rather discomposed by the presages which his wife Calphurnia drew from her ominous dreams.

“Be it so. If I am to die to-morrow, that is what I am to do to-morrow. It will not be then, because I am willing it should be then; nor shall I escape it, because I am unwilling to meet it. It is in the gods, *when*, but in myself, *how* I shall die. If, Calphurnia’s dream be fumes of indigestion, and I take panie at her vapors, how shall I behold the day after to-morrow? If they be from the gods, their admonition is not to prepare me to escape from their decree, but to meet it. I have lived to a fulness of days and of glory; what is there that Cæsar has not done with as much honor as ancient heroes? Cæsar has not yet died; Cæsar is prepared to die.”

SUSPICION.

Any base heart can devise means of vileness, and affix the ugly shapings of its own fancy, to the actions of those around him: but it requires loftiness of mind, and the heaven-born spirit of virtue, to imagine greatness, where it is not; and to deck the sordid objects of nature, in the beautiful robes of loveliness and light.

EXTRAORDINARY PHENOMENON.

The following account of a singular phenomenon was communicated by Dr. Telfair of Grenville, North-Carolina, to the editor of the Raleigh Star, under date of the 6th October last.

Mrs. ——— was delivered of a female infant, of the following description: The length from the apices of the heads to the inferior lateral extremities, is one and a half feet; two heads with their appropriate necks and shoulders; with four arms perfectly formed, constitute the superior part of the body, as far as the ensiform cartilage; here it becomes single and apparently natural, except that the abdominal viscera terminate in an anus, turned very much inward for the purpose of receiving a central thigh, &c. which seemed to have its attachment in the articulation of the os coccygis. This supernumerary member was pretty well formed until it arrived within an inch of the ankle, when it became abruptly bent interiorly, terminating in a club foot, with six small toes in their usual positions, with a double one on the centre of the instep rather towards their insertion. This case, I am happy to observe, has terminated favorably, and the person restored to her usual health. Mrs. ——— had eight well formed children previous to this, with no unusual symptom marking her labor.

Weight of the child, 15lbs.

2 heads

4 superior extremities

3 inferior do.

7 toes, on club foot.

 PROPERTIES OF THE BEET ROOT.

It is known, that to make sugar, the red beet was preferred to the plants and fruits which have the same property ; but we were ignorant that the red beet served also to make excellent coffee. We read in the "*Annals of the Manufactures*," that the red beet cut in small square pieces, dried in an oven, which is burnt and afterwards reduced to powder like coffee, gives a very clear liquor, and which has the fine color of coffee. It is added, that it is *superior to all that has until now been attempted in imitation of coffee, and that two thirds of the liquor of red beet mixed with one third of coffee in liquor, forms a delicious coffee*, and such, that Mocha would not surpass it. There are two very precious properties. Besides these, still a third has been discovered in the red beet ; the "*Patriotic Journals*," published at Vienna, contain a memoir which teaches to make beer with this root. Thus the red beet, which furnishes at once sugar, coffee, and beer, is going to become more precious to Europe, than the cocoa nut or bread tree are to America.

 USEFUL DISCOVERY.

An intelligent gentleman in the vicinity of Boston, who is a practical farmer, has recently discovered an excellent substitute for molasses. He had a quantity of sweet apples ground, then took the juice immediately from the press, before the fermentation had commenced, put it into a large boiler, and boiled it down to a syrup, which in taste is pleasanter than the common West-India molasses, and appears as little liable to ferment. From four gallons of juice he obtained one gallon of syrup—by boiling longer, its quality and consistency would probably be improved.


 MODE OF DYING COTTON NANKIN COLOR.

Mr. Hess, of Zurich, gives the following process for dying Nankin color : boil leaves of the willow in very clear water, afterwards pass the decoction through a linen cloth strainer, and add isinglass till the liquor is entirely limpid. The willow leaves, besides the coloring matter which they contain, have still a property that would weaken the coloring matter, and render it unsolid if isinglass was not added to this preparation. This water can serve to dye thread and cotton stuffs, and the shades of it can be varied, at pleasure. To render this dye more perfect, the stuffs will be soaked in a wash of nitrous acid covered with water, which renders the color more brilliant, and prevents it from turning pale. Besides the beauty of this color, the process is so simple and gives so fine a dye, that any one can prepare it without the assistance of a dyer.

 MAXIM.

If thou rashly say a thing which ought not to have been said, confess thy fault as soon as thou canst ; it is the last atonement thou canst make. If thou rashly engage to do a thing which ought not to be done, do not make bad worse by persisting to do it for thy word's sake.

PROPOSALS,
FOR PUBLISHING BY SUBSCRIPTION,
AN INTERESTING
THEOLOGICAL CONTROVERSY,
BETWEEN THE CELEBRATED
DR. PRIESTLEY
AND
ROBERT HINDMARSH ;
COMPRISING
PRIESTLEY'S LETTERS TO THE MEMBERS OF THE
NEW JERUSALEM CHURCH,
AND
HINDMARSH'S REPLIES IN BEHALF OF SAID CHURCH ;
IN WHICH ARE CONTAINED
IRREFRAGIBLE PROOFS
OF THE SOLE, SUPREME, AND EXCLUSIVE
DIVINITY OF JESUS CHRIST,
WHOM THE SCRIPTURES DECLARE TO BE
THE ONLY GOD OF HEAVEN AND EARTH ;
AND OF THE DIVINE MISSION OF
EMANUEL SWEDENBORG,
BEING A
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IN THE APOCALYPSE.

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AND
THEOLOGICAL REPOSITORY.**

BY A SOCIETY OF FRIENDS

DEVOTED TO RELIGION AND POLITE LITERATURE.

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No. 12.

[BY BARON SWEDENBORG.]

THE HEAVENLY DOCTRINE OF THE NEW JERUSALEM.

(In continuation from page 492.)

XXII... OF THE LORD.

193. There is one God, the creator and the preserver of the universe; who is therefore God both of heaven and earth.

194. There are two things which constitute the life of heaven in man; goodness, which is the object and the offspring of love; and truth, which is the object and the offspring of faith. This life is communicated to man entirely from God, and he receiveth no part of it from himself. Wherefore it is a fundamental of the church to acknowledge God, to believe in him, and to love him.

195. All who are born within the pale of the church ought to acknowledge the Lord Jesus Christ, both as to his divine and human nature, and to believe in him, and to love him, inasmuch as all salvation is from him. This the Lord teacheth in his gospel: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him," John iii. 36; and again, "And this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day," vi. 40; and again, "Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die," xi. 25, 26.

196. Wherefore they who live within the pale of the church, and do not acknowledge the Lord Jesus Christ, and his divinity, can have no union with God; and of consequence can have no place with the angels in heaven; for no one can be united with God but by the Lord, and in the Lord. That no one can be united with God but by the Lord, he himself teacheth in these words: "No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him," John i. 18; and again, "Ye have neither heard the voice of the Father at any time, nor seen his shape," John v. 37; and again, "No man knoweth the Father, save

the Son, and he to whomsoever the Son will reveal him," Matt. xi. 27; and again, "I am the way, the truth, and the life; no man cometh to the Father but by me," John xiv. 6. That no one can be united with God, except in the Lord Jesus Christ, is a consequence of the Father dwelling in him, and being one with him, as he himself teacheth in these words: "If ye had known me, ye should have known my Father also: He that hath seen me hath seen the Father. Philip, believest thou not that I am in the Father, and the Father in me? Believe me that I am in the Father, and the Father in me," John xiv. 7 to 11; and again, "I and the Father are one, that ye may know and believe that the Father is in me, and I in him," John x. 30, 38.

197. Since the Father is in the Lord, and the Father and the Lord are one; and since men are required to believe on him, and whosoever believeth on him hath everlasting life; it is plain that the Lord Jesus Christ is God. This is the constant doctrine of the holy scriptures, or word of God, as in John: "In the beginning was the word, and the word was with God, and God was the word: All things were made by him, and without him was not any thing made that was made; and the Word was made flesh, and dwelt amongst us, and we beheld his glory, the glory of the only-begotten of the Father," i. 1. 3. 14; and in Isaiah, "For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Father of Eternity, the Prince of Peace," ix. 6; and again, "Behold a virgin shall conceive, and bear a Son, and shall call his name Immanuel, or God with us," vii. 14; and in Jeremiah, "Behold the days come, saith the Lord, that I will raise unto David a righteous branch, which shall reign as a king, and prosper; and this is his name whereby he shall be called, *Jehovah our righteousness*," xxiii. 5, 6. xxxiii. 15, 16.

198. All who belong unto the church, and are under the influence of light from heaven, see and discern the divine nature in the Lord Jesus Christ: But such as are not under the influence of light from heaven, see and discern in him only the human nature; when, nevertheless, the divinity and the humanity are so united together in him as to make one person; for so he himself declareth in another place: "Father, all mine are thine, and thine are mine," John xvii. 10.

199. That the Lord Jesus Christ was conceived by Jehovah the Father, and, therefore, was God by conception, is a truth acknowledged in the church; and likewise that he rose again with his whole body complete, for he left nothing in the sepulchre; of which he afterwards gave confirmation to his disciples, when he said, "Behold my hands and my feet, that it is I myself: Handle me and see; for a spirit hath not flesh and bones, as ye see me have, Luke xxiv. 39. And although he was man with respect to flesh and bones, yet he entered through the doors when they were shut, and after he had appeared to his disciples, he again became invisible, John xx. 19. 26. Luke xxiv. 31. The case is otherwise with men; for they rise again not with their natural bodies, but with their spirits only: Wherefore, when the Lord declared "that he was not like a spirit," he declared that he was not like other men. Hence it is evident that the humanity of the Lord is also divine.

200. Every man receiveth from his father the essence of his life, which is called his soul; the existence whereof, flowing by derivation therefrom, is what is called body. Hence the body is the type or effigy of its soul; for thereby and therein the soul performs its vital operations according to its pleasure. This is the reason why men are born after the similitude of their parents, from whence arise the differences of features and complexions, which distinguish different families. Hence it appears what was the nature and quality of the Lord's body or humanity, viz. that it was like his divinity, which was the essence of his life, or the soul which he had from his father; wherefore he said, "He that hath seen me hath seen the Father," John. xiv. 9.

201. That the divinity and humanity of the Lord are one person, is a doctrine received throughout all the christian world, and is thus expressed: "Christ, although he be God and Man, yet he is not two, but one Christ. One, not by conversion of the Godhead into flesh, but by taking of the Manhood into God: One altogether, not by confusion of substance, but by unity of person. For as the reasonable soul and flesh is one man, so God and Man is one Christ."*

202. They who entertain an idea of three persons, in their conceptions of the Godhead, cannot possibly have an idea of one God; for though they say with their lips that there is but one God, yet in their minds they conceive three. But they who, in their conceptions of the Godhead, entertain an idea of a trinity in one person, may have an idea of one God, and both with their lips and with their hearts confess there is but one.

203. The idea of a trinity in one person is had by conceiving the Father to be in the Lord Jesus Christ, and the holy spirit to proceed from him. A trinity in this case is acknowledged to exist in the Lord, consisting of the *divine essence*, which is called the Father, of the *divine human*, which is called the Son, and of the *divine proceeding*, which is called the Holy Ghost.

204. Inasmuch as all the fulness of the Godhead is in our Lord Jesus Christ, therefore, he hath all power both in heaven and earth; as he himself testifieth when he saith, "The Father hath given all things into the hand of the Son," John iii. 35; and again, "The Father hath given the Son power over all flesh," xvii. 2; and again, "All things are delivered unto me of my Father, Matt. xi. 27; and again, "All power is given unto me in heaven and in earth," xxviii. 16. This plenitude of power is the divinity of Godhead.

205. They who make the humanity of the Lord to be like the humanity of another man, do not form right apprehensions of his conception by the Godhead; nor do they consider that the body of every person is a type or effigy of his soul. They forget also the manner of his resurrection, that he rose again with his body complete; and they forget too his appearance at his transfiguration, that his face shone like the sun. They do not consider also what the Lord declared concerning faith towards himself, his unity with the Father, his glorification, and his power both in heaven and earth; which things

do all imply divinity, and yet are spoken of his humanity. Nor do such persons recollect further that the Lord is omnipresent even as to his humanity, Matt. xxviii. 20, whence the belief of his omnipresence in the holy sacrament is asserted; and omnipresence doth also necessarily imply divinity. Moreover, they do not perhaps consider that the *divine proceeding*, which is called the Holy Ghost, proceedeth from the Lord's glorified humanity; as is plainly declared in these words: "The Holy Ghost was not yet given, because Jesus was not yet glorified," John vii. 39.

206. The Lord came into the world to save mankind, who would otherwise have perished in eternal death; and this salvation was effected, first, by his conquest over the powers of hell, which infested every man at his coming into the world, and at his departure out of it; and secondly, by the glorification of his humanity, whereby he is enabled to keep the powers of hell in eternal subjection. This conquest over the powers of hell, and the glorification of his humanity at the same time, was effected by means of temptations, permissively suffered in the humanity which he received from his mother, and in which he acquired continual victories. His passion on the cross was his final temptation and complete victory.

207. That the Lord subdued the powers of hell appears from his own words, when the time of his crucifixion drew nigh: "Now is the judgment of this world, *now shall the prince of this world be cast out*," John xii. 27, 28, 31; and again, "Be of good cheer, I *have overcome the world*," xvi. 33; and in Isaiah, "Who is this that cometh from Edom, with dyed garments from Bozrah? This who is glorious in his apparel, travelling in the greatness of his strength? &c. Mine own arm brought salvation unto me; so he was their Saviour," lxiii. 1 to 20, and lix. 16 to 21. That he glorified his humanity, and that his passion on the cross was his final temptation and complete victory, whereby he was glorified, is thus taught in his own words: "When Judas was gone out, Jesus said, Now is the Son of Man glorified, and God is also glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him," John xiii. 31, 32; and again, "Father, the hour is come, glorify thy Son, that thy Son also may glorify thee," xvii. 1. 5; and again, "Now is my soul troubled, and what shall I say? Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again," xii. 27, 28; and again, "Ought not Christ to have suffered these things, and to enter into his glory?" Luke xxiv. 26. These things were spoken concerning his passion. To glorify, signifieth to make divine. Hence then it is manifest, that unless the Lord had come into the world and been made man, and thereby had delivered from the powers of hell all those who believe on him, and love him, no flesh could have been saved. This is the meaning of that expression, 'That without the Lord there is no salvation.'

208. When the Lord had completely glorified his humanity, he then put off the humanity which he derived from his mother, and put on the humanity which he derived from his Father, which is the divine humanity; so that he was no longer the son of Mary.

209. The first and grand fundamental of the church is to know and to acknowledge its God; for without such knowledge and acknowledgment there can be no conjunction with him. This is the case in the church without the knowledge and acknowledgment of the Lord, as he himself teacheth in these words: "He that believeth on the Son hath eternal life, but he that believeth not on the Son shall not see life, but the wrath of God abideth on him," John iii. 36; and again, "Unless ye believe that I am, ye shall die in your sins," viii. 24.

210. That there is a Trinity in the Lord, namely, the divinity itself, or divine essence, the divine-human, and the divine-proceeding, is a secret from heaven, for the comfort and instruction of those who shall be admitted into the Holy Jerusalem.

XXIII.....AN ECCLESIASTIC AND CIVIL GOVERNMENT.

211. There are two things which require order and regulation amongst men, viz. what relateth to heaven and what relateth to this world. The things which relate to heaven we call ecclesiastic, and the things which relate to this world we call civil.

212. Order cannot be preserved in the world without governors; whose business it is to observe whatever is according to order, and whatever is contrary thereto; and to reward those who live according to order, and to punish those who offend against order. Without such wise regulations the whole race of mankind must inevitably perish, since in consequence of hereditary corruption, there is an innate desire in every man to obtain power and pre-eminence, and to appropriate to himself what belongeth to others; which is the source of enmities, envyings, hatreds, revenges, deceits, cruelties, and many more evils; wherefore, unless men were kept under some external restraint by the laws, offering the rewards of honor and wealth, agreeable to their lusts, to those who do good, and threatening the loss of honor, wealth and life, to those who do evil, the whole race of mankind must inevitably perish.

213. It is expedient, therefore, that there should be governors, to keep the multitude of mankind under the regulations of order; and that these governors should be persons skilled in the knowledge of the laws, full of wisdom and the fear of God. It is expedient also that order should be maintained amongst the governors, lest any one, through lust or inadvertence, should allow offences against order; and this may be best effected by an appointment of governors of different degrees, some of higher, and others of lower authority, who shall be governed themselves by the laws of subordination.

214. Governors in matters ecclesiastic, or such as relate to men's concerns with heaven and another life, are called priests, and their office is called the priesthood; but governors in civil matters, or such as relate to men's concerns with this world, are called magistrates, and their chief, where such a form of government prevaieth, is called king.

215. With respect to the office of priests, they are to teach men the way to heaven, and likewise to lead them therein; they are to teach them according to the doctrine of their church derived from

God's word; and they are to lead them to live according to such doctrine. Such priests as teach the doctrine of truth, and lead their flocks thereby to goodness of life, and so to the Lord, are the good shepherds; but such priests as only teach, but do not lead to goodness of life, are the evil shepherds.

216. Priests ought not to claim to themselves any power over the souls of men; inasmuch as they cannot discern the true state of the interiors, or heart; much less ought they to claim the power of opening and shutting the kingdom of heaven, because that power belongeth to the Lord alone.

217. Dignity and honor ought to be paid unto priests on account of the sanctity of their office; but a wise priest giveth all such honor unto the Lord, from whom all sanctity cometh, and not unto himself; whereas an unwise priest attributeth the honor to himself, and taketh it from the Lord. They who claim honor to themselves, on account of the sanctity of their office, prefer honor and wealth to the salvation of the souls committed to their care; but they who give honor to the Lord, and not to themselves, prefer the salvation of souls to honor and wealth. The honor of any employment is not in the person of him who is employed therein, but is only annexed to him on account of the dignity of the office in which he is employed; and what is thus annexed doth not belong to the person employed, but to the employment itself, being separated from the person, when he is separated from his employment. All personal honor is the honor of wisdom and the fear of the Lord.

218. Priests ought to instruct the people, and to lead them by the truth of instruction to goodness and righteousness of life; but they ought not in matters of faith, on any account, to use compulsion: inasmuch as no one can be compelled to believe contrary to the dictates of his understanding. Every person ought to be allowed the peaceable enjoyment of his religious opinions, howsoever they may differ from those of the priests, on this condition, that he maintaineth them quietly and peaceably; but if he maketh disturbance thereby, he ought then to be separated from the community; for this is according to the laws of order, whereon the priesthood is established.

219. As priests are appointed for the administration of those things which relate to the divine law and service, so kings and magistrates are appointed for the administration of those things which relate to civil law and justice.

220. Forasmuch as the king cannot extend his single administration to all persons and cases, therefore there are governors under him, who are each of them invested with the power of administration, where that of the king cannot be extended. These governors taken collectively constitute the royalty; but therein the king is the chief and head.

221. Royalty itself is not in the person of any one, but is annexed to the person. The king who fancieth that royalty is in his own private person, and the governor who fancieth that the dignity of government is in his person, are alike unwise.

222. Royalty consisteth in governing according to the laws of the realm, and in decreeing judgment according thereto, from a principle of justice. He is a wise king who considereth the law as his superior

and he is an unwise king who considereth himself as superior to the law. The king who considereth the law as his superior, annexeth royalty to the law, and maketh himself subject thereto; because he knoweth that the law is justice, and all justice as such is divine: But the king who considereth himself as superior to the law, annexeth royalty to himself, and fancieth that he himself is the law, or that the law, which is justice, is derived from himself; in this case he claimeth to himself that which is in its nature divine, unto which he, nevertheless, ought to be in subjection.

223. The law which is justice, ought to be enacted by persons skilled therein, who are at the same time full of wisdom, and the fear of God; and the king and his subjects ought afterwards to live in obedience thereto. He is a true king who liveth in obedience to the laws of his kingdom, and setteth therein a good example to his subjects.

224. An absolute monarch, who fancieth that his subjects are his slaves, and that of consequence he hath a right to their lives and properties, if he exerciseth such a power, is not a king, but a tyrant.

225. The king ought to be obeyed according to the laws of the realm, nor in any wise to be injured either by word or deed; for hereupon the public security dependeth.

AN HIEROGLYPHIC KEY TO NATURAL AND SPIRITUAL MYSTERIES.

[BY EMANUEL SWEDENBORG.]

(*Continued from page 508, and concluded.*)

EXAMPLE XVI.

There are genuine secondary lights, as those of the sublunary world; and there are false lights, or meteors; but these vanish at the presence of solar light.

There are also true secondary intellects, as are those of mankind; and there are false intellects; but these vanish as it were into nothing at the presence of pure intelligence, such as is that of the soul.

There are also spiritual intelligences, as are good angels; and there are intelligences called evil angels; but these vanish as it were into nothing at the presence of God or of divine wisdom.

Correspondences. (1.) *Secondary lights, human intellects, angels.* By secondary lights I mean fires, candles, and the like, which supply us with light in the night season. To these correspond human intellects, which, in like manner as those lights, may be kindled and

extinguished, and are of no estimation in comparison with the intelligence proper to the soul, which is pure and spiritual, resembling that of angels. (2.) *Genuine* and *true* seem likewise to have a correspondence with each other. (3.) *False lights, false intellects, evil angels.* Phosphoric substances spread a fallacious or false light, in which objects appear in other than their true colors, and their quality is rendered doubtful and uncertain. The case is the same with false intellects, by which many things are so imaged and painted, as to give the appearance of truth to what in fact is false. Such also is the nature of evil angels, who are likewise called angels of darkness and of night, and who, although they know the truth, yet love it not, but hate and persecute it, because it demonstrates that to be good, which to them appears evil, and *vice versa*.

Rules. (1) Forasmuch as we are now treating of spiritual intelligences, or of angels and souls, it is to be observed, that they were created to all their intelligence; and as they are spirits, so are they above nature, which is not spiritual, and yet they perfectly understand every thing natural. Hence it follows, that there is a certain mutual correspondency and harmony in all things, or between things natural and things spiritual; or that there is nothing throughout nature but what is a type, image, and resemblance of something spiritual, which is its exemplar: for were it otherwise, a spiritual intelligence could never have any knowledge of what existed beneath its own order; whereas such an intelligence knows them both from itself and in itself. (2.) It seems that the Egyptians cultivated this science, and pointed out those correspondences by a great variety of hieroglyphical characters, which represented not only natural, but at the same time also spiritual things; concerning which science of theirs see Aristotle's whole book. (3.) But to reduce singulars to their universals, is not a part of this science of correspondences, but of the first philosophy; for spiritual things do not stand in the same relation to natural, as natural things do to spiritual: if that were the case, then natural would be the same as spiritual, which is contrary to sound reason.

EXAMPLE XVII.

Light without shade would not appear light, as what is perfect would not appear such without imperfection, for there would be nothing from which it could appear. So neither would there be a positive without a privative, for without the latter there would be nothing from which any thing could be laid down or supposed. In like manner also without shade there would be no conspicuous image, no modification, nor any such thing as color and variety of colors. Hence appears of what use shade is, yea, imperfection itself. Shade, although it be the privation of light, nevertheless actually exists, for without an actual essence it would be nothing, neither could we know what light is, and what its quality, nor what perfection is, and what its quality.

Understanding without ignorance would not appear to be understanding, as the true would not appear such without the false, for there would be nothing from which it could be seen. So neither would there be an affirmative without a negative, for without the latter there would be nothing from which any thing could be affirmed. In like manner, also, without ignorance and the false there would be no perceptible idea of memory, no imagination and thought, nor any such thing as opinion and diversity of opinions. Hence appears of what use ignorance is, yea, the false itself. Ignorance, although it be the privation of intelligence; and the false, although it be the privation of the true, nevertheless actually exists; for without an actual existence, it would be a mere creature of the brain, [*ens rationis*] neither could we know what understanding is, and what its quality, nor what truth is, and what its quality.

Wisdom without incipience or insanity would not appear wisdom, as good would not appear such without evil, for there would be nothing from which it could be perceived. So neither would there be any thing really and truly lovely, without something unlovely, nor happiness without unhappiness; for without the latter there would be nothing from which happiness could be felt. In like manner, also, without evil there would be no affection, no will, no desire, and consequently no variety of desires. Hence appears of what use even folly and evil are. Folly, although it be the privation of wisdom; and evil, or what is diabolical, although it be the privation of good, nevertheless actually exists; for without such actuality it would be a mere creature of the brain, neither could we know what wisdom is, and what its quality, nor what goodness is, and what its quality.

Correspondences. (1.) *Perfect, true, good.* This may in a sense be called perfect, for whatever in itself is true and good, is also in itself perfect. So with respect to their opposites, *imperfect, false, evil.* (2.) *Positive, affirmative, lovely.* Positive has respect to nature, but affirmative is a term proper to the human mind, this having the power to affirm or deny. The same also may be said of *privative, negative, and unlovely*; for every thing good or delightful is perceived in a natural manner; therefore whatever is lovely, is of itself affirmative; and whatever is unlovely, negative. (3.) *Conspicuous image, perceptible idea.* That an image is an idea in the internal sense, is well known; as also, that images of the sight pass first into natural, and then into intellectual ideas. (4.) *Modification, sensation, imagination, thought, affection.* What in the atmospheric world is termed modification, that in the animal kingdom is called sensation, imagination, thought; for as soon as ever modification touches the organs of sense in an animate body, it lives: hence sensation is said to be reflected

Mere intelligence of truth, without conjectures and opinions, which take their rise from a mixture of truth with falsity, and from ignorance, together with one constant sameness of thought or rational intuition, deprives the mind of all its faculty of thinking; for the mind is formed for the reception of many ideas, and the intuition of many ends; and it is from mere variations agreeably united, that thought and human understanding are produced and renewed.

Correspondences. (1.) *Whiteness, intelligence of truth, truth.* As light corresponds to understanding, so whiteness, as also *pellucidity* and *transparency*, seem to correspond to truth, for truth is the subject of intelligence. Just so it is with *black* and *false*. (2.) *Eye, rational mind*, or rather the *internal organ of sense*; for the understanding is called internal sight, or the rational intuition of an object.

Confirmation of the propositions. It is pretty generally allowed, that the eye would be rendered dim and become blind by mere whiteness, as by snow, if there were no color more obscure, to give variation to the sight: thus, as sight would totally perish, if light alone without any mixture of shade were to fill the eye, so in like manner would the human intellect, if pure truths alone were to present themselves to it.

EXAMPLE XIX.

Whiteness proportionately mixed with blackness, by means of the sun's rays, excites different colors, namely, the whiter and the more obscure; but objects may be so colored and painted, that we cannot tell what is white, what is black, and how they are commixed.

Truth rationally blended with false, by means of intelligence produces divers reasons, namely, true and doubtful; but the intentions may be so speciously set off, that we cannot tell what is true, what is false, and how they mutually cohere together.

Good mixed with evil, or happiness with unhappiness, produces various affections in the animal spirit and mind, namely, the agreeable and disagreeable; but the desires and lusts may be so cunningly dissembled, that we cannot tell what is good or happy, what is evil or unhappy, and how they are mutually conjoined.

Correspondences. (1.) *Proportionately, rationally; or analogically and analytically*: hence also every proportion is said to consist of reasons. (2.) *White colors, true opinions, agreeable affections*: for if colors correspond to opinions, it follows, that white colors correspond to more true opinions; and *obscure colors*, to *hypotheses, conjectures, disagreeable affections*. (3.) *To color, to paint, speciously set off, or counterfeit truth, to dissemble.*

EXAMPLE XX.

Clear and serene things are generally interspersed with others obscure and with clouds: thus in inferior nature there is seldom any pure clarity without obscurity.

Evident and manifest things are generally interspersed with others of an ambiguous and doubtful nature: thus in our rational mind there is seldom any pure evidence without ambiguity.

Pleasant and sweet things are generally interspersed with others unpleasant, ambiguous, and bitter: thus in civil life there is seldom any pleasantness without unpleasantness.

Correspondences. (1.) *Clear, evident, pleasant.* Clear is predicated of light; evident, of the understanding of truth; and pleasant, of the mind and animal spirit with respect to good: thus, evident things signify true things, and pleasant things mean good things. In like manner also correspond the words *serene, manifest, sweet.* (2.) *Obscure, ambiguous, unpleasant:* hence obscurity is attributed to the understanding, when it is involved in doubts: in like manner, *clouds, doubts, bitters.* Let it be observed, the words *pleasant, sweet, unpleasant,* and *bitter,* appear not indeed to have a correspondence with *serene, manifest, obscure, cloudy;* but in this place singulars are assumed instead of universals, and the universals here are good and evil. Every thing pleasant, delightful, and sweet, is good; and every thing unpleasant and bitter is evil: so here the affections of the mind being the subject treated of, we must adopt adequate forms of expression.

Rule. Singulars are to be substituted instead of universals, when we treat of singulars; as also particulars are to be used instead of generals; so in this example, the words *sweet, pleasant, bitter,* and *unpleasant,* are substituted for *good* and *evil.*

EXAMPLE XXI.

In the night season there is thick darkness, in the morning comes the day-break, then the light increases till noon-day; but after that it decreases, and, passing through the shades of evening twilight, returns to its night. But the sun, even at midnight, as well as at noonday, illuminates its own world.

In the first age in the mother's womb is mere ignorance, but in childhood the intellect dawns, and then progressively ripens till the time of perfect maturity or adult age; afterwards it decreases, and, passing through old age, sinks again into obscurity of intellect and ignorance. But the real intelligence of the soul, as well in the age of the most obscure understanding, as in that of consummate and mature judgment, governs its animal microcosm.

Correspondences. Night season, obscure age in the womb; then morning and childhood, or the east; then noon-day and adult age; afterwards evening twilight and declining or old age. That these mutually correspond to each other, is a truth self-evident, for they are allegorical expressions in the mouth of every one. (2.) So also the words increase and ripen, or grow adolescent. (3.) Day-break, dawning of the intellect. (4.) Twilight-shade, obscure intellect. (5.) Mid-day, consummate intellect, or mature judgment, such as exists in adult age.

Rules. (1.) Exemplars are in the spiritual world, images and types in the animal kingdom, but resemblances are in nature. (2.) There are many species of representations, or correspondences. The first species is to be called *harmonic*; such is that between light, intelligence, and wisdom; between effort and will; between modification, sensation, imagination, and many other things; as also between images, sights, ideas, and afterwards reasons, which mutually correspond to each other as terminations in successive analogy. The second species is *allegorical*, and is made by similitudes: thus we usually explain spiritual things in a natural way, for all spiritual words denote hidden qualities: this species is very frequent in the scriptures. The third is *typical*, and is made by resemblances, so much used in the Jewish church, by which are represented Christ and the Christian church, and in this church the kingdom of God and the heavenly society. The fourth species is *fabulous*, practised by the ancients, who painted the illustrious actions of their heroes with the figments of invention: of this kind are the representations of the poets, and also of dreams. (3.) It is right to believe, that the whole world is replete with types, but that we are acquainted with very few of them; for the present time always involves the future, and there is a connexion and chain of contingences, inasmuch as the course and influx of divine providence is most constant and uninterrupted. (4.) It is proper thus to interpret the sacred scriptures; for the spirit speaks naturally, as well as spiritually.

A TREATISE ON THE NATURE OF INFLUX.

(Continued from page 500.)

XIII.

That the Case is quite otherwise with the Brute Creatures.

15. They who judge only by their bodily senses, are apt to conclude, that the brute creatures are endowed with will and understanding as well as men, and that the only difference between them in this respect is, that the latter have the gift of speech, and so are able to express their thoughts and affections by words, and the former only to vent them by inarticulate sounds; whereas the beasts have neither will nor understanding in a proper sense of these words, but only something analogous to them. The proper distinction of man is, that his understanding admits of an elevation above the affections and desires of his will, and from its higher station can examine, judge, and con-

trol them; but it is the property of the brute to be carried away blindly by its natural propensities; therefore he can truly be said to act in the character of a man, who keeps his will in subjection to his understanding, as it is the mark of a beast to have its understanding, so called, subject to its will or appetites. The conclusion to be deduced from hence is, that as the human intellectual faculty is receptive of the divine light, (which, though derived from God, yet has the appearance of being man's proper own, from the power of changing, combining, and analyzing his ideas) therefore his true understanding is a spiritual and vital principle; and the same may be predicated of his will, as being receptive of the influx of divine love; whereas those of the brute animals come under no such predicament; and hence it is, that they who think and act only from the natural impulse of their corrupt affections, are compared in scripture to the brute beasts which have no understanding: And, indeed, all such in the other world, when seen at a distance, resemble them and act like them, only with this difference, that they might act otherwise if they would. But on the other hand, they who subdue the evil of their nature, and regulate their lives by the laws of wisdom, appear in the spiritual world in beautiful human forms, and are as the angels in heaven. In beasts the intellect is never elevated above the will, so as to be able to direct or control it, but always corresponds with it; now the will being from heat, and not from light, it is blind, and consequently the understanding in brutes, as not rising higher, is blind also, and therefore they neither know nor understand what they do; they act indeed, but then it is only from that lower kind of influx from the spiritual world, (through the natural) which is called instinct, and has nothing in it of thought from intellectual knowledge in what they do, they being stimulated to action by the impulses of a natural love implanted in their nature by the creator, and operating through the offices of the natural senses; whereas the mind of man has its perceptions from the light of heaven, which renders him both rational and conversible, for it is an irradiation of the divine light that thinks, and thought that speaks. If it be objected, that brutes act more uniformly according to the laws of their nature than many men, and some of them in a way that approaches near to reason and morality; it is answered, that this arises from their understanding being constantly and regularly subservient to their will, according to their order in creation, which they never vary from, as men do through false reasoning and the fluctuation of their wills. Let it be observed here, that wherever the words WILL and UNDERSTANDING have been made use of in this section, with reference to brute animals, they are only to be understood by way of analogy or resemblance to those faculties in the human mind. The actions of a beast, considered as thus destitute of intellectual knowledge, may be compared to a person walking in his sleep, when the will to motion is in exercise, but the use of the understanding is suspended; or to a blind man led along the streets by a dog: They may be likened to idiots, who, from custom and habit, can perform some things with great exactness; or to such unhappy persons, who, being deprived of their memory and understanding, yet know how to put on their clothes, eat, and answer many other calls of nature, from habit or a blind impulse of the will, without design

or thought. From these similitudes, we may see the error of those who ascribe rationality to brutes, and discriminate them from the human species only by their external figure and want of speech; from whence they argue, that if man is immortal, so are they, and that if they have no existence after death, so neither has he; besides many other groundless surmises proceeding from a total ignorance of the nature of the human will and understanding, and the scale of man's ascent to heaven.

XIV.

That there are three Degrees both in the Spiritual and in the Natural World, hitherto unknown, according to which the Laws of Influx have their Operation.

16. In the method of investigating causes from their effects, we make use of two kinds of degrees, whereby to estimate things; the one is expressed by order, as prior and posterior; the other by condition or quantity, as greater and less. Those degrees which distinguish by order, are called degrees of altitude, and also discrete or disjunct; and those which distinguish by condition or quantity, as greater and less, are called degrees of latitude or continuous: The former is expressive of a thing generated from another similar to it, but not the same, as a nerve consists of fibres, and fibres of fibrillæ, &c. The latter expresses the modality of a thing of the same degree of altitude, according to its increment or decrement in length, breadth, &c. as a column of air, æther, &c. greater or less. Now all things, both in the spiritual or natural world, come under the predicaments of these two kinds of degrees, whether they be of the animal, vegetable, or mineral kingdom, and also the expanse of the atmosphere in its whole extent from the sun to the earth, there are three distinct atmospheres according to the degrees of altitude [discrete] both in the spiritual and in the natural world, and that because each of them hath its proper sun; those of the former are spiritual substances, like the source they proceed from, and those of the latter material; and as these atmospheres are both the vessels and vehicles of light, it follows that there must be three different degrees of both. Now, as in the spiritual world, light, in its essence, is wisdom, and heat love, as was showed before, consequently there are three degrees of wisdom, and three degrees of love, which constitute three degrees of life, differently graduated according to the different mediums they pass through. The conclusion from the foregoing premises is, that there are three angelical heavens; the highest (which is also called the third) in which are angels of the supreme order; the middle or second, in which are angels of the middle order; and the lowest or first, in which are angels of the lowest order. These heavens are distinguished according to the different degrees of wisdom and love in their respective inhabitants; for example, the angels of the lowest order are in the degree of scientific love, or that kind of love which is joined with the scientific knowledge of goodness and truth; the angels of the second order in intellectual love, or that kind of love which is joined with intuition, or the clearest intellection of things good and true; and the angels of the third heaven are in the sapient or supreme

degree of love, or love joined with wisdom, which includes the two former degrees, and consists in the most perfect application of them to all the offices and purposes of the angelical life, true wisdom consisting in the right exercise and practical use of intellection and science. As the angelical heavens are divided into three degrees, so also is the human mind, it being an image of heaven in the lowest form or scale of beings; therefore man is capable of becoming an angel of any of the three heavens, according to the degree of his reception of wisdom and love from the Lord; an angel of the lowest heaven, if in scientific love; an angel of the middle heaven, if in intellectual love; and an angel of the third heaven, if in sapient love. For this distinction of the human mind into three degrees of altitude, see more in the MEMORABLE RELATION in my Treatise on CONJUGAL LOVE, No. 270. Hence it appears, that all spiritual influx descends from the Lord to man and into man, according to the three degrees before mentioned, and is received by him according to his corresponding degree of wisdom and love. The knowledge of this doctrine of degrees is highly requisite at this time, when so many, through a total ignorance of it, rest contented with that lowest kind of knowledge which they receive through their bodily senses, whence it comes to pass, that their minds being veiled with a thick darkness, are unresponsive of spiritual light from above: No wonder that such fall into naturalism, (or that heathenish kind of philosophy which resolves all into nature) whenever they go about to reason on the constitution of the human soul and mind, and more especially if they extend their inquiries to the subjects of heaven and immortality. In their vain reasonings on all such subjects, the fancied wisdom of these sciolists may be compared to the futile prognostications of those ignorant stargazers, who, whilst they pretend to tell other men their fortunes, are ignorant of their own; or to those prating gossips ever busy about nothing, who profoundly descant on whatever passes in the neighborhood, without knowing any thing of the matter. When such dissecters of truth undertake to analyze metaphysical subjects, can we wonder if butchers should set up for teachers of anatomy from the experience they have gained from the inside of a calf? In a word, to speculate on spiritual things from mere natural knowledge, without any influx of spiritual light, is no better than dreaming; and to reason on them from no other fund, but as talking in one's sleep. See more on this subject of the three degrees in a work *De Divino Amore & Divina Sapientia*, printed at Amsterdam, 1763, from No. 173 to 281.

XV.

That the Ends proposed (or that for the Sake of which any Thing is done) as they are first in the Intention, so are they first in Order; in the second Degree of Order are the Causes, or Means used for the Accomplishment of those Ends; and in the third Degree of Order are the Effects, or Accomplishment itself.

17. It is a self-evident proposition, that the end is not the cause, but productive of the cause; and that the cause is not the effect, but productive of the effect; and consequently that they are of a three-

fold distinction and consideration. The end which man proposes in any thing is the object of his love, which is seated in and conjoined with his will; for what he loves, he intends, wills, or desires: The cause is the work of his understanding, for in and through that the end seeks the efficient means of its own accomplishment; and the effect proceeds from, and is according to the operation of his corporeal powers: So that there is a triplicity of order in man, corresponding to the three degrees of altitude mentioned in the foregoing chapter; and when this triad has proceeded to its consummation, the end has found itself in the cause, and through the cause in the effect; and consequently, in the effect, all three co-exist or are conjoined as one. Hence it is that we read in the word of God, that man is to be judged according to his works; for the end (or the love conjoined with his will) and the cause (or the operation of his understanding) are included in his outward works, and so constitute the quality of man. They who continue strangers to this doctrine of influx, in its progression according to the three degrees before mentioned, terminate the ideas of their mind in the atoms of Epicurus, the monads of Leibnitz, or the simple substances of Wolfius, who makes them to be so small as to be incapable of division without annihilation. Thus they shut the door against all intellectual knowledge, allowing to man no other ideas than those he is furnished with through the senses, thereby declaring in effect, that spirit is nothing more than matter highly rarefied and attenuated; that the beasts are as well entitled to the predicament of rational creatures as men; and that the human soul is nothing more than a breath of air, with many other like absurdities. Forasmuch as all things, both in the spiritual and in the natural world, have their progressions respectively according to the degrees mentioned in the foregoing section, it is evidently a part of human wisdom to take cognizance of and distinguish them; for the prevailing love is the criterion by which a man is to know himself, seeing that the ends he pursues, (or the tendency of his will) the efficient cause or means he makes use of, (which is the exercise of his understanding) and the effect or accomplishment (which are his executive bodily powers) do orderly follow from his love, as naturally as the tree proceeds from its seed, and fruit from the tree. There are three distinct kinds of love; the love of heaven, the love of the world, and the love of self; the first is a spiritual love, the second material, and the third corporeal. Where the love is spiritual, all the affections flowing from it are correspondent to it, as forms are to their essences: So, if the ruling passion be for the things of this world, its affections of course are earthly: And if it be the love of self and pre-eminence over others that take possession of the heart, this infects the whole man with an idolatrous selfishness, and that because this kind of love so'ely respects a man's own person: Therefore, as has been just observed, he that knows the predominant love of any one and also understands the progression of ends to their causes, and of causes to their effects, (which follow in regular sequence according to their degrees of altitude) he knows the whole man. Thus the heavenly angels immediately discover the disposition and character of every one they converse with, for they instantly distinguish his kind of love by the particular sound of his voice; the turn of his mind from his countenance; and his whole demeanor from a single gesture.

EXPLANATION OF EXODUS XXI.

(In continuation from page 511.)

“And his lord shall bore through his ear with an awl”—that hereby is signified a representative of obedience, appears from the signification of the ear, as denoting obedience; and from the signification of boring through with an awl, viz. to a door or to a post, as denoting to affix, in the present case, because obedience is treated of, denoting to addict; wherefore it follows, that he shall serve him for ever, that is, obey: hence it is evident, that the boring through the ear with an awl to a door or to a post by his lord is a representative of obedience. How the case herein is, may be manifest from what goes before, viz. that they who are in truths alone and not in correspondent good, that is, who are in faith and not in charity, are not free, but servants; for they who act from good or charity are free, inasmuch as they act from themselves, because to act from good or charity is to act from the heart, that is, from the will; thus, from what is a man's own, for what is of the will is man's own, and what is from the will, this is said to come forth from the heart; but they who are only in the truths of faith, and not in the good of charity, are respectively servants, for they do not act from themselves, because they have not good in themselves from which they may act, but out of themselves, and they act as often as they remember it: they who are of this character even to the end of life, remain after death in that state, nor can they be brought to a state to act from the affection of charity, thus from good, but from obedience. These in the grand man, which is heaven, constitute those things which serve the interiors, such as coats and skins. From these considerations it may be manifest how the case is with faith alone, thus with those who from doctrine set faith in the first place, and the good of charity in the second, yea, in the last; they who actually, that is, in the life itself, so account of faith, are Hebrew servants in the representative sense; from the same considerations also it may be concluded how the case is with those, who place the all of salvation in the truths of faith, and not at all in the good of charity, viz. actually or in the life itself, that they cannot enter into heaven, for good reigns in heaven, and not truth without good; neither is truth truth or faith faith, except with those who are born in good. That the boring of the ear with an awl by his lord is a representative of obedience is evident also from this consideration, that to fix the ear to a door is to cause attention to be had to those things which his lord, who is in the chamber, commands, thus it denotes to hear continually, consequently to obey, in this case in the spiritual sense the things which good wills and commands, for by the lord of the servant is represented spiritual good. Inasmuch as the ear signifies hearing which is of obedience, hence from an origin out of the spiritual world there hath been an influx into human speech [of the expression] to *pluck the ear*, denoting to cause a person to be attentive and to remember; in like manner of the expression of *hearing and hearkening to any one*, denoting to obey; for the interior sense of a great number of expres-

sions hath flowed from correspondencies out of the spiritual world ; in like manner as when mention is made of *spiritual light*, and the *sight thence derived*, to denote the things which are of faith ; also of *spiritual fire and the life thence derived*, as denoting the things which are of love. The reason why the boring of the ear was to be performed by an awl was, because by an awl the like is signified as by a peg or a nail, viz. affixion or adjunction, and in the spiritual sense addication to any thing ; but the awl was an instrument of ministry, therefore serving to represent addication to perpetual obedience with the servant. That pegs or nails signify affixion or adjunction, is manifest from the passages where they are named, as in isaiah, ch. xxii. 23, ch. xxxiii. 20, ch. xli. 7, ch. liv. 2, Jer. x. 4, Exod. xxvii. 19, chap. xxxv. 18, Num. iii. 37, chap. iv. 32.

“ And he shall serve him for ever ”—that hereby is signified to eternity, appears from the signification of serving, as denoting to obey, for servants are they who obey, and lords who command ; that they who were represented by men-servants are they who have done good from obedience, but not from the affection of charity, is manifest from what goes before ; and from the signification of for ever, as denoting to eternity ; for ever, in the sense of the letter, signifies here service with his lord, even to the end of his life, but in the internal or spiritual sense it signifies what is eternal, because the state after death : It is said to eternity, because they who do good from the obedience of faith and not from the affection of charity, who are represented by men-servants, in the other life can never be brought to a state of good, that is, to act from good, for every one's life remains with him after death ; such as man is when he dies, such he continues according to the vulgar saying, As the tree falls, so it lies ; not that he is such as he is about the hours of death, but such as he is when he dies in consequence of the whole course of his life ; wherefore they who, during their life in the world, have been imbued with a principle of doing good only from obedience, and not from charity, remain such to eternity ; they are perfected indeed as to obedience, but they do not reach to any thing of charity.

Verses 7, 8, 9, 10, 11. *And when a man [vir] shall sell his daughter for a maid-servant, she shall not go forth according to the going forth of men-servants. If she be evil in the eyes of her lord, that he will not betroth her, then let her be redeemed ; to a strange people he shall not have the power of selling her ; by his acting perfidiously to her. And if he shall betroth her to his son, he shall do to her according to the judgment of daughters. If he shall take another to himself, he shall not diminish her diet, her clothing, and her conjugal debt. And if he shall not do these three things to her, she shall go forth gratis with no silver.* And when a man [vir] shall sell his daughter for a maid-servant, signifies the affection of truth from natural delight : she shall not go forth according to the going forth of men-servants, signifies a state not like to truth without affection : if she be evil in the eyes of her lord, signifies if the affection of truth from natural delight doth not agree with spiritual truth : that he will not betroth her, signifies that it cannot be conjoined : then let her be redeemed, signifies alienation from those truths : to a strange people he shall not have the power of selling her, signifies not to those who are not grounded

in the faith of the church : by his acting perfidiously to her, signifies that it is contrary to the laws of divine order : and if he shall betroth her to his son, signifies if it agree with any derived truth, that it can be conjoined thereto : he shall do to her according to the judgment of daughters, signifies that it shall be as the genuine affection of truth : if he shall take another to himself, signifies conjunction with the affection of truth from another stock : he shall not diminish her diet, her clothing, and conjugal debt, signifies non-deprivation of the interior life which is diet, nor of the exterior life which is clothing, thus non-deprivation of conjunction, which is conjugal debt : if he shall not do these three things to her, signifies the deprivation thereof : she shall go forth gratis with no silver, signifies alienation thence without truth adjoined to it.

“ And when a man shall sell his daughter for a maid servant”—that hereby is signified the affection of truth from natural delight, appears from the signification of a daughter of a man, [*vir*] as denoting the affection of truth, for by daughter is signified affection, but by a man [*vir*] truth, as also by an Israelite, who is here meant by a man ; and from the signification of a maid-servant, as denoting external or natural affection ; hence, by the daughter of a man sold for a maid-servant, is signified the affection of truth from the delight of natural affection. By natural delight is meant delight flowing from the love of self and the love of the world ; they who are in the affection of truth derived from those sources, are they who learn the doctrinals of the church, which are called the truths of faith, either for the sake of gain or for the sake of honors, and not for the sake of life : such affections of truth, which do not flow forth from spiritual good, but from natural delight, are represented by the daughter of an Israelitish man [*vir*] sold to be a maid-servant, for every thing which derives its origin from the love of self or the love of the world, is not free, but servile. How the case is with the affections of truth arising from the above loves, is described in the internal sense in what now follows. It is to be observed, that the genuine affection of truth consists in willing and desiring to know the veriest truths of faith for the sake of good use as an end, and for the sake of life, but the affection of truth not genuine consists in willing and desiring truths for the sake of self, thus to catch at honors and to hunt after gain : they who are in the affection of truth from this origin, have no concern whether the truths they know be genuine, provided they be such as they can pass off for truths, wherefore they abide merely in the confirmation of the doctrinals of their own church in which they were born, whether they be true or not true ; they are also in darkness as to truths themselves, for worldly ends which are gains, and corporeal ends which are honors, cause total blindness ; but they who are in the genuine affection of truth, that is, who desire to know truths for the sake of good use and for the sake of life, abide also in the doctrinals of the church until they arrive at an age when they begin to think from themselves, in which case they search the Scriptures, and supplicate the Lord for illustration, and when they are illustrated they rejoice from the heart ; for they know that if they had been born where another doctrine of the church, yea, where the greatest heresy prevails, without searching the scripture from the genuine affection of truth, they

would have abided in it ; as for example, if they had been born Jews, or if they had been born Socinians. Hence it is evident, who and of what quality they are who are in the genuine affection of truth, and who and of what quality they are who are in the affection of truth not genuine ; they who are in the genuine affection of truth, in the representative sense, are the daughters of Israelitish men, [*viri*] but they who are in the affection of truth not genuine, in the representative sense are maid-servants of the daughters of Israel.

“She shall not go forth according to the going forth of men-servants”—that hereby is signified a state not like to truth without affection, appears from the signification of going forth, viz. from service, as denoting a state after combat or labor ; and from the signification of men-servants, as denoting those who are in truths and not in correspondent good, thus who are in truth without affection ; hence it is evident, that by not going forth according to the going forth of men-servants, is signified a state not like to truth without affection. How the case herein is, it may be expedient briefly to explain ; there are some who are in truth and not in its affection, and there are some who are in affection ; the former were represented by men-servants of the sons of Israel, but the latter by maid-servants of the sons of Israel also ; by maid-servants, however, were not represented those who are in the genuine affection of truth, but who are in an affection not genuine, as may be seen from what has been shown just above : the difference between those who are in truth without affection, who are represented by men-servants, and those who are in the affection of truth, who are represented by maid-servants, is such as exists betwixt knowing truth and willing truth ; to know truth belongs solely to the intellectual-part, but to will truth to the will-part, wherefore the difference is such as is between science and affection ; they who are in the science of truth and good, and in the representative sense are men-servants or men, [*viri*] are not affected with truth and good, but are only affected with the science thereof, consequently are delighted with truths for the sake of science ; but they who are in the affection of truth and good, and in the representative sense are maid-servants or women, are not affected with science, but with the truths and goods themselves when they hear and perceive them with others : such affection is common with good women, but the affection of the sciences of truth is common with men : hence it is that they who are in spiritual perception love women who are affected with truths, but do not love women who are in sciences ; for it is according to Divine Order that men should be in sciences, but women solely in affections, and thus that they should not love themselves from sciences but should love the men, whence the conjugal principle is derived : hence also it is that it was said by the ancients, that women should keep silence in the church : this being the case, sciences and knowledge are on that account represented by men, [*viri*] but affections by women, and in the present case the affections of truth, which originate in the delights of natural loves, by maid-servants ; and as these are altogether of another nature than they who are affected with sciences, therefore the case with maid-servants differs altogether from the case with men-servants : this then is what is signified by a maid-servant not going forth according to the going forth of men-servants.

But it is to be noted, that this is the case with those who are of the Lord's spiritual kingdom, but it is otherwise with those who are of the celestial kingdom; in this latter kingdom the husbands are in affection, but the wives in knowledges of good and truth, and hence comes the conjugal principle prevailing between them.

“If she be evil in the eyes of her lord”—that hereby is signified if the affection of truth grounded in natural delight doth not agree with spiritual truth, appears from the signification of a maid-servant, of whom it is said that she is evil, as denoting affection grounded in natural delight; and from the signification of evil, when it is said of that affection in respect to spiritual truth, as denoting not to agree together, of which we shall speak presently; and from the signification of in the eyes, as denoting in the perception; and from the signification of lord, as denoting spiritual truth. It may be expedient to say how the case herein is; that a maid-servant denotes the affection of truth grounded in the delights of self-love or the love of the world, was said above; and that this affection can be conjoined with spiritual truth may be manifest from this consideration, that the affection of spiritual truth is an internal affection, or in the interior man, but the affection of truth grounded in natural delight is in the external man; the internal affection, which is of the spiritual man, is conjoined continually with the external affection which is of the natural man, but still so, that the internal affection of truth be the ruling affection, and the external affection be serving; for it is according to Divine Order that the spiritual man should rule over the natural; and when the spiritual man rules, then man looks upwards, which is represented by having the head in heaven; but when the natural man rules, then man looks downwards, which is represented by having the head in hell; in order to throw more light on this subject, it may be expedient to make some further observations; the generality of men, by the truths which they learn, and the goods which they perform, think also of gain thence derived in the country where they live, or of honor: but if these things are regarded as an end, in this case the natural man rules, and the spiritual serves; but if they are not regarded as an end, but only as means [or mediums] conducive to an end, in this case the spiritual man rules, and the natural serves, in all respects according to what was said; for when gain or honor is regarded as a mean [or medium] conducive to an end, and not as an end, in such case gain or honor is not regarded, but the end which is use; as he who desires and procures to himself riches for the sake of a use which he loves above all things, in this case is not delighted with riches for the sake of riches, but for the sake of uses: uses themselves also constitute spiritual life with man, and riches only serve for means [or mediums]. Hence it may be seen what must be the quality of the natural man, in order that he may be conjoined with the spiritual, viz. That he must regard gain and honor, thus riches and dignities, as means, [or mediums] and not as an end: for what is regarded by man as an end, this constitutes his veriest life, for he loveth it above all things, since what is loved is regarded as an end. He who doth not know that the end regarded, or, what is the same thing, the love constitutes the spiritual life of man, consequently that the man is where his love is, in heaven if the love be heavenly, in hell if the love

be infernal, cannot comprehend how the case herein is ; he may conjecture, that the delight of the natural loves, which are self-love and the love of the world, cannot agree with spiritual truth and good ; for he doth not know that man, in the course of regeneration, is altogether to be inverted, and that when he is inverted, he is with the head in heaven, but until he is inverted, he is with the head in hell ; he is with the head in hell when he regards the delights of self-love or the love of the world as an end, but he is with the head in heaven, when those delights are as means [or mediums] conducive to an end ; for the end, which is love, is the only thing appertaining to man which is living, the means conducive to the end are of themselves not living, but receive life from the end ; hence means [or mediums] from the ultimate end are called middle [or mediate] ends, which, so far as they regard the ultimate end, which is the principal, so far they are living : hence it is that when man is regenerated, consequently when he regards as an end to love his neighbor and to love the Lord, in this case he regards as means [or mediums] to love himself and the world ; when man is of this character, whilst he looks at the Lord, he accounts himself as nothing, and also the world, and if he regards himself as any thing, it is that he may serve the Lord ; but the contrary was heretofore the case, for when he looked to himself, he accounted the Lord as nothing, and if he accounted him as any thing, it was that thence he might derive gain and honor. From these considerations it may be manifest what is the quality of the arcanum, which lies concealed in these statutes concerning maid-servants of the daughters of Israel, viz. that although they were servants, still, if good, they were betrothed to the lord by whom they were bought, or to his son ; but if evil, they were not betrothed, but were either redeemed, or sold according to the things contained in these verses : to betroth maid-servants, or to have them for concubines, was also permitted in the representative church, especially the Jewish and Israelitish, for this reason, because the wife represented the affection of spiritual truth, but the maid-servant the affection of natural truth ; thus the former represented the internal of the church with man, but the latter the external ; this was represented by Hagar who was betrothed to Abraham ; also by the two maid-servants which were betrothed to Jacob. From these considerations it is now evident, what is meant in the internal representative sense by a maid-servant not being betrothed, if she be evil, viz. that if the affection grounded in natural delight, which is the maid-servant, doth not agree with the spiritual, [affection] which disagreement is produced principally by this, that it is willing to have rule, and that it is of that mind and heart, that it cannot be bended to love the Lord. Moreover also the agreement or disagreement of affection grounded in natural delight with spiritual, [affection] is according to the quality of each ; but to describe them numerically would be too tedious. A maid-servant is also an affirmative mean [or medium] serviceable for the conjunction of the external and internal man.

“ That he will not betroth her ”—that hereby is signified that it cannot be conjoined, appears from the signification of being betrothed, as denoting to be conjoined, for they who are betrothed are conjoined. By being betrothed in the internal sense, is properly sig-

nified the agreement of minds, [*animi*] or minds, [*mentes*] which precedes the conjunction of marriage; and whereas agreement in the spiritual world conjoins, and disagreement disjoins, therefore, by being betrothed is here signified to be conjoined.

“Let her be redeemed”—that hereby is signified alienation from those truths, appears from the signification of being redeemed by him who sold, for by another, thus of being sold by the lord, as denoting alienation from that spiritual truth; that to be sold denotes alienation, and that the lord is spiritual truth.

“To a strange people he shall not have the power of selling her”—that hereby is signified not to those who are not grounded in the faith of the church, appears from the signification of strange people, as denoting those who are out of the church, thus who are not grounded in the faith of the church; and from the signification of selling, as denoting to alienate, see just above. The case herein is this; they who are born within the church, and from infancy have imbued the principles of the truth of the church, ought not to enter into marriages with those who are out of the church, and have thereby imbued such things as are not of the church; the reason is, because there is no conjunction between them in the spiritual world, for every one in that world is consociated according to good and the truth thence derived; and since there is no conjunction between such in the spiritual world, neither ought there to be any conjunction in the earth; for marriages regarded in themselves are conjunctions of minds, [*animi*] and of minds, [*mentes*] the spiritual life of which [*minds*] is derived from the truths and goods of faith and charity; on this account marriages on earth, between those who are of a different religion, are also accounted in heaven as heinous; and especially between those who are of the church with those who are out of the church; this also was the reason why the Jewish and Israelitish nation was forbidden to contract matrimony with the Gentiles, Deut. vii. 3, 4, and why it was also heinous to commit whoredom with them, Num. xxv. 1 to 9. This appears still more evident from the origin of conjugal love, as being from the marriage of good and truth: when the conjugal love descends thence, it is heaven itself in man; this [*heaven*] is destroyed when two conjugal partners are of dissimilar hearts grounded in dissimilar faith. Hence, now it is, that a maid-servant of the daughters of Israel, that is, of those who are of the church, was not to be sold to a strange people, that is, to those who are out of the church, for these would, in such case, betroth her, that is, would be conjoined to her, and would thus profane the things which are of the church, wherefore it is said, that this is to act perfidiously.

“By his acting perfidiously to her”—that hereby is signified what is contrary to the laws of Divine Order, appears from the signification of acting perfidiously, as denoting contrary to Truth Divine, or what is the same thing, contrary to the laws of Divine Order; that this is signified by acting perfidiously, is evident from what was adduced just above. The laws of Divine Order are truths in heaven, for Divine Order is from the Divine Truth which proceeds from the Lord. To act perfidiously is a customary form of speaking in the Word, signifying in the internal sense, to act contrary to truth and good in heaven, or what is the

same thing, contrary to Divine Order, as Isaiah xxi. 2. chap. xxxi. 1. chap. xlviii. 8. Jer. iii. 20. chap. v. 2. chap. xii. 1. 6. Hosea v. 7. chap. vi. 7. Mal. ii. 10, 11. 14, 15. Psalm lxxviii. 57. Psalm cxix. 158.

“And if he shall betroth her to his son”—that hereby is signified if it agree with derived truth so that it can be conjoined thereto, appears from the signification of a son, as denoting truth; in this case derived truth, because by the lord, who is the father, is signified the principal truth from which the rest are derived; and from the signification of betrothing as denoting to be conjoined, see above.

“According to the judgment of daughters shall he do to her”—that hereby is signified that it shall be as the genuine affection of truth, appears from the signification of according to the judgment, as denoting by similar right; for by judgment is signified eternal truth or right, such as prevails in a civil state where the representative church is, and from the signification of daughter, as denoting the affection of truth, in this case the genuine affection of truth, for by maid-servant is signified the affection of truth grounded in natural delight, thus not genuine, until she be betrothed either to her lord or to his son; but when she is betrothed, that is, conjoined to spiritual truth, which is signified by lord and by son, in this case it becomes as genuine, for in this case the natural principle is subordinate to spiritual truth, and when it is subordinate, it is no longer at its own disposal, but at the disposal of spiritual truth, under which it is subordinate; hence what is natural becomes as spiritual, because it acts in unity with it; the spiritual life of truth also is transferred in this case into the natural principle, and vivifies it: but betrothing or conjunction with a maid-servant differs from conjunction with a daughter in this, that this latter conjunction is effected in the interior man, but the former in the external.

“If he shall take another to himself”—that hereby is signified conjunction with the affection of truth from another stock, appears from the signification of taking or betrothing another, as denoting to be conjoined, as for the wedlock, which is here meant by betrothing, in the spiritual sense, is the conjunction of the life of one with the life of another; according to Divine Order there is a conjunction of the life derived from the truths of faith with the life derived from the good of charity, hence comes all spiritual conjunction, from which, as from its origin, natural conjunction exists. By taking another is signified conjunction with the affection of truth from another stock, for the maid-servant before treated of denotes the affection of truth grounded in natural delight, hence another denotes the affection of truth from another stock. What the affection of truth from another stock is, may be known from this consideration, that every affection which is of love is of most wide extent, and so wide as to exceed all human intellect; the human intellect does not even go so far as to know the genera of its varieties, still less the specieses of those genera, and still less the particulars, and the singulars of particulars; for whatsoever is in man, especially what is of the affection or love, is of infinite variety, which may be very manifest from this consideration, that the affection of good and truth, which is of love to the Lord, and love towards the neighbor, constitutes the universal heaven, and that still all who are in the heavens, where there are myriads, differ from each

other as to good, and would differ if they were even multiplied into innumerable myriads of myriads; for there cannot be given in the universe one thing which is altogether alike with another, and which distinctly subsists; it must be various, that is, differing from another, that it may be any thing by itself. From these considerations it may in some measure be known what is meant by an affection from another stock, viz. an affection which differs from the other, but which may still be conjoined to the same spiritual truth. Such affections, which are represented by maid-servants betrothed to one man, are of one genus, but there is a difference between them in the species, which is called a specific difference. These things might be illustrated by various examples, but the common notion derived from what has been already said is sufficient. That the conjunctions and subordinations of such affections under one spiritual truth might be represented, it was permitted to the Israelitish and Jewish nation to have several concubines, as to Abraham, Gen. xxv. 6, also to David, to Solomon, and to others; for whatsoever was permitted to that nation was for the sake of representation, viz. that by things external they might represent the internal things of the church; but when the internal things of the church were opened by the Lord, then the representations of internal things by external ceased, because then internal things were those which the man of the church was to imbue, and by which he was to worship the Lord, which things are the things of faith and love; wherefore then it was no longer permitted to have more wives than one, nor to take concubines for wives.

“He shall not diminish her diet, her clothing, and conjugal debt”—that hereby is signified non-deprivation of the interior life which is diet, nor of the exterior life which is clothing, thus non-deprivation of conjunction which is conjugal debt, appears from the signification of diet, as denoting the support of interior life, for diet, or meat and drink, in the spiritual sense, denotes the knowledges of good and truth, meat the knowledges of good, and drink the knowledges of truth; wherefore diet denotes the things which nourish the spiritual life of man; and from the signification of clothing or raiment, as denoting the support of exterior life, for clothing or a garment in the spiritual sense denotes inferior scientifics, these being the things which spiritually support the external life of man, and from the signification of conjugal debt, as denoting conjunction; and from the signification of not diminishing, as denoting not to deprive. The case herein is this: natural affection conjoined to spiritual truth, which affection is signified by a maid-servant betrothed to a son, requires continually support of life from the spiritual truth with which it is conjoined; for affection without support from that source perishes: it is with the affection of man as with the man himself, that unless it be supported by food it dies; man also, as to his interiors, is nothing but affection, a good man is the affection of good and thence of truth, but an evil man is the affection of evil and thence of the false; this is especially manifest from man when he becomes a spirit, the sphere of life, which in such case flows forth from him, being either of the affection of good or of the affection of evil; his nourishment or support in such case is not from natural meat or drink, but from spiritual, which is the false grounded in evil to an evil spirit, and truth grounded

TWO QUESTIONS CONCERNING THE SABBATH.

TO THE EDITORS.

GENTLEMEN,

A constant reader would be glad to be informed, 1st, What are the obligations on *christians* for the observation of the Sabbath? And, 2d, In what manner should a *member* of the *New Church* observe the Sabbath? The cause of truth and morality can never suffer from a candid discussion: we must distinguish between the traditions of men, and the word of the Lord. O.

ANSWER.

In reply to the first question of our correspondent, *what are the obligations of Christians, for the observation of the Sabbath?* we reply, to us, they seem many and great. Not to mention their natural obligations, or the ties they seem under, from being citizens of the world, and social creatures, I should think they are bound by *gratitude and love*, though there should be no express injunction, nor any thing binding on *them* in the fourth commandment.

From these principles, and in obedience to the divine call and proclamation, some of their departed brethren sabbatized in the spiritual world, as one commissioned from heaven has told us in his *True Christian Religion*, n. 750, 751.) It is not therefore to be thought, the younger branch of the same family would be left at liberty, as to be under no obligations at all, to celebrate a christian Sabbath on earth, or in this natural world. If they have no immediate or direct precept for it, it is because they needed none: love and affection were in the room of this. They have, however, the *example* of their Lord and master, who made it his constant custom to commemorate the Sabbath, while he sojourned here below; and this weighs with those who are his true and genuine disciples: and has a sweet constraining force in it, as binding at least to them as any precept or command. They that serve him otherwise in the general course and tenor of their lives, (see John xii. 26.) will find and feel themselves obliged in this particular also to follow him. Such seem the obligations christians are under to keep the Sabbath.

As to the second question, *in what manner should a member of the New Church observe it?* this will depend upon who he is, and under what circumstances and situation. If he be internally so, in the real love and affection of genuine good and truth, but so tender and scrupulous as to be afraid of becoming so externally, (with respect, we mean, to outward worship and form) it becomes him perhaps to abide as he is, for a while, not going beyond the degree of his faith: in the mean time, using all proper and appointed means to get it strengthened; keeping the mind open to conviction, and dealing honestly and faithfully with himself, examining into all his motives, and secret principles of conduct; to see he does not impose upon himself, by giving way to the treacherous heart, and hearkening to false counsels, because favorable to the natural turn and bias of his mind, and to his interest and reputation in the world; or in some shape or other, to his

present temporal advantage. Aware, and on his guard against this, it seems right and reasonable he should, for a while at least, remain outwardly where he is, if he be not a minister: but if this be the case with him, and his mouth must say one thing, and his heart another, it seems best in my judgment he should honorably retreat, and sabbatize in private, unless and until he can have the privilege and opportunity of doing it orderly and more consistently in public. There is something more chaste, more open, and more faithful in this; less liable to objection, and what in the end bids fairer for the approbation both of God and of all wise and good men, as being void of even the appearance of evil and deceit.

The corruption and defection of the day he lived in, will no doubt be his just and admissible plea with the Lord of the Sabbath, when inquisition shall be made about it. We have every reason to believe so, from what he has said beforehand, that the Sabbath was made for man, and not man for the Sabbath.

Such has been, and may still be, the exigency of the times, that a tender, conscientious mind can worship no where in full freedom and satisfaction. Such will see it right and proper to keep Sabbath at home, and be at all times devoted to the Lord, in the good of uses, and of life; and no doubt remains with us, of their meeting with as favorable a reception in the spiritual and heavenly world, as any others whatever.

HINDMARSH'S LETTERS TO PRIESTLEY.

In our last number (page 527) we proposed publishing by subscription, "An interesting Theological Controversy, between the celebrated Dr. PRIESTLEY and ROBERT HINDMARSH, comprising *Priestley's Letters to the Members of the New Jerusalem Church*, and *Hindmarsh's Replies in behalf of said Church*; in which are contained Irrefragible Proofs of the Sole, Supreme, and Exclusive Divinity of JESUS CHRIST, whom the Scriptures declare to be the Only God of Heaven and Earth; and of the Divine Mission of Emanuel Swedenborg, being a Defence of the New Church signified by the New Jerusalem in the Apocalypse."

The following extract from the work is offered as a specimen of the manner in which the controversy is conducted on the part of the respondent, Mr. Hindmarsh.

THE EXTRACT.

To prevent the imputation of unfair conduct in misrepresenting any of your assertions, and that every reader may judge of the propriety or impropriety of my answers, I think the most candid, as well as most just mode of procedure, will be, first to state your own words, and then to make my remarks.

In page xii. of your preface you observe as follows: "To many persons it will appear not a little extraordinary, that a scheme of religion so visionary, and so destitute of all rational evidence, as that of Baron Swedenborg, should be so firmly believed by such num-

bers of persons of unquestionable good sense, and the most upright intentions ; and some may be disposed to say, that *christianity itself might have had no better an origin*. There is nothing, however, so improbable in itself, but what persons of a certain turn of mind may not be pre-disposed to believe. And they who already believe the inspiration of some persons, will easily admit that of others, who, in their idea, carry on the same scheme, or one similar to it. *Thus the miracles of the popish saints were received without much difficulty, after those of the apostles and primitive christians*. Any person of reputable character, and not apparently insane, gravely and repeatedly asserting his inspiration, and his intercourse with God or angels, and advancing nothing contrary, or supposed to be contrary, to what other acknowledged prophets had advanced before him, will be believed by some ; and the credit of these may in time be the means of procuring him credit with others. And thus it appears to me, that credit was acquired to the pretensions of Mahomet, and has been to those of Baron Swedenborg."

In reply to the above, I shall take the liberty to offer a few reflections as they occur. In the first place then, if, as you acknowledge, "such numbers of persons of unquestionable good sense, and the most upright intentions," do actually and firmly believe the testimony of Baron Swedenborg ; this is certainly a strong presumption that they can see a *reasonableness* in his assertions, as well as a manifest *agreement with divine revelation* in all the doctrines of the New Church, which by your own confession you have neither eyes nor understanding to discern.

But, sir, I do not know how to reconcile your mode of accounting for our embracing the doctrines of Baron Swedenborg, page xiii, with your polite assertions in page xii. You first say we are men of "unquestionable good sense," and in the very next page pass us off as a set of the *weakest enthusiasts* in the world, who are prepared to give credit to any idle tale, provided it be but gravely and repeatedly asserted. One would imagine, that no person possessed of good sense, or in other words, of a sound understanding and solid judgment, (as you allow some of the members of the New Church to be) would suffer himself to be deluded, either by the predisposition of his own mind, or the grave and repeated assertions of another, into such a visionary scheme as you suppose ours to be, unless he saw it had its basis in truth, and was capable of being supported by rational evidence, as well as by the acknowledged oracles of divine revelation. Still less is it to be supposed, that whole societies and communities of men would embrace the doctrines of the New Jerusalem, (and that too even in opposition to former prejudices instilled into them from infancy by education and example) unless they perceived in them an internal evidence of their own truth, and felt the firmness of the ground on which they stand.

There seems to be something very singular in the observation you make, when you say, that "some may be disposed to say, that *christianity itself might have had no better an origin*," than the system of religion which is now beginning to dawn upon the earth, under the name of the *New Church* or *New Jerusalem*. You do not surely mean to insinuate your doubts concerning the truth of the christian religion,

by saying so? Indeed, sir, one would be almost ready to conclude as much, particularly as you add, "They who already believe the inspiration of some persons, will easily admit that of others, who, in their idea, carry on the *same scheme*, or one *similar to it*. Thus the miracles of the popish saints were received *without much difficulty, after those of the apostles and primitive christians*." This certainly amounts (at least in my view) to the same thing, as if you had in plain terms said, "the miracles of the popish saints would never have received any credit, unless men had been *weak enough* first to believe those of the apostles and primitive christians." It also, I think, fairly implies, that as you yourself have too much sense to believe the popish miracles, so you do not acknowledge those of the apostles: for the one, you seem to say, is a natural consequence of the other. I do not wish to press you too hard on this point: I rather hope I may have misapprehended your meaning. But really, sir, I could not help making these reflections in my own mind, while I was reading the above, and various other passages in your letters.

As to the insinuation that the pretensions of Baron Swedenborg are no better than those of Mahomet, merely because he did not support them by miracles, if it proves any thing, it proves too much; for on this ground you will find yourself put to the necessity of denying the divine mission of many of the prophets, as well as of John the Baptist. What miracle, let me ask, did Joel, Amos, Obadiah, Micah, Nahum, Habakkuk, Zephania, or Haggai, with several others whom I could name, perform, in order to convince the people that they were the true messengers of Jehovah? Not a single one that I know of. Will you therefore infer, that they were impostors, because they did not come with miracles in their hands? Had you lived in their day, you might with as good reason have objected to their *single* testimony of their own divine mission, as you now do to that of Baron Swedenborg. With equal propriety you might have said to Jonah, when he was proclaiming the destruction of Nineveh, "unless you will convince me by a miracle, that you are sent of God, I will not believe a word you say." Had the Ninevites reasoned in this manner, in all probability they would not have lived to lament their folly.

Again, what miracle did John the Baptist do, to convince the Jews that he was *more than a prophet*, as being the immediate forerunner of our Lord? If, as you say, p. 5, "the *only proper evidence* of a divine commission is doing something that God alone could enable a man to do," (meaning a miracle) how happened it, that John, whose commission and character were more dignified, than those of any former prophets, did not display the necessary requisites for commanding the public attention? If to gain credit *simply as a prophet*, it is indispensably necessary to work a miracle; what may we not expect from him who came *as more than a prophet*? John the Baptist, however, performed no miracle as a proof of his mission, and yet he was pronounced by the Jews to be greater than Moses, or any of the prophets, and was attending all the miracles which they performed. In proof of these assertions, I shall just beg leave to transcribe the following passage from Matthew. Speaking of John the Baptist, Jesus says, "what went ye out to see? a prophet? yea, I say unto you, and *more than a prophet*. Among them that are born

in good to a good spirit; the nourishments of human minds, whilst they live in the body in the world, are of no other sort, and hence it is that all things which relate to food, as bread, flesh, wine, water, and several other things, in the spiritual sense in the Word, signify such things as relate to spiritual nourishment. From these considerations it is also evident what is meant by the Lord's words in Matthew, "*Man doth not live by bread alone, but by every word which comes forth from the mouth of God,*" iv. 4; also what by His words in Luke, "*Ye shall eat and drink on My table in My kingdom,*" xxii. 30; and in Matthew, "*I say unto you that I will not drink henceforth of this fruit of the vine, until that day when I shall drink it new with you in the kingdom of My father,*" xxvi. 29; which words he spoke after the institution of the holy supper, in which the bread and wine denote those things which are of love and faith, in like manner also the flesh and blood. Hence it may be known evidently what is meant by the flesh and the blood of the Lord in John, chap. vi. 49 to 58, and by these words in that chapter, "*My flesh is truly meat, and My blood is truly drink,*" verse 55. Flesh in the Word denotes the good of love, and blood denotes the good of faith. In like manner bread and wine.

"If he shall not do these three things to her"—that hereby is signified the deprivation of those things, appears without explication.

"She shall go forth gratis with no silver"—that hereby is signified alienation thence without truth conjoined thereto, appears from the signification of going forth, in this case from service and from copulation, as denoting the dereliction of her lord-man, [*dominus vir*] thus alienation; and from the signification of gratis with no silver, as denoting without truth conjoined thereto; silver denotes truth. How the case herein is, is manifest from what was shown just above, viz. that natural affection conjoined to spiritual truth, which affection is signified by a maid-servant betrothed to a son, cannot subsist at all without support from what is spiritual; wherefore if it is not supported, the conjunction is dissolved, consequently it is alienated; the reason why this is done without truth thence conjoined to it is, because in such case it is associated to another, which effect cannot have place with the life derived from truth from another source. Such is the thing signified by the above words, because such is the case with consociations in the other world.

FOR THE HALCYON LUMINARY.

THE JUDGMENT OF SOLOMON.

First book of Kings—3d chap. 16th to 28th verse.

Among the instances quoted of the wisdom of Israel's king, that recorded in the text seems to be one of the most conspicuous. Surely, the spiritual and celestial precepts involved in this interesting piece of history, must be of high importance to the church and kingdom of the Lord.

In making this attempt at explanation, I shall not treat this subject strictly after the Egyptian or scientific method ; but merely point out the moral, as a rule of life.

Solomon represents the Lord, sitting in judgment on the affairs of his kingdom, the church.

The two women being harlots, were affections disengaged from their legitimate conjugal alliance with their proper genuine Lord, which truth teaches that from the Lord alone flows all things of truth and goodness, and that the offspring of those principles are exclusively his, and all increase and fructification in the rational principle. Such affections as attribute to themselves a life-giving power, are, like the women who came before Solomon—harlots.

The first of these women, the real mother of the child—which child represents the church, is typical of charity, or the goodness that is in the will. The second woman represents faith, or the goodness of the truth, before its conjunction with the goodness of the will, or charity.

The latter is represented as having overlaid her child. *The intelligence of the understanding cannot of itself keep the church alive.* It must also enjoy the vivifying influence of good works.

Yet faith alone, arrogantly claims the exclusive guardianship of the church, as the real parent.

The judgment of the Lord disproves the claim.

Yet the true maternal principle of the church—good in the will, whilst laying claim to it as her own proper offspring, would rather renounce her just right of guardianship to the pretending mother, than that it should be divided by schisms and rent by animosities.

The pretending mother is pleased with the decision. She dreads the loss of character, incident to the loss of her own progeny, but is actuated by no love for the child she has spuriously appropriated ; nor is she melted with compassion for the situation of its unhappy mother.

I cannot, gentlemen, conceive of a more sublime lesson for the rule of the church, than this text affords. There are times when wisdom dictates silence. If this silence is the fulfilling of the law, it will not be without instruction for the obedient. J. N. T.

MAXIM.

Politics is a science invented by Satan, whereby he might rule mankind independent of the Lord, who provided the goodness and truth of his holy word therefor.

HUMAN NATURE.

Human nature, says an eminent moral writer, appears a very deformed or very beautiful object, according to the different lights in which it is viewed. When we see men of inflamed passions, or of wicked designs, tearing one another to pieces by open violence, or undermining each other by secret treachery—when we observe base and narrow ends pursued by dishonest means, we are ashamed of our species, and our own being.

of women, there hath not risen a greater than John the Baptist," Matt. xi. 9, 11. And in John x. 41, 42, it is said, "*John did no miracle; but all things that John spake of this man, (Jesus) were true. And many believed on him there.*" The truth is, rational evidence is *stronger* than any miracle, because it reaches the *understanding*, which no miracle ever did, or can do. I am therefore surprised, how any man, that calls himself a *lover* of truth, and a *searcher* after truth, can yet *turn his back* on truth, together with sound reason, the *proper evidence* of truth, and call out for a miracle!

Having seen that several of the prophets gave no proofs of their divine mission by working miracles, and that their testimony in many cases is admitted merely on their own bare assertions; let us now inquire whether it has been the general custom of mankind to give implicit credit to those who had the power of working miracles; and after viewing the effects naturally produced by them on the human mind, together with their real uses and design, we shall be the better prepared to take into consideration the divine mission of Baron Swedenborg.

In page 8, you say, "When Moses was appointed by God to carry a message to his nation, and to the king of Egypt, he naturally said, Exod. iv. 1, *But behold they will not believe me, nor hearken unto my voice; for they will say, the Lord hath not appeared unto thee.* In answer to this, God bade him throw down the rod that was in his hand, when it was instantly changed into a serpent, and he was ordered to show the same sign to his countrymen, and to Pharaoh, iv. v, *that they may believe that the Lord God of their fathers, the God of Abraham, Isaac, and Jacob, hath appeared unto thee.* Accordingly he did exhibit this sign, and by this means satisfied them, that God had sent him."

It is true that the Lord enabled Moses to perform many miracles before his countrymen, in order to convince them that God had sent him. But that this conviction of theirs was a mere *superficial impression* upon their outward senses, and carried with it nothing of *rational evidence* to their understandings, is plain from almost every part of their history. As soon as ever they had fairly escaped from the Egyptians, and were got into the wilderness, *the people absolutely murmured against Moses and Aaron* who had performed the miracles, and thereby brought them into a situation where they dreaded being destroyed by hunger and thirst. See Exod. xv. 24. chap. xvi. 2, 3. They even accused Moses of a design and intention to kill them, and were on that account just on the point of stoning him to death, Exod. xvi. 4. If the miracles, which Moses and Aaron performed, had really operated upon their minds a full and rational conviction that they were sent by God, how is it possible they could so soon forget them, notwithstanding their greatness and frequency? The truth is, they only believed (or rather, were *compelled* against their wills to acknowledge) the miracles for the moment, while they were present before their *senses*. How else are we to account for their successively and almost continually rebelling against Jehovah, in whose name all the miracles were performed?

It was from a principle of selfishness and fear only, that they followed Moses out of Egypt and through the wilderness; *selfishness*, because they expected at last to arrive in a land of plenty; and *fear*,

lest they should be destroyed by that power which had so wonderfully manifested itself in the miracles. But no sooner did this fear subside in consequence of their temporary cessation, than they returned to the natural hardness of their hearts, and fell into the grossest species of idolatry, namely, that of worshipping a molten calf, the work of their own hands; and what is singular, even Aaron, who had himself performed the miracles, joined with the people who were witnesses of them, in ascribing all the power to the calf, and saying, "*These be thy gods, O Israel, which brought thee up out of the land of Egypt,*" Exod. xxxii. 4. Nothing then can be produced as a more plain and undeniable fact, than that the miracles which were performed before the children of Israel, were considered by them as a downright act of *compulsite authority*; and that the conviction arising from them was a mere *superficial impression* upon their *outward senses*, and carried with it nothing of *rational evidence* to their *understandings*.

But if I understand you right, you say, page 8, that Moses satisfied Pharaoh, as well as his countrymen, by the change of his rod into a serpent, that God had sent him. This, however, was not the case; for, Exod. vii. 8 to 13, Jehovah said unto Moses and Aaron, when Pharaoh shall speak unto you, saying, *show a miracle for you*; then thou shalt say unto Aaron, take the rod, and cast it before Pharaoh, and it shall become a serpent. And Moses and Aaron went in unto Pharaoh, and they did so, as Jehovah had commanded. And Aaron cast down his rod before Pharaoh, and before his servants; and it became a serpent. But Jehovah hardened Pharaoh's heart, that *he hearkened not unto them.*" Your assertion, therefore, that the sign which Moses exhibited before Pharaoh, "satisfied him that God had sent him," is in direct opposition to the plain matter of fact. Pharaoh saw with unconcern the miracle of the rod being turned into a serpent; for "the magicians of Egypt did in like manner with their enchantments." So that he could not tell by that sign alone, whether he was sent by God, or by the devil. Neither was he convinced of the divine mission of Moses and Aaron, by their smiting the waters, and turning them into blood; for "the magicians of Egypt did so with their enchantments." So, after the plague of the frogs, which the magicians likewise produced, Pharaoh "hardened his heart, and hearkened not unto them." Nay, even on the dust of the earth being turned into lice, (which was a miracle that baffled the skill of the magicians, for "with all their enchantments they could not bring forth lice") still "Pharaoh's heart was hardened, and he hearkened not unto them." It was the same with the plague of flies, the murrain, the boils, the hail and fire, the locusts, and the thick darkness; for he would not let the Israelites go, till he was absolutely compelled to do so, by the slaying of the first-born: and last of all, he pursued them, till he, with all his host, was drowned in the Red Sea. Now as you have, in page 2, expressly renounced any faith in the *catrinistic* plan, you cannot with any propriety avail yourself of that system, by saying, that Pharaoh's unbelief was not chargeable on him, but on Jehovah, who had previously hardened his heart, on purpose that *he should not let the people go*, Deut. iv. 21.

By way of digression, I will here put a question to you. If you can answer it, well: if not, then acknowledge fairly and openly, that

There are mysteries in the holy word of the Lord, of which you are entirely ignorant, and which can only be understood by a knowledge of its spiritual sense. The question I have to propound is this, How and why was it, that the magicians, as well as Moses and Aaron, could turn their rods into serpents, and all the waters of Egypt into blood, and bring up frogs upon the land, *and yet could not, with all their enchantments and mighty powers, produce lice?* See Exodus, chap. vii. and viii. You cannot surely say, that it is a greater miracle to produce lice than to bring forth frogs, and to turn rods into serpents, and rivers of water into blood? Still less, I apprehend, will you venture to assert, as your most serious and deliberate judgment, that the production of lice is in itself a more rational and satisfactory proof of a *divine* mission, or more *worthy of the great Jehovah*, than the miraculous conversion of all the rivers, ponds, and pools of water in Egypt, into blood. According to the literal and obvious sense of the passage, however, by which you say you must in other cases be guided, it would appear that *such a miracle* is really greater, and more worthy of God. But how and why it is, remains for you to explain.

To return. You say, page 9, "Our Saviour did not expect to be believed upon his own word, when he declared that God had sent him; but said, John v. 36, "The works which the Father hath given me to finish, the same works that I do bear witness of me, that the Father hath sent me;" and we find that this was the circumstance that *convinced the Jews that he was a real prophet.*" Immediately after which you quote, as a proof of your assertion, the words of Nicodemus to Jesus, "Rabbi, we know that thou art a teacher come from God; for no man can do these miracles which thou doest, except God be with him," John iii. 2. These passages, you seem to think, establish your position, That miracles are more effectual in procuring credit to the divine mission of a prophet, than any other means. In this, however, you are again most egregiously mistaken. The Jews in general were *not convinced* by any or all the miracles which Jesus performed, that he was a real prophet, much less that he was the true Messiah, or Son of God. Of this they are standing proofs against your hypothesis to the present day. It is not even true, that Nicodemus believed the testimony of Jesus, although you have brought his own words in support of your doctrine; for in verse 11 of the same chapter our Lord in express terms tells him, "*Ye receive not our witness.*"

But why do you take upon you to say, that "our Saviour *did not expect* to be believed upon his own word," but on account of his works only? The evangelist John says, chap. iv. 41, that "*many believed, because of his own word.*" And the Lord himself says, "He that heareth *my word*, and *believeth* on him that sent me, hath everlasting life," John v. 24. "He that receiveth not *my words*, hath one that judgeth him," John xii. 48. Again, it is said, "*As he spake these words, many believed on him,*" John viii. 30. Was this unexpected by the Lord? No, truly; "for Jesus *knew from the beginning* who they were that believed not," John vi. 64. And besides, "the words that he spake, are *spirit*, and are *life*," verse 63. It is very clear, then, that the Lord called the attention of the people more to his

words than to *his works* ; the reason of which was, because his words were calculated to inform, instruct, and convince the understanding, in a more effectual manner than the most miraculous of his works. When he found they would not hearken to his words, he then referred them to his works : “ *Though ye believe not me, (says he) believe the works,*” John x. 38. “ *Believe me, that I am in the Father, and the Father in me ; or else believe me for the very works’ sake,*” John xiv. 11.

That the Jews in general did not acknowledge Jesus to be a real prophet, and sent of God, notwithstanding all the miracles he performed, is easily proved by the following passages in the gospels.

1. After Jesus had cast out the devils, and permitted them to enter into the herd of swine, “ *the whole city came out to meet Jesus, and when they saw him, they besought him, that he would depart out of their coasts,*” Matt. viii. 34. Mark v. 17. Luke viii. 37. If they had believed him to be a true prophet, it is probable they would rather have besought him to dwell amongst them, than to depart from them.

2. When Jesus healed the man with the withered hand, “ *the pharisees went out, and held a council against him, how they might destroy him,*” Matt. xii. 14. Mark iii. 6. Luke vi. 11. Would they have done so, if that miracle had convinced them he was a prophet, and sent of God ?

3. Again, when Jesus healed a blind and dumb man, who was possessed of a devil, “ *the pharisees said, This fellow doth not cast out devils, but by Beelzebub, the prince of the devils,*” Matt. xii. 24. Mark iii. 22. Luke xi. 15. Here the pharisees were so far from acknowledging the *divine* mission of Jesus on account of this miraculous cure, that they even ascribed it to the power of the *devil* !

4. Again, when Jesus returned into his own country, and the people saw his “ *mighty works,* they were *offended in him.* And he did not many mighty works there, *because of their unbelief,*” Matt. xiii. 37, 38. Mark vi. 3. 5. But according to your doctrine, sir, their *unbelief* ought to have been the *very reason* why he should have done mighty works, if he wished to convince them that he was a prophet ; for it is certainly unnecessary, and even absurd, to work a miracle in order to convince a man that *already believes.*

5. When Jesus healed the woman who had an infirmity eighteen years, “ *the ruler of the synagogue answered with indignation, because he had healed on the Sabbath-day,*” Luke xiii. 14. Thus we see a superstitious prejudice in favor of the Jewish Sabbath, so blinded the eyes of the chief ruler of the synagogue, that he could discern no traces of a divine hand in this extraordinary cure.

6. Although Jesus healed the high priest’s servant’s ear, in the presence of those who came to apprehend him, yet so far was this miracle from convincing them of his divine mission, that they immediately “ *took him, and led him, and brought him into the high priest’s house, &c.*” Luke xxii. 54.

7. Jesus performed a miracle on the Sabbath day, by healing an impotent man ; “ *and therefore did the Jews persecute him, and sought to slay him.*” And when Jesus thereupon took occasion to inform them, that his miracles were performed by the Father and himself

conjointly, "the Jews sought *the more to kill him*, not only because he had broken the Sabbath, but because he said also, that God was his father, making himself equal with God," John v. 16, 17, 18.

8. On Jesus raising Lazarus from the dead, many of the Jews who were present, and saw that extraordinary miracle, believed, indeed, on him; but some of them, it appears, did not; for they went their ways to the pharisees, and told them what things Jesus had done. And the chief priests and the pharisees convened a council, to consult how they might *put him to death, for working so many miracles*. See John xi. 45 to 57. Nay, the chief priests were so hardened and incensed, that they even sought to *put Lazarus also to death*, although he had just been so miraculously raised from the grave, John xii. 10.

9. Notwithstanding all the miracles which Jesus performed before the Jews, it is said in Luke xxiii. 1, 2, that "the *whole multitude* of them arose, and led him unto Pilate, and began to *accuse him*." Pilate, however, remonstrated with them; and declaring that he found no fault in him, proposed to set him free. But "*they all say unto him, Let him be crucified*," Matt. xxvii. 22. Luke informs us, they cried out *all at once*, saying, Away with this man, *crucify him, crucify him*," Luke xxiii. 18. 21.

10. Lastly, As a plain and positive proof, that the Jews, in general, did not believe on Jesus, nor acknowledge him as a real prophet, and divinely commissioned, it is expressly said, John xii. 37, "But though he had done so many miracles before them, *yet they believed not on him*."

It is true, indeed, there are various passages to be found in the gospels, which inform us, that great multitudes followed and caressed him after they had seen his miracles: but it is very evident from our Lord's own declaration concerning such persons, that they followed him, not so much from any conviction of his divine mission, wrought in their minds by the miracles which he performed, as from a principle of low and gross sensuality; for he says in plain terms, "Verily, verily, I say unto you, Ye seek me, *not because ye saw the miracles, but because ye did eat of the loaves, and were filled*," John vi. 26.

Agreeable hereto, it is observed in John ii. 23, 24, that although "many believed in his name, when they saw the miracles which he did," yet "Jesus did not commit himself unto them, *because he knew all men*;" plainly implying, that the faith which is founded merely on miracles, is not the true and genuine faith which the Lord wishes to establish, because it resides only in the external man, and enters not into the internal, so as to form the *rational christian*.

Miracles then avail nothing towards a rational and permanent conviction of the truth. This is likewise particularly evident in the case of the poor cripple at Lystra, who was miraculously cured by Paul. "When the people saw what Paul had done, they lifted up their voices, saying, The gods are come down to us in the likeness of men;" and they immediately prepared to pay him divine honors, Acts xiv. 8 to 18. But in the very next verse we are informed, that "there came thither certain Jews from Antioch and Iconium, who persuaded the people, and *having stoned Paul, drew him out of the city, supposing he had been dead*."

ELEGANT EXTRACT.

THE ANGRY MAN.

Every eye is directed to him—every voice hushed to silence in his presence ; even children will leave off their gambols as he passes, and gaze after him more eagerly than the gaudiest equipage. The wild tossings of despair, the gnashing of hatred and revenge, the yearnings of affection, and the softened mein of love—all that language of the agitated soul, which every age and nation understand, is never addressed to the dull nor inattentive.

It is not merely under the violent agitation of passions, that man so rouses and interests us ; even the smallest indications of an unquiet mind, the restless eye, the muttering lip, the half-checked exclamation, and the hasty start, will set our attention as anxiously upon the watch, as the first distant flashes of a gathering storm. When some great explosion of passion bursts forth, and some consequent catastrophe happens, if we are at all acquainted with the unhappy perpetrator, how minutely will we endeavor to remember every circumstance of his past behaviour ! and with what avidity will we seize upon every recollected word or gesture, that is in the smallest degree indicative of the supposed state of his mind, at the time when they took place. If we are not acquainted with him, how eagerly will we listen to similar recollections from another ! Let us understand, from observation or report, that any person harbors in his breast, concealed from the world's eye, some powerful rankling passion of what kind soever it may be, we will observe every word, every motion, every look, nay, even the distant gait of such a man, with a constancy and attention bestowed upon no other. Nay, should we meet him unexpectedly on our way, a feeling will pass across our minds as though we found ourselves in the neighborhood of some secret and fearful thing. If invisible, would we not follow him into his lonely haunts, into his closet, into the midnight silence of his chamber ? There is, perhaps, no employment which the human mind will with so much avidity pursue, as the discovery of concealed passion, as the tracing the varieties and progress of a perturbed soul.

BOHAN UPAS, OR POISON TREE OF JAVA.

At a late meeting of the Royal Society of London, the translation of a paper by M. Delille was read describing the real nature and properties of the Bohan Upas, or poison tree of Java. The author, a French physician, and a member of the National Institute of Egypt, transmitted this paper from the East-Indies to the Royal Society, by an English lady. The botanical account of the plant in question, he received from one of the French naturalists who accompanied captain Baudin, and who resided some time in Java, where he visited the interior of the country, and with much difficulty prevailed on the natives to show him the different poison plants, which they carefully conceal, for the purpose of using them in war. Hence the many fabulous accounts that have been circulated respecting the fatal influ-

ence of the Upas ; which in the language of the Javanese signifies vegetable poison, and is applied only to the juice of the Bohan tree, and another plant with a twisted stem. The former is a large tree, which the writer considers as a new genus ; the latter, yielding an equally powerful poison, is of the woodbine family. The Upas, or juice, is extracted by an incision made in the bark by a knife, and being carefully collected, is preserved by the natives to be employed in their wars. As to its diffusing noxious effluvia in the atmosphere, and destroying vegetation to a considerable distance around it, the absurdity of these stories is sufficiently exposed by the fact, that the climbing species requires the support of other plants to attain its usual growth. Dr. Delille made several experiments with the Upas on dogs and cats. An incision was made in the thigh of a dog, into which were dropped eight grains of the juice. The dog soon began to vomit, and continued vomiting at intervals till he became convulsed, and died in twenty minutes. Six grains were put into the thigh of another, which was seized with the same symptoms, and died in fifteen minutes. A cat was treated in like manner, but the effects were more powerful and speedy ; she expired in a few minutes. The author also made several experiments on the effects of this poison when applied internally. A grain and a half being introduced into the stomach of a dog, produced only a slight purging. To another were given four grains, which in about four hours produced the same effect, together with vomiting, and the dog died in the course of half a day. On examining the bodies of these animals after death, no very extraordinary appearances were discovered ; the ventricles of the heart were full of blood, and some slight traces of inflammation appeared in the stomach ; but the derangement was not so great as might have been expected from such a violent and sudden death. From this circumstance the author concluded, that the absorbents had transmitted the poison to the nerves of the stomach, and that this peculiar species of vegetable poison acts exclusively on the nerves.

PROCESS FOR MAKING SYRUP OF INDIAN CORN.

In a report made to the Society of Sciences, Letters, and Arts, of Montpellier, M. Figuiet announces that, to proceed to the manufacture of the syrup of Indian corn, M. de Lapanousse saturates the acids which the juice of the cornstalk contains, and coagulates the vegeto-animal matter that it encloses. The author employs alternately clay, pearlashes, and lime ; his experiments have inclined to give the preference to this last substance, and in the proportion of 2 ounces to 100 pounds of juice. The quantity of juice that the cornstalk have yielded him is from 45 to 50 per cent. ; and this quantity of juice has furnished him from 9 1-2 to 10 pounds of syrup well boiled. He afterwards compared the produce of the sweet juice of the sugar-cane cultivated in America, with that of the Indian corn cultivated in his department. The result is, that the sugar-cane furnishes a double quantity of it ; but in the time necessary for the sugar-cane to arrive at its maturity, one can gather three crops of Indian corn, because the sugar-cane remains in the ground from fifteen to twenty months, whilst the Indian corn remains in it only three or four. This

calculation gives the advantage to the Indian corn. One cannot too much encourage researches, the inevitable result of which will be to cause all the substances subjected to them to be better known.

MY FATHER IS AT THE HELM.

Behold yon ship by storms and tempests driven,
Rocking and reeling o'er the vast profound,
While angry ocean's surges dash towards heaven,
And horror and dread ruin rage around.

The heart-sunk mariners, appall'd, aghast,
Now here, now there in wild confusion flee,
Despairing to survive the furious blast,
Their graves expect to be the billowy sea.

Gone e'en the hope of hope, one of the crew,
His eye-balls glaring with distraction wild,
Flies to the cabin; instant met his view,
Playing, and perfectly compos'd, a child!

"We're lost! all lost! art not afraid?" he cries,
"E'en now the swelling seas the ship o'erwhelm!"
With sweet composure, "No," the child replies,
"I'm not afraid, *my father's at the helm.*"

So on the ocean of this mortal life,
Where fiercest storms of sin and passion rage;
Where reason, truth, and error are at strife,
And powers of darkness the dread contest wage:

Where tempests of affliction ever rise,
And clouds of gloomy sadness ever roll:
Where suffering virtue in prostration lies,
And floods of sorrow seem to sink the soul:

The real christian can the scene survey,
Though pending ruin threaten to o'erwhelm;
And, in his God confiding, calmly say,
"Why should I fear—*my father's at the helm.*"

SONG ON PEACE.

RECITATIVE.

Tell me, on what holy ground, may domestic peace be found:
Halcyon daughter of the skies, far on fearful wings she flies—
From the tyrant's sceptred state, from the rebel's noisy hate.

AIR.

In a cottaged vale she dwells, list'ning to the Sabbath bells;
While all around her steps are seen, spotless Honor's meeker mein.
Love, the sire of pleasing fears, Sorrow smiling through her tears;
And mindful of the past employ, Memory, bosom-spring of joy.

 For Music, see next page.



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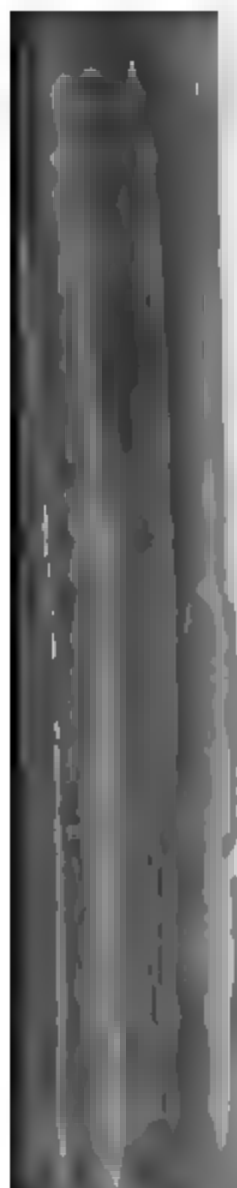
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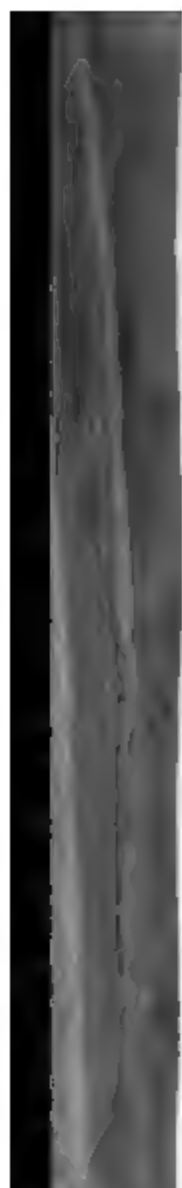
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